

# Diocese of Westminster

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EDUCATION SERVICE



## Diocesan Inspection HANDBOOK

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Diocese of Westminster Education Service  
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# Part 1

## How schools will be inspected

### The inspection process

#### Diocesan inspections and Ofsted inspections

1. There is an agreed protocol defining the relationship between the inspectors (for the Diocese) and Ofsted.
2. Diocesan inspection is an inspection of both classroom religious education and the Catholic life of the school. Inspectors should be sensitive to the fact that they are involved in the only individual subject inspection in the school. This is according to Section 48 of the Education Act 2005, but it is also because the inspector is undertaking a diocesan canon law inspection at the same time. It may be necessary to explain this to staff.

#### Code of conduct for inspectors

3. Inspectors should:
  - evaluate the work of the school objectively and impartially
  - report honestly and fairly, ensuring that judgements reflect, reliably and accurately, what the school does
  - treat all those they meet with courtesy and sensitivity
  - act with the best interests of pupils and staff as a priority
  - maintain purposeful dialogue with staff and communicate judgements without fear or favour
  - respect the confidentiality of information
  - bear in mind at all times that they are the Archbishop's representatives
  - compile a well-organised evidence base, to be kept for 3 months, that can be consulted by appropriate personnel from the Westminster Education Service.

#### Procedures for arranging inspections

4. Diocesan inspection operates under a diocesan cycle:
  - 5 years for schools awarded Outstanding or Good
  - 2 years for schools judged Requires Improvement
  - 2 years for schools Causing Concern.

A school may be subject to further inspection if serious concerns have been identified

5. Schools will receive two working days' notice of the date of their inspection. This means that inspections will occur on Wednesdays, Thursdays and Fridays of the school week. The Chief Inspector will phone the school on the morning of the day which allows for two days' notice (Monday for inspection on a Wednesday, Tuesday for an inspection on a Thursday and

Wednesday for an inspection on a Friday). The Chief Inspector will confirm with the school the timing of the inspection and the name of the lead inspector.

There will be one-day inspection for primary schools and a two-day inspection for secondary schools.

6. Inspectors, where they are currently employed or are retired from schools within the diocese, will not normally be asked to inspect schools in their own local authority area, nor any schools with which they have, or have had, significant contact.

## **Before the inspection**

7. The lead inspector will telephone the headteacher before the inspection. This call is an important occasion to establish a professional relationship. The purpose of the call is to:
  - make arrangements for the inspection
  - inform the head of the participation of any associate inspector(s)
  - inform the head that inspectors will carry WDES badges and their most recent DBS number and date
  - ensure that the school has some record and evidence of parental consultation completed within the academic year in which the inspection occurs, using the diocesan questionnaire as a template
  - make arrangements for discussions with the subject leader in religious education, link governor, chaplain and other key staff, including a member of the academy board, if appropriate
  - request that relevant school documents are sent electronically: the school's diocesan SEF (or other), the current school improvement plan, attainment data
  - provide an opportunity for the headteacher to ask questions.
8. The lead inspector prepares brief joining instructions for the associate(s), using the agreed proforma.
9. Using as much available evidence as they can to develop an initial picture of the school, inspectors should access:
  - information available on the school's website
  - the previous diocesan inspection report
  - the current Ofsted report
  - the school data dashboard.

## **Evaluating the SEF**

10. The inspector will evaluate the school's view of itself as expressed under the headings of the diocesan SEF, and explore the extent to which this is compatible with any other documentary evidence. Any discrepancies should be discussed as soon as possible with the school. The opportunity to provide further evidence to support the school's view should be given.
11. Inspectors should check the accuracy of the school's assessment of pupils' progress and attainment, and also the robustness and accuracy of the school's self-evaluation. Issues for inspection will arise from inconsistencies between the school's judgements and conclusions in the SEF and the evidence provided, and also from significant matters that the school's SEF seems to have omitted.

12. The following questions may offer assistance in the evaluation of the school's SEF:
1. Is the document evaluative (rather than descriptive)?
  2. Are its judgements supported by relevant and specific evidence?
  3. Does the school distinguish between strong and weak evidence?
  4. Is the school identifying aids or barriers to improvement?
  5. Does the school identify key priorities for improvement arising from the evaluation?

## **The inspection plan**

13. The programme for the inspection is the responsibility of the lead inspector and should include:
- observation of teaching – including joint observations with key school staff
  - observation of worship
  - discussions with pupils
  - scrutiny of pupils' work
  - scrutiny of parents' questionnaire
  - meetings with head, link governor, head of sixth form; subject leader in religious education, chaplain and/or priest. (Note: meetings with pupils, governors and staff should take place without the presence of senior staff.)

## **Specific inspection implications: primary schools**

14. Observations of teaching across each key stage. The school is requested to try, notwithstanding the brief notice period, to have religious education taught across all age groups during the inspection. If this is not possible inspectors will observe as much religious education as the timetable allows for.

Observation of worship – The school is requested to provide opportunities for the inspector to observe a range of worship. However, schools are not expected or encouraged to put on liturgies especially for the inspection period.

Meetings - The headteacher should be asked to arrange for interviews with him/herself, the subject leader for religious education, chair of governors/link governor for religious education, and the parish priest.

## **Specific inspection implications: secondary schools**

15. Observation of worship – The school is requested to provide opportunities for the inspector to observe a range of worship.

Meetings - The headteacher should be asked to arrange for interviews with him/herself, subject leader for religious education, chaplain, a senior manager with responsibility for spiritual and moral development, head of sixth form, and chair of governors/ link governor for religious education.

## During the Inspection

### At the start of the inspection

16. The inspector(s) should meet briefly with the headteacher to confirm the arrangements for the inspection and, if possible, be introduced to staff at the beginning of the day.

### Gathering and recording evidence

17. The time allocated to inspection must be used mainly for gathering first-hand evidence that leads to conclusions about the effectiveness of the school and its self-evaluation, the main strengths and areas for development, and what it must do to improve.
18. Inspectors must record their evidence clearly and legibly on diocesan evidence forms. The lead inspector must retain the evidence forms for a 3-month period. The Chief Inspector may request all the evidence forms for the purposes of quality assurance monitoring and in the event of a complaint.
19. No names should be recorded on the evidence forms. Westminster Education Service does not gather any data on individual teachers and any information referring to them by name is covered by the Data Protection Act 2018.

### Observing teaching

20. The key objective of lesson observations is to evaluate the quality of teaching **OVER TIME** and its contribution to learning. The observation of lessons during the inspection is not the determining evidence for the final grade awarded to quality of teaching. Other sources contributing to the judgements on teaching and learning are:
  - the diocesan SEF and other evidence of evaluation provided by the school
  - scrutiny of pupils' work
  - school monitoring procedures
  - learning environment
  - discussions with pupils.
21. Inspectors must be aware that they are not there to judge individual teachers, but rather, the impact of teaching across the school. The inspector decides which lessons are to be observed. This information is not normally shared with the school in advance.
22. There is no single diocesan strategy for planning observations. Inspectors should use their professional judgement to plan an appropriate 'lesson observation strategy'. Inspectors may engage in:
  - short visits to a number of lessons
  - short observations of small group teaching
  - lesson observations of more than 25 minutes
  - full lesson observations.

## **Joint lesson observations**

23. Whenever possible, joint lesson observations should be carried out with the headteacher/subject leader for religious education. At the end of the lesson, the inspector will ask the joint observer what his/her view of the lesson was. Then there will be a discussion between the inspector and observer.
24. After a joint observation, the school observer, rather than the inspector, may give feedback to the teacher.

## **Feedback to teachers**

25. Inspectors will offer some oral feedback to teachers and other staff about the work they see. Constructive dialogue is essential between inspectors and staff, and particularly between the lead inspector and the headteacher. Inspectors are encouraged to make some comment to teachers after any observation, even if only in passing. Inspectors will not offer individual teachers an overall judgement grade on their lesson or part of lesson.

## **Guidance on completing the evidence form when observing teaching**

26. This is not a description of the lesson. It is an account of what the teacher does to bring about the learning of the pupils. No particular methodology, style or structure of a lesson is expected. Evidence forms must indicate clearly what pupils know, understand and can do as a result of the lesson. Without this, it is hard to write an effective report based on evidence of all lessons.

## **Other observations**

27. Inspectors should ensure that they observe pupils in a range of situations outside formal lessons e.g lunch time; break time; tutor period; when moving between lessons; during a learning walk.

## **Observations of acts of worship**

28. Evidence on collective worship will be drawn from meetings with the headteacher, parish priest/chaplain, pupils, as well as observation of class/form prayer, prayer in religious education lessons, assemblies, and, if celebrated during an inspection, Mass or other liturgies. The inspector should establish how far the practice observed during the inspection is characteristic of normal school activity and the experience of children in different class and year groups across the school.
29. Observation of any acts of worship should be recorded on the Act of Worship evidence form. Inspectors will need to be sensitive when recording evidence during acts of worship so as not to distract or disturb the time of prayer. Inspectors are encouraged to make some comment to staff after any observation, even if only in passing.
30. Some effort should be made to determine both the quality and impact of the prayer life of the school using the frequency and quality of provision, the response of pupils, and the judgements that are made by all those involved. Schools should provide evidence that they are monitoring the quality and impact of opportunities for prayer across the school and throughout the school year.

## Scrutiny of work

31. The scrutiny of a sample of pupils' work complements the discussions with pupils about their work and lesson observations. Inspectors should take every opportunity during lessons to look at pupils' work and, if appropriate, talk to them about it.
32. Work scrutiny is a critical activity for forming accurate judgements about standards and progress of pupils of different abilities, about the quality of teaching over time, and about the taught curriculum and its relationship with that which is planned.
33. Inspectors should investigate the school's arrangements for the internal and external moderation of pupil assessment, and how rigorous they are. Participation in deanery and diocesan moderation is now an expectation across all primary schools. Also, secondary schools are expected to engage in some external moderation at Key Stage 3. Inspectors will comment on a school's level of participation when making judgements on attainment and progress and on the evidence base for the school's judgement.

## Meeting the headteacher

34. The diocesan SEF, or other, and the issues and hypotheses from the pre-inspection notes, will form the main focus of the discussions with the headteacher. The purpose should be to permit the headteacher to indicate where further evidence relating to the issues may be found, and to provide his/her own perspective on them.
35. The meeting should address the evaluation and monitoring processes lying behind the SEF:
  - their vision and priorities for religious education and the Catholic life of the school
  - how classroom religious education and the Catholic life of the school are evaluated
  - who is involved
  - standards and achievement in religious education
  - the school's participation in external moderation at deanery and diocesan level
  - how often processes, such as lesson observations, take place
  - how performance management contributes to the evaluation of the Catholic life of the school and religious education (check that the headteacher has a Catholic objective as part of his/her own performance management)
  - what kind of overall structure for evaluation is in place
  - how the outcomes are fed into the school improvement plan
  - governors' active involvement in both the completion of the SEF and its on-going evaluation.

## Meeting the subject leader in religious education

36. The issues to be discussed with the subject leader will cover:
  - his/her involvement in the writing of the SEF
  - his/her vision and priorities for religious education
  - the content of religious education
  - monitoring and evaluation of the quality of teaching
  - pupil progress and attainment
  - participation in deanery and diocesan moderation
  - departmental improvement planning
  - the professional development of staff teaching religious education.



## Meeting the chair of governors

37. The chair of governors, or the link governor for religious education should be invited to explain:
- how the governing body fulfils its responsibilities as leaders of a Catholic school
  - the vision and priorities for religious education and the Catholic life of the school
  - how aware governors are of the strengths and development needs of religious education and the Catholic life of the school
  - how governors are involved in the completion of the SEF and its on-going evaluation
  - how they are involved in monitoring these
  - to what extent the school understands and relates to its ecclesial identity.

This will often be achieved by discussing appropriate sections of the diocesan SEF, particularly about the leadership and management of the school. Final responsibility for the SEF rests with governors.

38. The inspector will need to establish whether governors are holding the headteacher to account for the leadership and management of the Catholic life of the school, and ensuring compliance with the requirements of the Bishops' Conference and the Diocese. This should include an annual performance management objective.

## Meeting pupils

39. In the area of the Catholic life of the school and 'how well pupils experience the richness of the Catholic life of the school', inspectors should ensure that they have various opportunities to talk to pupils and listen to their experiences in this area. Opportunities for discussions with pupils need to occur in a variety of ways: in lessons, in small groups and with representative groups.

## Meeting the parish priest/clergy (specific to primary schools)

40. When possible, discussion with the parish priest/clergy is to be encouraged, as this provides an opportunity for the inspector to evaluate the level of partnership between parish and school.
41. In writing about collective worship, liturgy, sacramental preparation when appropriate, or links with the parish/es, the inspector must remember that (s)he is not inspecting the parish priest(s) or other members of the parish.
42. If there are difficulties between the school and parish/es, this should not form a part of the report. However, inspectors may feel that there is a need to bring the matter to the attention of the Westminster Education Service so that suitable support or guidance might be given to the school.

## **Meeting the chaplain (specific to secondary schools)**

43. The chaplain is a diocesan appointment to the school. The inspector should seek evidence of what the chaplain does, how he/she has access to the senior management team, what the impact of his/her work is on the Catholic life of the school and particularly, its collective worship and liturgy. The chaplain will be an important source for judging the quality of collective worship and pupils' spiritual and moral development. Again, their judgements must be clearly supported by evidence if they are to have significance for the inspection. Increasingly, chaplains are supported by chaplaincy or liturgy committees. The inspector should pursue the way these operate and their impact, making a judgement about the quality of collaboration.

## **Meeting the head of sixth form**

44. The meeting should discuss the provision for core religious education, particularly issues of:
- compliance with the expectations of the Bishops' Conference (5% of time for all students, the equivalent of 30 hours of guided study each year)
  - the content of religious education and the element of intellectual challenge offered at the appropriate level, based on previous study
  - the monitoring of teaching and student achievement in general religious education
  - how all sixth formers are involved in the Catholic life of the school.

It is expected that students studying A Level Religious Studies will also attend general religious education.

## **Meeting a member of senior leadership team responsible for Catholic life of the school (mainly specific to secondary schools)**

45. As with the headteacher, discussions will be concerned with the ways in which the Catholic life of the school is planned, developed and evaluated and the ways in which this contributes to pupils' spiritual and moral development.

## Feedback to headteacher and senior staff

46. The inspection findings should not come as a surprise to the headteacher at the end of the inspection. Even when the inspection takes place on a single day, the headteacher should be kept abreast of the emerging conclusions. Throughout the day the lead should ensure that the school is happy with the conduct of the inspection and should specifically ask for confirmation at the final feedback; this should be recorded on an evidence form. In a single day inspection, there may be factors which arise late in the day, for example, issues arising from work scrutiny, if conducted in the afternoon. Prior to any formal feedback, it is expected that the inspector will have discussed the findings with the headteacher, even if this delays the formal feedback at the end of the inspection.
47. At the end of the inspection, brief feedback should be given on the main conclusions of the inspection to the headteacher, the chair of governors or the link governor for religious education, the subject leader in religious education and a diocesan representative. Headteachers may request that other senior staff should be present. This should be treated positively, but too large a grouping is often unhelpful.
48. Before leaving, the lead inspector must ensure that the school is clear:
  - (i) about the grades awarded for each judgement  
about any recommendations for improvement  
that the report is confidential until the school receives the final report
  - (ii) about the process of diocesan quality assurance and that the judgements are subject to that process and may change  
that diocesan moderation involves ensuring that there is a consistency between numerical judgements and associated commentary
  - (iii) that schools judged “Requires Improvement” or “Causing Concern” must produce an action plan with their diocesan adviser within 15 working days from the reception of the final report
  - (iv) that the final report should be placed on the school’s own website and a copy sent to parents within 5 working days.
49. Feedback will not occur before 4pm at the end of the inspection.

## After the inspection

### Writing the report

50. The report should be written by the lead inspector. It is important to make the report specific to the school inspected and not to be formulaic. The first draft should be prepared within 10 working days from the end of the inspection. It should then be sent electronically to the Westminster Education Service.
51. Once the report has been reviewed by the Westminster Education Service and any changes made, in consultation with the lead inspector, the draft report will be e-mailed to the school for a factual check, with a request that it should be returned within 24 hours. Requests from the school for amendments will be dealt with in the first instance by the Westminster Education Service, and referred to the lead inspector by the Chief Inspector, if necessary.
52. The report should be published within twenty working days from the start of the inspection. It will be sent to the school electronically and placed on the diocesan website. Schools should place the report on their own website and distribute the report to parents and carers within 5 days.

### Additional guidance on writing the report

53. The quality of the school's self-evaluation (not just its outcome in the form of the SEF) should be clearly evaluated in the leadership and management section of the report. It is important to acknowledge how well the school knows itself. While it is not necessary to refer to the school's view of itself in each section, this will often occur. Inspectors should ensure that priority is given in the writing of the report to their own judgements, not those of the school.
54. The report is a summary of the judgements which come out of the inspection, plus some illustration. The key judgements will be based on much more evidence than appears in the report. The report should evaluate actual performance, not describe or judge motives or attitudes, or record intentions.
55. The assumption behind the inspection process is that the inspector(s) will have spent time in communicating with the school through dialogue and oral feedback, so that the written report is a summary of that dialogue. Inspectors should not feel that they are 'short-changing' the school by the brevity of the report.
56. Inspectors should ensure that the text is simple, jargon free and well punctuated. Since the report serves as a summary for parents, the prime audience should be thought of as the parents. The professionals always have the additional opportunity of extended dialogue. Inspectors will use the diocesan guidelines for writing reports.
57. When writing the report it is important to be succinct and evaluative.

# Part 2

## The evaluation schedule – how schools will be judged

58. **There is no overall judgement on the school made at the end of the inspection.**  
There are, instead, **2 judgements:**

- classroom religious education and
- the Catholic life of the school.

The lower of the two judgements is used for reporting purposes to the CES and Ofsted.

59. **There are also limiting judgements** on each of the two areas for inspection, which might prevent the school from obtaining an ‘outstanding’ grade if it does not meet the criteria.

60. Diocesan inspection has four grades.

Diocese of Westminster		Ofsted	
Outstanding	1	Outstanding	1
Good	2	Good	2
Requires improvement	3	Requires improvement	3
Causing concern	4	Inadequate	4

### Spiritual and moral development

61. Spiritual and moral development are essential features of the Catholic life of the school. While there is no requirement for inspectors to make a separate judgement on the spiritual and moral development of pupils, inspectors are expected to identify where and when the spiritual and moral development of pupils are addressed and promoted through the pastoral care offered to pupils, the opportunities for reflection and prayer as well as religious services, relationships within the school, ways of dealing with incidents and the ways in which moral and spiritual development underpin the curriculum and ethos of the school. In particular, the judgement on the school’s ‘commitment and contribution to the Common Good’ offers inspectors opportunity to reflect on these and other aspects of pupils’ spiritual and moral development.

62. Inspectors should assess the extent to which the school provides opportunities for pupils to:

- develop a sense of the transcendent and reflect on the presence of God in their lives
- know that there is more to life than facts
- seek answers to questions of purpose and meaning
- value inward experience and consciousness
- reflect on their own experience, attitudes and values in the light of the Scriptures and the teaching of the Church
- know and understand the Church's call to the 'common good'
- become aware of how religious beliefs impact on people's lives and behaviour
- respect themselves and others
- develop the range, depth and quality of their prayer life
- develop some understanding of feelings and emotions and the effects they can have on themselves and others
- become aware of how people of other faiths respond to the spiritual dimension of life

and, in relation to moral development, the extent to which the school:

- promotes principles and behaviour which help pupils to distinguish right from wrong and to inform their consciences
- bases its moral teaching on Scripture and the teaching of the Church and communicates these to pupils as the foundation of their moral judgements and actions
- encourages reconciliation and forgiveness
- sets an example in its own policies and practices.

63. The ways in which members of the school community relate to each other, the response of pupils to the provision for their spiritual and moral development, the understanding of the nature of the school and its Catholic mission, will all provide evidence on which the inspector can base a judgement about the quality of provision in the Catholic life of the school.

## A. Classroom religious education

64. In forming and making judgements, inspectors should ask the following question:

*How religiously literate are pupils in the teachings and traditions of the Catholic faith and how well do they know, understand and appreciate the importance of religious faith and practice in everyday life?*

65. The primary focus for inspecting religious education is the extent to which the school promotes pupils' religious literacy. This judgement will be influenced by the extent to which:

- the content of religious education is in accordance with the Curriculum Directory
- there is a clear vision for the subject within the mission of the school
- pupils make progress
- the leadership of teaching and learning is knowledgeable and innovative
- development planning for the subject is consistent with the mission of the school and the aims and purposes of developing, enabling and enhancing pupils' religious literacy
- a commitment to staff development is reflected in the provision and impact of CPD opportunities in religious education and the Catholic life of the school
- pupils have an opportunity to study other religions

and, in relation to leadership and management, the extent to which:

- priorities for the development of the subject are clearly identified, targets are set and appropriate resources are allocated
- planning of the RE curriculum is effective in guiding teaching staff and in securing progression in pupils' knowledge, skills and understanding
- the subject team monitors performance data, reviews patterns and takes appropriate action
- where appropriate, performance management of religious education teachers is thorough and effective in bringing about improvement
- financial and physical resources are adequate and well managed.

66. **In primary schools**, standards of achievement and attainment in religious education are measured against teacher assessment, school, deanery and diocesan moderation and the national levels of attainment in religious education, with particular reference to the Agreed Understandings of the Levels of Attainment. Inspectors will also consider progress made against the new diocesan 'Standards Document', if appropriate. Attention is paid to pupil achievement in other areas of the curriculum and provides inspectors with evidence to question and challenge similar pupil progress in religious education.

67. **In secondary schools**, performance data is the starting point for evaluating standards in religious education. At Key Stage 3 judgement on attainment in religious education is made in relation to teacher assessment, department and diocesan moderation against the national levels of attainment in religious education and, if appropriate, the new diocesan 'Standards Document'. Departments are expected to provide evidence of pupil progress from Years 7 – 9. As pupils are drawn from a wide variety of feeder schools, inspectors will expect the department to have evidence of some form of baseline assessment against which to measure progress across KS3. At Key Stage 4 judgement is made in relation to teacher assessment as well as national results in GCSE religious education, particularly in relation to attainment results across the Catholic sector. Attention is paid to pupil achievement in other areas of the curriculum.

68. Analysis of results in GCSE and Advanced Level examinations will indicate how well the school is performing in comparison with other schools (and with other Catholic schools across the diocese and the country) and how well the department is performing in comparison with other subjects within the school. Inspectors should seek to establish trends in results over recent years using relevant data. The school's own analysis will be informed by, and compared with, the inspector's analysis. Any differences should be discussed with the school.

If the school has a policy on early entry to GCSE Religious Education, inspectors will discuss the subsequent implications for pupils' continued religious education in the years following.

69. **In both primary and secondary schools**, inspectors should draw on the full range of evidence to arrive at a judgement about the standards and progress the pupils make in religious education. Judgements should not be based solely on the basis of one year's tests and examination results. Inspectors should take into account any analysis of past progress carried out by the school, as well as the most recent examination results. The evidence, additional to data, is to be found through lesson observations, scrutiny of pupils' work and in discussions with pupils. Where there is no validated data, or the final year in a school does not correspond with the end of a key stage, the attainment judgement will be based on inspection evidence and validation of the school's internal and external moderation.

70. The inspector should assess pupils' religious literacy through consideration of:

- the progress pupils make in relation to standards set by the National Levels of Attainment in religious education and the new diocesan 'Standards Document', if appropriate. They will consider progress made both within years, and between years and key stages
- the progress of pupils of different capabilities, especially those having special educational needs
- the relative progress of boys and girls, and different groups and individuals, including those of different ethnic backgrounds
- the depth of pupils' knowledge and understanding of the teachings, beliefs, values, and way of life of Catholic Christianity and, where appropriate, of other faith traditions
- how pupils' understanding of religious concepts and their ability to communicate their knowledge and understanding is demonstrated through appropriate forms e.g. extended writing, oral work and a variety of assessment techniques
- how assessment for learning enables pupils to understand how well they are doing and how they might improve
- how the school uses deanery and diocesan moderation to support its judgements about pupil learning and progress.



## Religious Literacy

71. Literacy can be understood to mean that which equips the pupil with the essential tools for his or her future educational development, to focus attention on the basic skills required to learn.
72. Religious literacy, therefore, may be understood as providing pupils with a secure religious and theological framework of knowledge, which enables them to understand the basics of religion, and theology, and also gives them the potential to explore how this relates to their life and experience.
73. Religious literacy may be understood as having four key components. These are not definitive.
- The language of STORY and NARRATIVE. Christianity began as an historical fact and continues so. The Word became flesh, in history, subject to human growth and experience.
  - The language of DOCTRINE. The ways in which faith is spoken about, expressed, defended. The common understanding of key aspects and beliefs.
  - The language of LITURGY. Liturgy, not only as the formal worship of the Church, but also the proclamation of its faith through word, silence, music, gesture, stillness, sign and symbol, colour, space and time.
  - The language of MORALITY. How faith is lived daily and impacts on the lives of believers. The key concepts and principles and rules, rights and responsibilities, good and evil, the development of conscience.
74. Religious literacy is the ability to communicate knowledgeably about the Christian faith of the Church and how it relates to contemporary everyday experience. Without this essential framework, the meaning of religion and theology, the essence of it, the significance of it for life and for living, cannot be explored, understood or engaged with.
75. This framework, found in the Curriculum Directory – Revelation (God’s Self-Revelation); Church (Communion of Life in Christ); Celebration (living the Christian Mystery in worship and prayer); Life in Christ (The search for wholeness and truth) - represents the four major areas of the Church’s traditional reflection on and clarification of its faith.
76. “The outcome of excellent religious education is religiously literate and engaged young people, who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life.”  
*Religious Education Curriculum Directory for Catholic Schools (2012)*

## Grade Descriptors

### A. Classroom Religious Education

#### What is the overall effectiveness of classroom religious education in developing pupils' religious literacy?

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p><b>(1)</b></p>	<ul style="list-style-type: none"><li>• Pupils are provided with a rich, relevant and dynamic curriculum based on the delivery of the Curriculum Directory in such a way as to engage and ensure excellent progress in religious literacy.</li><li>• Religious education programmes are used creatively to supplement and enhance the delivery of the Curriculum Directory resulting in a progressive, cohesive and developmental programme for each key stage.</li><li>• Achievement is excellent and pupils make outstanding progress in their subject knowledge and understanding of the Catholic faith and display excellent attitudes to learning.</li><li>• Attainment is generally at least as good as or better than in other core subjects.</li><li>• Pupils are enthusiastic learners and exceptionally well versed in religious language and understanding. They display a thirst for learning and actively participate in lessons, including a variety of working environments.</li><li>• Teaching is creative, inspiring and actively engages pupils in their learning and teachers use a variety of well-judged teaching strategies to match pupils' learning needs.</li><li>• Overall the quality of the typicality of teaching is outstanding and never less than good.</li><li>• Religious education is delivered with the highest expectations of all staff and the highest aspirations for all pupils and addressing the learning needs of all groups.</li><li>• The subject leader has a deep understanding and appreciation of the centrality of religious education, has a dynamic and creative vision for the subject.</li><li>• Leadership of religious education models excellent practice and staff work exceptionally well together to ensure highest quality religious education.</li><li>• Structures are extremely well embedded to ensure high quality teaching and the monitoring of teaching and all aspects of pupils' learning.</li><li>• Participation in deanery and diocesan moderation is excellent both in terms of content shared and leadership initiatives.</li><li>• The SEF illustrates excellent awareness of the strengths and areas for development in religious education and demonstrates that the school has already put its planning into practice.</li><li>• The subject's contribution to the Catholic life of the school is exemplary and its influence permeates all aspects of the learning environment of the school.</li><li>• Governors make an outstanding contribution to developing religious education and work assiduously with the senior team to support the development of pupils' religious literacy.</li></ul>
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<p><b>Good</b> <b>(2)</b></p>	<ul style="list-style-type: none"> <li>• <b>A good and varied curriculum is offered – based on the areas of the Curriculum Directory - to actively engage pupils in their learning. Other resources are creatively used to enhance delivery.</b></li> <li>• <b>As pupils progress through the key stages, the delivery of religious education is structured to ensure progression and development of content at deeper levels.</b></li> <li>• <b>Most pupils make good progress in their knowledge of the Catholic faith and their religious literacy is well developed for their age and ability.</b></li> <li>• <b>Attainment is at least as good as in other core subjects.</b></li> <li>• <b>Pupils’ attitudes to learning, including individual work, group and whole class work, are consistently positive and have an impact on the progress they make</b></li> <li>• <b>There is regular participation in both internal school and external deanery and diocesan moderation.</b></li>   <li>• <b>Overall the typicality of teaching is never less than consistently good with some outstanding lessons.</b></li> <li>• <b>Teaching is effective in ensuring that pupils are consistently engaged in their learning, with good support offered to ensure all pupils, including identified groups, make good progress.</b></li> <li>• <b>Effective teaching strategies engage pupils in their own learning so that they can identify their next steps in learning.</b></li>   <li>• <b>The leadership of the subject ensures that staff are well supported and monitor teaching to ensure highest expectation from all staff.</b></li> <li>• <b>The SEF provides an accurate evaluation of the strengths and areas for development and there is evidence of action already being taken.</b></li> <li>• <b>Teaching is monitored regularly over time and good systems are in place to support teachers.</b></li> <li>• <b>The contribution of religious education to the Catholic life of the school is strong and evident and its influence permeates all aspects of the learning environment of the school.</b></li> <li>• <b>The link governor for religious education, actively involved in the support of religious education, is familiar with current developments and contributes positively to the subject’s growth in the school.</b></li> </ul>
<p><b>Requires Improvement</b> <b>(3)</b></p>	<ul style="list-style-type: none"> <li>• Religious education requires improvement because it fails to provide sufficient evidence that it meets criteria for good.</li> </ul>
<p><b>Causing Concern</b> <b>(4)</b></p>	<p>Religious education is judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• content fails to meet diocesan criteria (limiting judgement)</li> <li>• achievement is weak (limiting judgement)</li> <li>• teaching is weak over time and pupils make inadequate progress</li> <li>• leadership and management fail to demonstrate a sound understanding of the strengths and weakness of the provision for pupils’ religious education.</li> </ul>

## Limiting Judgement

77. A limiting judgement on classroom religious education would prevent the school from obtaining an 'outstanding' grade if it failed to meet ONE or more of the following criteria:

- **the content of classroom religious education does not meet the requirements of the Curriculum Directory in the following way:**
  - there is a lack of authentic use of the Curriculum Directory as the foundation of the religious education curriculum.
  - in the case of a secondary school, the GCSE specification followed is not one approved by the Bishop (*Cf Canon 804*).
- **pupils' achievement (as well as attainment and progress) in religious education is low:**
  - pupils fail to make sufficient progress in their religious literacy and there is weak assessment and levelling of work.

## How well does the content of classroom religious education meet the requirements of the Curriculum Directory?

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p>(1)</p>	<ul style="list-style-type: none"> <li>• The content of curriculum religious education meets all the requirements of the Curriculum Directory in an exceptional way; it is creative and engaging and meets all groups of pupils' learning needs.</li> <li>• The programmes of study and schemes of work provide a systematic study of God, the life and teaching of Jesus and the Church, the central beliefs that Catholics hold and the relationship between faith and life and illustrate where, when and how key aspects of the content are taught and assessed.</li> <li>• There is a wide range of evidence of how topics are revisited throughout the delivery of the curriculum over all key stages to show progression and greater depth of provision.</li> <li>• All teaching staff know and understand the broad areas of the Curriculum Directory and how the current programme addresses them and in what ways progress in learning from year to year is developed.</li> <li>• Resources are creatively used to facilitate excellent links to the key aspects of the Curriculum Directory and ensure the provision of a dynamic curriculum to all key stages.</li> <li>• Religious education programmes are used creatively and supplement and enhance the delivery of the Curriculum Directory resulting in a progressive and cohesive programme for each key stage, including age-appropriate study of other religions.</li> </ul>
<p><b>Good</b></p> <p>(2)</p>	<ul style="list-style-type: none"> <li>• <b>Overall the Curriculum Directory forms the basis of the content for religious education with the four areas for study clearly identified in the programmes of study and schemes of work, including age-appropriate study of other religions.</b></li> <li>• <b>There is evidence of a creative approach to using the Curriculum Directory which makes it relevant to pupils' learning needs.</b></li> <li>• <b>A good range of resources is used to enhance the delivery of religious education.</b></li> <li>• <b>The delivery of the content of religious education is structured to ensure progression and development of content at a deeper level as pupils progress through the key stages.</b></li> </ul>
<p><b>Requires improvement</b></p> <p>(3)</p>	<ul style="list-style-type: none"> <li>• The content of religious education requires improvement because it is not good.</li> </ul>
<p><b>Causing Concern</b></p> <p>(4)</p>	<p>The content of religious education is judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• there is weak evidence that the Curriculum Directory underpins the delivery of religious education and pupils are taught from a variety of resources without a coherent approach</li> <li>• minimal evidence is available to illustrate progression and development of the content across the key stages.</li> </ul>

## Pupil achievement (attainment and progress) in religious education

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p>(1)</p>	<ul style="list-style-type: none"> <li>• Pupils' achievement is outstanding when evidence of progress is measured against appropriate benchmarks – levels of attainment, the new diocesan 'Standards Document', school's own internal systems, deanery and diocesan moderation – and indicates rapid and sustained progress.</li> <li>• Attainment is at least as generally good or better than in other core subjects.</li> <li>• The National Levels of Attainment and, if appropriate, the new diocesan 'Standards Document' as well as the school's internal moderation are used to enable pupils to actively engage in setting targets for their own learning.</li> <li>• Pupils excel through high teacher expectation and engagement in their own learning.</li> <li>• Different groups of pupils make excellent progress in religious education.</li> <li>• All pupils are proactive in their learning and constantly seek higher level work.</li> <li>• Pupils are enthusiastic learners and exceptionally well versed in religious language and understanding. They display a thirst for learning and actively participate in lessons, including a variety of working environments.</li> <li>• Pupils are confident users of religious vocabulary and illustrate excellent knowledge and understanding appropriate to their age and ability, applying a wide variety of skills to great effect in their work.</li> </ul>
<p><b>Good</b></p> <p>(2)</p>	<ul style="list-style-type: none"> <li>• <b>Pupil and student achievement is good when evidence of progress is measured against appropriate benchmarks – levels of attainment, the new diocesan 'Standards Document', school's own internal systems, deanery and diocesan moderation – and indicates good progress.</b></li> <li>• <b>Attainment is generally at least as good as other in core subjects.</b></li> <li>• <b>Pupils know and understand what they have to do to improve their work and show good understanding of the levels of attainment.</b></li> <li>• <b>Pupils' attitudes to learning, including individual work, group and whole class work, are consistently positive and have an impact on the progress they make.</b></li> <li>• <b>Good progress is made by most pupils, according to ability, and there is a good level of challenge – with supporting evidence - which stretches pupils' knowledge and understanding.</b></li> <li>• <b>Pupils' religious literacy is good and they are confident in their use of religious language.</b></li> </ul>
<p><b>Requires improvement</b></p> <p>(3)</p>	<ul style="list-style-type: none"> <li>• Pupils' achievement in religious education requires improvement because it is not good.</li> </ul>
<p><b>Causing Concern</b></p> <p>(4)</p>	<ul style="list-style-type: none"> <li>• Achievement – attainment and progress – in religious education is judged to be causing concern because pupils fail to make sufficient progress in their learning.</li> </ul>

## Quality of teaching

78. Teaching must be judged by its impact on learning, progress and standards OVER TIME, and not only on teaching observed during the inspection. Teaching is assessed through lesson observations, teacher planning, pupil discussions about their work, work scrutiny and school leadership monitoring evidence. The judgement on the quality of teaching must take account of evidence of pupils' learning and progress over time.
79. Teaching should be understood to include teachers' planning and implementing of learning activities, including the setting of appropriate homework, as well as marking, assessment and feedback. Good teaching which includes high levels of expertise and subject knowledge, with the expectation that pupils will achieve well, enables pupils to acquire knowledge, deepen their understanding, and develop and consolidate skills. It will comprise activities within and outside the classroom.
80. Inspectors must consider whether:
- work is challenging enough for all pupils and meets their individual needs
  - pupils' responses demonstrate sufficient gain in their knowledge, skills and understanding of the appropriate content of the Curriculum Directory
  - teachers monitor pupils' progress in lessons and use the information well to adapt their teaching
  - teachers use questioning and discussion to assess effectiveness of their teaching and promote pupils' learning
  - pupils understand well how to improve their work.
81. Inspectors will visit a number of lessons or part-lessons in order to judge the 'typicality of teaching' rather than to judge specific teaching on the inspection day.
82. Direct observation will be supplemented by a range of other evidence to evaluate the impact that teaching has had on pupils' learning over time e.g.
- the school's own evaluations of the quality of teaching and its impact on learning
  - discussions with pupils about their work and their experience of teaching and learning over time
  - discussion about teaching and learning with other staff
  - the views of pupils, parents and staff
  - scrutiny of pupils' work, with particular attention to:
    - the frequency of marking and how well it is done
    - evidence of pupils' addressing comments and questions made by the teacher in their books
    - the level of challenge
    - the setting of assessments in relation to the levels of attainment
    - pupils' effort and success in completing their work and the progress made over a period of time.
83. The inspector should test the school's view of the quality of the teaching in religious education, the way information is gathered about it over time, and the effectiveness of actions to bring about improvement, including professional development of teaching staff. Together, these will also provide good evidence about the quality of leadership and management of the subject at both subject leader and senior management levels.

84. Inspectors must identify how the curriculum in religious education contributes to pupils' spiritual and moral development. The evidence for this should be in the curriculum plans, but also derived from pupils' work, discussions, and staff interviews.

## Quality of teaching

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p>(1)</p>	<ul style="list-style-type: none"> <li>• Teaching is creative, inspiring and actively engages pupils in their learning and teachers use a variety of well-judged teaching strategies to match pupils' learning needs.</li> <li>• The teaching in all key stages is outstanding and never less than good. As a result, almost all pupils make rapid and sustained progress.</li> <li>• All teachers have consistently high expectations of pupils. They plan and teach lessons that are engaging and challenging.</li> <li>• Teachers systematically and effectively check pupils' understanding throughout lessons.</li> <li>• Time is well used and every opportunity is taken to develop skills.</li> <li>• Teachers impart religious knowledge with creativity, confidence and authority to ensure pupils are engaged in learning.</li> <li>• Marking and constructive feedback is frequent and of a consistently high quality which enables pupils to understand how they can improve their work and progress to the next level.</li> <li>• Challenging questioning is used to stretch pupils' knowledge and understanding and extend their ability to reflect on the deeper significance of religious belief and practice.</li> <li>• Appropriate and regular homework contributes well to pupils' learning. Teachers assess pupils' progress regularly and accurately and discuss assessments with them so that pupils know how well they have done and what they need to do to improve.</li> <li>• Teachers used a variety of well- judged teaching strategies to match pupils' learning needs.</li> </ul>
<p><b>Good</b></p> <p>(2)</p>	<ul style="list-style-type: none"> <li>• <b>Teaching is consistently good with examples of some good, and even outstanding, lessons, and results in most pupils making good progress and achieving well over time.</b></li> <li>• <b>Teachers have high expectations, plan and teach lessons that deepen pupils' religious literacy and illustrate increasing depth to pupils' previous learning.</b></li> <li>• <b>Teachers have strong subject knowledge and confidence which inspires pupils and contributes to their good progress.</b></li> <li>• <b>Teachers create a positive climate for learning in their lessons and pupils are interested and engaged and eager to do well.</b></li> <li>• <b>As a result of good assessment procedures teachers plan well to meet pupils' learning needs.</b></li> <li>• <b>Pupils are provided with detailed feedback, both orally and through marking. Pupils know how well they are doing and what they must do to improve.</b></li> <li>• <b>Homework contributes well to pupils' learning with tasks enabling pupils to make good progress and deepen their knowledge and understanding.</b></li> <li>• <b>Effective teaching strategies engage pupils in their own learning so that pupils learn well in lessons.</b></li> </ul>



<p><b>Requires improvement</b></p> <p><b>(3)</b></p>	<ul style="list-style-type: none"> <li>• Teaching requires improvement because it is not good.</li> </ul>
<p><b>Causing Concern</b></p> <p><b>(4)</b></p>	<p>Teaching is judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• teachers do not have sufficiently high expectations, and teaching over time fails to engage or motivate individuals or groups of pupils</li> <li>• pupils are making inadequate progress; learning activities are not sufficiently well matched to the needs of pupils so that they make inadequate progress</li> <li>• pupils cannot communicate, read or write using the appropriate religious literacy content appropriately.</li> </ul>

## The effectiveness of the leadership and management in promoting religious education

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p><b>(1)</b></p>	<ul style="list-style-type: none"> <li>• The quality of the leadership and management of religious education is outstanding. There is a dynamic and creative vision for religious education in which staff and pupils strive consistently for excellence.</li> <li>• The subject leader has a strong understanding and appreciation of the centrality of religious education in the mission of the Church and its impact in the daily life of the school.</li> <li>• The creativity of the religious education curriculum to meet pupils' needs is exceptional and results in pupils' active engagement in their learning and excellent progress being made across all key stages.</li> <li>• Highly effective systems and structures are in place to frequently monitor, track and ensure pupil progress in religious literacy.</li> <li>• The subject leader focuses relentlessly on improving teaching and learning, resulting in teaching that is generally outstanding and never less than good.</li> <li>• The subject leader models excellent practice and works successfully to monitor, improve and support teaching, encouraging the enthusiasm of staff and challenging their efforts and skills to good effect.</li> <li>• Sound subject knowledge is developed through continuing CPD and staff are exceptionally well supported in this.</li> <li>• The subject leader has an excellent understanding of the strengths and areas for development in religious education. Self assessment is thorough and accurate and the leadership is actively engaged in improving the quality of religious education offered to pupils. Issues are clearly identified and action on the areas for development is already well established with regular evaluation ensuring excellent progress.</li> </ul>
<p><b>Good</b></p> <p><b>(2)</b></p>	<ul style="list-style-type: none"> <li>• <b>The leadership of religious education is good and consistently communicates clarity of purpose and commitment to high standards.</b></li> <li>• <b>A clear vision and commitment to the school's key role in the educational mission of the Church are evident and religious education influences all aspects of the school.</b></li> <li>• <b>The leadership works hard to establish the essential systems and structures to ensure quality religious education and provide staff with support, encouragement and challenge.</b></li> <li>• <b>Teacher expectations are high.</b></li> <li>• <b>The shared focus on improving teaching and learning ensures staff engage in shared observations and the subject is well planned with meetings and opportunities for the sharing of ideas.</b></li> <li>• <b>Teaching is monitored regularly over time and good systems are in place to support teachers.</b></li> <li>• <b>There is good evidence to show religious education delivers a developmental and progressively challenging content to pupils across the key stages.</b></li> <li>• <b>Self-evaluation is mostly accurate and there are clear and rigorous strategies for addressing areas for improvement already in operation.</b></li> <li>• <b>The leadership actively supports staff professional development to further their knowledge and professional expertise in religious education.</b></li> </ul>

<b>Requires improvement</b>  <b>(3)</b>	<ul style="list-style-type: none"> <li>Leadership and management require improvement because they are not good but the subject leader demonstrates a capacity for improvement.</li> </ul>
<b>Causing Concern</b>  <b>(4)</b>	<p>Leadership and management of religious education are judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>the subject leader has a poor understanding of the importance of religious education in the life of the school or in its place in the mission of the Church and the department fails to contribute to the Catholic life of the school</li> <li>the SEF lacks rigour and does not present an accurate analysis of the strength and weakness in religious education</li> <li>the quality of teaching and pupil achievement causes concern and fails to engage staff and pupils in the common pursuit of teaching and learning</li> <li>there are no robust systems or structures to ensure quality teaching or the monitoring of learning</li> <li>there is little evidence of planning and staff lack confidence in the subject and also direction in their teaching</li> <li>the subject has little credibility and the subject leader lacks the clarity to make improvements or make progress.</li> </ul>

### **What has improved in classroom religious education since the last inspection?**

85. This is to determine whether the school has made improvements in those areas felt to be in need of development since the last inspection. The inspector should identify issues from the last inspection report and form a view about whether those issues have been addressed and resolved. This will also provide indications of the quality of leadership and management of the subject leader of religious education.

### **What should the school do to further improve in classroom religious education?**

86. The school's self-evaluation process should also have identified specific areas for improvement. These may or may not be validated by the inspection process.

## B. The Catholic life of the school

87. In forming and making judgements, inspectors should ask the following question:

*How well do pupils experience the richness of a Catholic way of living and believing through all areas of school life?*

88. In forming and making judgements, inspectors should evaluate:

- the amount of teaching time allocated to classroom religious education, staffing, resources, timetabling, accommodation, budget
- the variety of ways in which religious education underpins and influences all aspects of the curriculum and the daily experience of education
- the richness and quality of the liturgical life of the school and the worship experiences offered for personal and corporate prayer as well as celebrations of the Eucharist and the Sacrament of Reconciliation
- the ways in which pupils are actively engaged and involved in the preparation and leadership of worship
- how pupils identify and express their experiences and understanding of the Catholic life of the school
- how effectively the school teaches, enables and encourages pupils to know about, value and experience the call to, and action for, justice
- how well governors and the leadership team share and fulfil their role as leaders of the Catholic school, and actively work to develop a Catholic philosophy of education which underpins all aspects of the school
- the ways in which the school develops and expresses its ecclesial dimension, through partnership with the diocese and being part of the diocesan community of schools.

89. Inspectors should check that the school complies with the requirements of the Bishops' Conference that there should be 10% of classroom time allocated to religious education KS1-4; and 5% for core religious education for all registered students at sixth form level. This is interpreted as being a weekly entitlement for all pupils, even those studying A Level religious studies, and the equivalent of 30 hours of guided study each year.

This does not include acts of collective worship or hymn practice.

Compliance with this requirement is the responsibility of the governing body and the headteacher.

This is a limiting judgement and a school cannot obtain an outstanding judgement if it does not meet this requirement. Inspectors' judgement on this, while sensitive to the timetable demands and structure and variety of provision, will reflect on the school's commitment to addressing this issue.

90. The time allocated for the inspection will not allow inspectors to judge the ways in which religious education is experienced as the core of the curriculum. However, inspectors should be able to evaluate how and in what ways religious education underpins all aspects of the quality of education right across the curriculum through discussion with leadership team, chaplain or priest, teachers of religious education and pupils; through the school improvement plan, its mission statement; its induction programme and staff development provision and key policy documents. Time allocation as well as budget, staffing and accommodation are all examples of the school's understanding of the place and importance of religious education.

91. Catholic prayer and worship should be varied and rich in the experiences offered to pupils; in class, in year groups or at whole school assemblies. Evidence on collective worship will be drawn from interviews with headteacher, parish priest/chaplain and pupils as well as observation of form prayer, prayer in religious education lessons, assemblies, and, if celebrated during an inspection, Mass or other liturgies. The inspector should establish how far the practice observed during the inspection is characteristic of normal school activity and the experience of children in different class and year groups across the school.
92. Some effort should be made to determine the quality of the prayer life of the school using the frequency and quality of provision, the impact on pupils, and how the school evaluates its provision. The inspector needs to judge whether the school recognises the Eucharist as at the heart of the school's liturgical life, that Mass and the Sacrament of Reconciliation are celebrated regularly and pupils know how to respond during liturgies.
93. Where the school is responsible for sacramental preparation, the inspector should seek to make a judgement about its quality only when the inspection coincides with or follows that preparation and there is sufficient evidence.
94. The commitment and contribution to the Common Good is expressed through service and social justice and the ways in which the school fosters and develops pupils' understanding of the interdependence of all people, as expressed through the principles of the Church's teaching on social justice.

Evidence will be found through discussions with pupils; observation of the ways in which pupils speak and act at key moments of the Church's year in supporting those in need; the school's ethos and atmosphere in promoting fairness and respect and the opportunities offered to actively engage in social action. Action for social justice can include all those activities and initiatives that develop pupils' awareness and understanding of the call of the Gospel to 'love of neighbour', which lead to attitudes and behaviour which recognise the other as brother and sister and which express that understanding through action and service. Equally important in this area of inspection is the way in which the school develops and encourages pupils' talents, qualities of leadership and responsibility; their 'human flourishing'.

95. The ecclesial dimension of the school is expressed and illustrated through its on-going partnership between parents, parish(es) and school; in its partnership with the Westminster Education Service; through the school's collaboration in the variety of in-service offered, be that for governors; leaders in religious education; heads' and deputies' conferences. It is also expressed through the school's adherence to and acceptance of diocesan policy on key issues. The ecclesial dimension is also illustrated through the school's relationship and partnership with other Catholic schools as part of the diocesan community of schools.
96. Partnership with parish(es) and parents. At the heart of the Church and Christian life stands the celebration of the Sunday Eucharist. The Christian life, and the journey into Christian maturity, cannot be lived or experienced independently of the Sunday Eucharist or the community that gathers to celebrate it, Recognising that there are parents and families who do not attend Mass regularly, the Catholic school can never cease to proclaim the centrality of the Sunday Eucharist or neglect the responsibility it has for drawing parents and pupils into the life and mission of the parish community. It follows that the preparation for, and celebration of, the sacraments, supported by the school's spiritual, liturgical, pastoral and academic life, are most appropriately placed within the parish setting.
97. In each of the above, the role of the leadership of the school – headteacher and governors - in enabling and supporting the school as a Catholic school in the diocese will be evaluated and a judgement made. This will be evidenced through the clear vision and direction for the

Catholic life of the school; the strategic planning that reflects and promotes the school's mission; the place of the mission statement in informing all aspects of school life; the rigour of the school's self-evaluation, the effective use of its self-evaluation and the programmes of action to carry out the school's improvement plan. All these provide clear insights into the quality of leadership and management. Other relevant matters include the extent to which:

- the school monitors performance data for religious education, reviews patterns and takes appropriate action
- where appropriate, performance management of staff is thorough and effective in bringing about improvement (for example, performance management for specialist religious education staff in secondary schools)
- there is a commitment to the induction and professional development of all staff in relation to the Catholic life of the school and in relation to religious education where appropriate
- approaches to financial and resource management help the school to achieve its Catholic, educational priorities.

## Grade Descriptors

### B. The Catholic life of the school

#### What is the overall effectiveness of the Catholic life of the school in developing pupils' experience of the richness of a Catholic way of living and believing?

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p><b>(1)</b></p>	<ul style="list-style-type: none"><li>• Pupils are offered a quality and experience of Catholic life that are second to none; they are vibrant and dynamic and provide pupils with an excellent range of experiences of what it means to live according to Catholic teaching and traditions. The school excels at being a community based on Catholic tradition and practice.</li><li>• It is evident to all – staff, parents and pupils - that religious education is at the heart of the school and its curriculum through: its status on the timetable; the allocation of curriculum time as required by the Bishops' Conference; the standard of its accommodation; the quality of its teaching staff and the resources allocated to it.</li><li>• Worship and prayer are central to the life of the school and offer pupils engaging, innovative and creative experiences of the richness of the Catholic tradition; the celebration of the Eucharist and other sacramental celebrations are offered at key times of the liturgical year, with pupils' active participation in the preparation and planning.</li><li>• The school has a dynamic and creative understanding of the call to 'human flourishing' and provides excellent opportunities for pupils to develop and celebrate their gifts and talents as individuals and as a community.</li><li>• Pupils' engagement with the Common Good is rooted in a deep understanding of the social teaching of the Church and provides opportunities for individuals and groups to flourish in developing personal responsibility and also enabling engagement in action for those in need. Pupils are extremely confident in expressing and explaining the theological principles which underpin their action for social justice.</li><li>• The school demonstrates in outstanding, creative and vibrant ways its key relationships with parent, parish(es) other Catholic schools and the diocese.</li><li>• No aspect of the daily life of the school is left unobserved in reflecting on the mission of Catholic education vis a vis the Catholic life of the school. It is a vibrant, alive and engaging Catholic community. Examples abound as to the ways in which the school expresses its Catholic identity.</li><li>• The school's self-evaluation is a coherent and highly accurate reflection of rigorous monitoring, analysis and challenge. Reflection and evaluation of all aspects of its education emphasise the school's commitment to excellence and to leading pupils to fullness of life.</li><li>• There are excellent systems in place to support the induction of new staff, to develop and enhance the contribution of all staff including those from other Christian traditions and other faiths, to actively participate in, and contribute to, the Catholic life of the school.</li><li>• The leadership – head and leadership team and governors – is the driving force in the school's commitment to the education of young people with a vision of discipleship for life. Governors make a highly significant contribution to the work and Catholic dimension of the school. They have high levels of expertise and are extremely well organised and thorough in their work, with a clear understanding of their strategic role as governors of a diocesan Catholic school.</li></ul>
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<p><b>Good</b></p> <p><b>(2)</b></p>	<ul style="list-style-type: none"> <li>• Pupils are offered a quality and experience of Catholic education that are good; it engages them in a rich experience of the teaching and traditions of the Church and offers a good range of opportunities for pupils to experience and reflect on a Catholic way of living.</li> <li>• While curriculum time for religious education does not fully meet the Bishops' requirements for 10% at Key Stages 1, 2, 3 &amp; 4 and 5% at Key Stage 5, it is very close to this requirement and the school intends to implement this requirement fully within the academic year following the inspection.</li> <li>• Leadership team and governors are committed to supporting the review and development of quality religious education and offer good support.</li> <li>• Resources, staffing and accommodation are good.</li>   <li>• Prayer and worship are central to the school's understanding of itself as a Catholic school.</li> <li>• Vibrant, engaging and collaborative worship opportunities are offered throughout the school year.</li>   <li>• The understanding and appreciation of its role as a Catholic school within the diocese are good. The school promotes strong links with parents, parish (es) , other Catholic schools and the diocese.</li>   <li>• Respect and value of each individual are central to the school's way of being. Gifts are recognised and celebrated and pupils are encouraged to share with others through games, team work, support reading and many other initiatives which illustrate their understanding of the call to serve.</li> <li>• Pupils' demonstrate a good understanding of, and engagement with, the Common Good and its theological foundation. They are actively enabled to develop their individual gifts and talents and to involve themselves in service for those less well off than themselves.</li>   <li>• Leadership encourages staff and pupils to deepen their understanding of the distinctiveness of their Catholic school. It offers staff reflection and input on the vision of Catholic education and leads staff to examine how, and in what ways, every aspect of the education offered derives from that vision.</li> <li>• The school's self-review displays an accurate understanding of its Catholic nature. Areas for development are clearly identified and there is evidence of action being taken to address any issues.</li> <li>• Governors share in the strategic leadership of the school with energy and enthusiasm. They offer support and challenge to the leadership of the school in strategic matters. They have clear systems in place for receiving the views of parents, staff and pupils.</li> </ul>
<p><b>Requires improvement</b></p> <p><b>(3)</b></p>	<ul style="list-style-type: none"> <li>• The overall effectiveness of the Catholic life of the school requires improvement because it is not good.</li> </ul> <p>Or</p> <ul style="list-style-type: none"> <li>• Curriculum time for classroom religious education does not meet the Bishops' requirements and there is no evidence that the leadership of the school intends to implement the Bishops' Conference requirements (limiting judgement).</li> </ul>



<p><b>Causing Concern</b></p> <p><b>(4)</b></p>	<p>Leadership and management of the Catholic life of the school are judged to be causing concern if any of the following apply.</p> <ul style="list-style-type: none"> <li>• The leadership of the school fails to provide pupils with an experience of education rooted in the Catholic tradition.</li> <li>• There is reluctance to actively promote the Church’s mission in education. There is a superficial dimension to the school’s Catholic identity and staff and pupils are unaware of the distinctiveness of their Catholic school. Evaluation is casual and lacks rigour to the extent that the capacity to make progress is hindered. Governors have little impact on the life and direction of the school. They are poorly organised and have insufficient expertise to meet the needs of the school.</li> <li>• Curriculum time for classroom religious education does not meet the Bishops’ requirements and the school has failed to address this following the judgement on a previous inspection (limiting judgement).</li> <li>• The budget for religious education is poor and resources very limited; staffing allocation and accommodation are unsatisfactory.</li> <li>• Prayer does not hold an important place in the school’s day. Pupils are not involved in the planning and preparation for worship and staff do not feel confident in leading prayer. The key celebrations of the liturgical year lack focus and attention to detail, and the timing of celebrations does little to enable reflection and participation.</li> <li>• Links with the diocesan Bishop through the Westminster Education Service are tenuous. The school has a weak sense of its place within the Catholic community of schools in the diocese. Little effort is being made to develop closer links with parents and parish(es) to enhance the sense of partnership.</li> </ul>
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## Limiting Judgement

98. A limiting judgement on the Catholic life of the school would prevent the school from obtaining an 'outstanding' grade if it failed to meet ONE or more of the following criteria:

- **pupils do not receive their weekly entitlement of 10% curriculum time for religious education from Key Stage 1 – Key Stage 4, and 5% curriculum time at Key Stage 5**
  - the timetable does not allow for the required time allocation for classroom religious education as required by the Bishops' Conference of England and Wales
  
- **the provision and quality of religious worship are poor**
  - Eucharistic worship and the Sacrament of Reconciliation are not offered or celebrated by the school community on key occasions of the liturgical year – Lent; Easter; Advent; Christmas or
  - the school does not offer worship experiences that reflect the liturgical year or
  - there is lack of opportunity for, and experience, of daily prayer
  
- **the school has a poor understanding and expression of its ecclesial identity**
  - the partnership between parents, school and parish is not an integral part of the school's identity or
  - the school shows little evidence of efforts to link with the parishes to which pupils belong and to develop their experience of being part of the universal Church or
  - the school shows little understanding of being part of the diocesan community of schools; it fails to actively engage with other Catholic schools; does not participate regularly in services offered through the Westminster Education Service (e.g. governors training; leadership in religious education in-service; deputy head conferences; headteacher conferences; celebrating Catholic education days; visits from diocesan advisers; engaging in dialogue with diocesan officers on admissions; buildings; leadership appointments and any other major issues which impact on the diocesan nature of the school).

## The place of religious education as the core of the curriculum – time, staffing, accommodation, resources, budget

*Note: These descriptors should not be used as a checklist. They must be applied adopting a ‘best fit’ approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p><b>(1)</b></p>	<ul style="list-style-type: none"> <li>Religious education receives the 10% curriculum at Key Stages 1, 2, 3 &amp; 4 and 5% at Key Stage 5 as required by the Bishops’ Conference (an outstanding grade cannot be awarded if a school fails to meet this requirement).</li> <li>Religious education is at the heart of the school and influences and enhances the quality of Catholic education offered.</li> <li>It is evident to all – staff, parents and pupils that religious education is the core of the curriculum – through its status on the timetable; the allocation of curriculum time; the standard of its accommodation; the quality of its teaching staff and the resources allocated to it.</li> <li>The place and importance of religious education are acknowledged through appropriate recognition and contribution to whole school issues at leadership level.</li> <li>Governors and leadership team offer outstanding support and active guidance in developing and reviewing the place of religious education in the school.</li> <li>The leadership of religious education is extremely well supported as are staff in their professional development for the teaching of religious education.</li> </ul>
<p><b>Good</b></p> <p><b>(2)</b></p>	<ul style="list-style-type: none"> <li><b>While curriculum time for religious education does not fully meet the Bishops’ requirements for 10% at Key Stages 1, 2, 3 &amp; 4 and 5% at Key Stage 5, it is very close to this requirement and the school intends to implement this fully within the academic year following the inspection.</b></li> <li><b>Religious education has a good status within the school and the parent community. It has a good budget in line with other core subject areas.</b></li> <li><b>Staff allocation and accommodation are good.</b></li> <li><b>Leadership team and governors are committed to supporting the review and development of quality religious education and offer good support.</b></li> <li><b>The subject leader and staff are well supported in the teaching of religious education.</b></li> </ul>
<p><b>Requires improvement</b></p> <p><b>(3)</b></p>	<ul style="list-style-type: none"> <li>The place of religious education as the core of the curriculum requires improvement because it is not good.</li> </ul> <p>Or</p> <ul style="list-style-type: none"> <li>Curriculum time for religious education does not meet the Bishops’ requirements and there is no evidence that the leadership of the school intends to implement the Bishops’ Conference requirements (limiting judgement).</li> </ul>
<p><b>Causing Concern</b></p> <p><b>(4)</b></p>	<p>The place of religious education as the core of the curriculum is judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>curriculum time for religious education does not meet the Bishops’ requirements and the school has failed to address this following the judgement on a previous inspection (limiting judgement).</li> <li>the budget allocation is poor</li> <li>staff allocation and accommodation are unsatisfactory</li> <li>leadership team and governors show little understanding of the importance of religious education and offer little support to the subject leader.</li> </ul>

## The experience of Catholic worship – prayer and liturgy – for the whole school community

*Note: These descriptors should not be used as a checklist. They must be applied adopting a ‘best fit’ approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p><b>(1)</b></p>	<ul style="list-style-type: none"> <li>• Worship and prayer are central to the life of the school for pupils and staff providing engaging, innovative and creative experiences of the richness of the Catholic tradition; the celebration of the Eucharist and other sacramental celebrations are offered at key times of the liturgical year, with pupils’ active participation in the preparation and planning.</li> <li>• The school excels in offering daily opportunities for pupils to pray and reflect.</li> <li>• Prayer opportunities for staff and pupils are planned in a way that attracts and facilitates attendance including adults associated with pupils at the school.</li> <li>• The liturgical year, with its cycle of Scripture readings and themes, is the foundation of all experiences and opportunities for prayer and reflection.</li> <li>• Opportunities for the celebration of the Eucharist and the Sacrament of Reconciliation demonstrate the school’s understanding of itself as a Catholic, worshipping community.</li> <li>• Pupils’ liturgical formation is well planned to ensure the widest possible experiences of the breadth and richness of the Catholic tradition of prayer and worship.</li> <li>• Pupil engagement in both the planning and preparation of prayer and worship is an integral part of the school’s commitment to them. The quality of the preparation and implementation of prayer opportunities enables worship to be a real celebration.</li> <li>• The school is sensitive to, and open to, supporting and providing prayer opportunities for pupils from other traditions and beliefs.</li> <li>• Pupils’ spiritual development is enabled through the excellent opportunities they have for quiet, reflection, sharing and discussion.</li> <li>• There is a culture of evaluation of the opportunities offered and demonstrable evidence of action taken to address areas for development.</li> </ul>
<p><b>Good</b></p> <p><b>(2)</b></p>	<ul style="list-style-type: none"> <li>• <b>Prayer and worship are central to the school’s understanding of itself as a Catholic school.</b></li> <li>• <b>Vibrant, engaging and collaborative worship opportunities are offered throughout the school year.</b></li> <li>• <b>The school meets its commitment to ensuring prayer and worship are a daily part of pupils’ experience at school.</b></li> <li>• <b>The celebration of the liturgical year with the Eucharist and the Sacrament of Reconciliation is at the heart of the school’s provision and staff put a great deal of effort into making the celebrations important.</b></li> <li>• <b>Pupils are actively engaged in the planning of worship opportunities and enjoy that level of engagement. Parents, when appropriate, are invited.</b></li> <li>• <b>Pupils from other faith traditions experience understanding and respect for their religious traditions.</b></li> <li>• <b>Pupils’ spiritual and moral development are well provided for through times for quiet, reflection, discussion and sharing.</b></li> <li>• <b>The review and evaluation of the quality and opportunities for prayer and worship are conducted regularly and issues raised are acted on, with evidence provided.</b></li> </ul>

<p><b>Requires improvement</b></p> <p><b>(3)</b></p>	<ul style="list-style-type: none"> <li>• The experience of Catholic worship requires improvement because it is not good, but there is demonstrable evidence of the capacity to secure improvement.</li> </ul>
<p><b>Causing Concern</b></p> <p><b>(4)</b></p>	<p>The experience of Catholic worship for the whole school community is judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• the place of prayer and worship in the school is not understood or valued sufficiently to ensure it occurs daily</li> <li>• pupils have little or no opportunity to participate in the celebration of the Eucharist and the Sacrament of Reconciliation</li> <li>• the key celebrations of the liturgical year lack focus and attention and the timing of such services does not aid reflection and participation</li> <li>• little planning and preparation take place for worship and pupils are not encouraged to engage with others in taking an active part in prayer and worship</li> <li>• teachers do not feel confident in leading prayer and little is done to assist them or encourage them</li> <li>• a lack of awareness of the pupils from other Christian traditions or faith traditions prevents those pupils from feeling part of the school</li> <li>• leadership fails to demonstrate the capacity to secure improvement.</li> </ul>

## The commitment to the Common Good – service and social justice

99. Catholic schools have a commitment to contributing towards the common good of the societies of which they are a part – a commitment and contribution of service:

“Education is a service provided for society for the benefit of all its young people, in particular for the benefit of the most vulnerable and the most disadvantaged – those whom we have a sacred duty to serve.”

*The Catholic School* (Sacred Congregation for Catholic Education, 1977)

100. Catholic schools and colleges strive to be witnesses to Christ in the world. This is the call of the Gospel and the Church. Inspectors may see this in some of the following ways:
- how the school ‘teaches’ citizenship to pupils
  - how pupils’ individual talents and gifts are developed for the good of themselves and others;
  - the emphasis given to pupils’ spiritual and moral development
  - how the school celebrates the talents and achievements of all its pupils
  - the ways in which the school encourages involvement with its neighbour: links with its local, national and international communities
  - the times and opportunities given to pupils – and challenges put to them – to be of service to those in need
  - the numerous opportunities offered through the Church’s year to focus on penance and sacrifice for the good of others, particularly the less fortunate
  - how the school develops a theological underpinning of being one with others; a commitment to others; a one world approach
  - the integration of excluded pupils, rates and patterns of exclusion, working with other schools over provision for excluded pupils.
101. In discussions with pupils, inspectors will invite them to explain why these aspects of school life are important, and how and in what ways service to others is promoted as a key dimension of Catholic living.

## The commitment to the Common Good – service and social justice

*Note: These descriptors should not be used as a checklist. They must be applied adopting a ‘best fit’ approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p><b>(1)</b></p>	<ul style="list-style-type: none"> <li>• The school has a dynamic and creative understanding of the call to ‘human flourishing’ and provides excellent opportunities for pupils to develop and celebrate their gifts and talents as individuals and as a community.</li> <li>• Within the school, outstanding systems are well established that illustrate that respect and value of each individual are central to its way of being. All gifts are recognised and celebrated and pupils are encouraged to share with others which illustrates their understanding of the call to serve.</li> <li>• The Church’s call to action for justice and peace is fully appreciated and understood as is appropriate for the pupils concerned.</li> <li>• Pupils are actively engaged in supporting those in need, over time and in depth, and pro-active in creative ways of responding, locally, nationally and globally.</li> <li>• Not only do pupils actively engage in acts of service but they have an excellent understanding of the theology underpinning their actions.</li> <li>• Ethics of the market place and the moral issues in society are regularly discussed and examined in light of Catholic social teaching.</li> </ul>
<p><b>Good</b></p> <p><b>(2)</b></p>	<ul style="list-style-type: none"> <li>• <b>A good and creative understanding of the call to ‘human flourishing’ underpins the school’s nurturing of its pupils to develop and celebrate their gifts and talents as individuals and as a community.</b></li> <li>• <b>Respect and value of each individual are central to the school’s way of being. Gifts are recognised and celebrated and pupils are encouraged to share with others which illustrates their understanding of the call to serve.</b></li> <li>• <b>There is a good understanding and appreciation of the Church’s call to action for justice and peace.</b></li> <li>• <b>Pupils are actively engaged in supporting those in need and pro-active in creative ways of responding, locally, nationally and globally.</b></li> <li>• <b>Not only do pupils actively engage in acts of service but they have a good understanding of the theology underpinning their actions.</b></li> <li>• <b>The school actively encourages pupils to give freely of their time and energy to others and uses the liturgical year to enable various activities to take place for the local community.</b></li> <li>• <b>There is a good appreciation that the values of the school underpin all its activities and pupils are growing in their understanding of the call to justice and service as part of being a member of a Catholic community.</b></li> </ul>
<p><b>Requires improvement</b></p> <p><b>(3)</b></p>	<ul style="list-style-type: none"> <li>• The commitment and contribution to the Common Good require improvement because they are not good.</li> </ul>

<p><b>Causing Concern</b></p> <p><b>(4)</b></p>	<p>The school's commitment and contribution to the Common Good are judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• leadership does not understand or appreciate the Church's call to 'human flourishing' and its subsequent action for social justice</li> <li>• the school is very inward looking. It misses opportunities to take pupils and staff beyond themselves into awareness of and service to others</li> <li>• opportunities to harness the good will of pupils are lost and the school's understanding of itself as a Catholic community is hindered by a lack of insight, reflection and realisation that pupils are to be educated towards good citizenship for themselves and for others.</li> </ul>
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## The partnership between parents, school and parish as an integral part of the diocese, particularly through its relationship with the diocesan Bishop and those acting on his behalf

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b></p> <p>(1)</p>	<ul style="list-style-type: none"> <li>• The school demonstrates in outstanding, creative and vibrant ways its key relationships with parents, carers, parish(es) other Catholic schools and the diocese.</li> <li>• Partnership is a key, vibrant and central part of the school's understanding of itself with its immediate and wider community.</li> <li>• The school works closely with parents and carers to develop a shared understanding with them of the mission of the school. Parents and carers are encouraged to participate in school events, as appropriate, at key times of the school year. The school welcomes parental participation, regularly seeks their views and actively seeks ways to foster its partnership with them.</li> <li>• The school recognises the parish as the main experience of Church for Catholics and actively explores ways to engage with the parish/ parishes from which pupils come.</li> <li>• An appreciation of being part of the diocesan community of schools underpins all its actions and the school demonstrates exemplary ways of realising this.</li> <li>• Partnership with the diocesan Bishop is experienced through the school's active participation in the services offered through the Westminster Education Service for governors, leadership and staff. The school not only actively participates in the services offered but puts itself at the service of the diocese in a variety of ways.</li> </ul>
<p><b>Good</b></p> <p>(2)</p>	<ul style="list-style-type: none"> <li>• <b>The school promotes strong links with parents, carers, parish (es), other Catholic schools and the diocese.</b></li> <li>• <b>The school actively encourages parents and carers to be in partnership with them and is creative in finding ways to engage with them.</b></li> <li>• <b>The school actively seeks to develop close links with local parish (es) and pupils are taught that the parish is the main experience of Church for Catholics.</b></li> <li>• <b>The understanding and appreciation of its role as a Catholic school within the diocese are good.</b></li> <li>• <b>Good links exist with the diocesan Bishop through the Westminster Education Service and participation and engagement with the many services offered ensure that staff, governors, parents and pupils are aware of their place as a Catholic school within the diocese.</b></li> </ul>
<p><b>Requires improvement</b></p> <p>(3)</p>	<ul style="list-style-type: none"> <li>• The school's understanding of its partnership with parents, carers, parish and diocese requires improvement because it is not good.</li> </ul>
<p><b>Causing Concern</b></p> <p>(4)</p>	<p>The school's understanding of its partnership with parents, carers, parish and diocese is judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• the school has a poor understanding of its Catholic identity and does not actively engage with parents, carers, parish or diocese well</li> <li>• links with the diocesan Bishop, through the Westminster Education Service, are tenuous, there is little evidence to demonstrate the school is part of the diocesan community of schools and it fails to engage with other Catholic schools through the regular channels.</li> </ul>

## The effectiveness of the leadership and management in promoting the Catholic life of the school

102. The leadership and management of the Catholic life of the school section of the report, should include an evaluation of the quality of the school's self-evaluation process that led it to make its judgements in the SEF

*Note: These descriptors should not be used as a checklist. They must be applied adopting a 'best fit' approach, which relies on the professional judgement of the inspectors.*

<p><b>Outstanding</b>  (1*)</p>	<ul style="list-style-type: none"> <li>• The mission statement dynamically expresses the school's understanding of itself as a Catholic school. It makes a significant contribution to and impact on all policies and aspects of the school's daily life. It is regularly reflected on and reviewed by the school community.</li> <li>• The school's leadership is fully committed to the Church's mission in education and demonstrates this in a dynamic and consistent way.</li> <li>• Leadership is outstanding. It is creative and dynamic in its enabling of pupils and staff to experience a richness of opportunities of a Catholic way of living.</li> <li>• The school's self-evaluation is a coherent and highly accurate reflection of rigorous monitoring, analysis and challenge. Reflection and evaluation of all aspects of its education emphasise the school's commitment to excellence and to leading pupils to fullness of life.</li> <li>• No aspect of the daily life of the school is left unobserved in reflecting on the mission of Catholic education vis a vis the Catholic life of the school. It is a vibrant, alive and engaging Catholic community. Examples abound as to the ways in which the school expresses its Catholic identity.</li> <li>• There are excellent systems in place to support the induction of new staff, to develop and enhance the contribution of all staff as well as those from other Christian traditions and other faiths to actively participate in, and contribute to, the Catholic life of the school.</li> <li>• The leadership – head and leadership team and governors – is the driving force in the school's commitment to the education of young people with a vision of discipleship for life.</li> <li>• Governors share in the strategic leadership of the school with energy and enthusiasm. They offer highly effective and excellent support and challenge to the leadership of the school in strategic matters. They have clear systems in place for receiving the views of parents, staff and pupils.</li> </ul>
<p><b>Good</b>  (2)</p>	<ul style="list-style-type: none"> <li>• <b>The mission statement is a good example of the school's understanding of itself as a Catholic school. It informs all key policies and aspects of the school's daily life.</b></li> <li>• <b>The leadership of the school strongly and creatively expresses its support for the Catholic mission of education and ensures policies and practices reflect that mission.</b></li> <li>• <b>Leadership encourages staff and pupils to deepen their understanding of the distinctiveness of their Catholic school. It offers staff reflection and input on the mission of Catholic education and leads staff to examine how, and in what ways, every aspect of the education offered derives from that mission.</b></li> <li>• <b>Rigorous analysis and self-evaluation give the school a good understanding of itself as a Catholic school and enable it to plan appropriately. Regular attention to the areas of the Catholic Life of the school - place of religious education; worship; the Common Good; its ecclesial dimension - ensure the school makes good progress.</b></li> </ul>

	<ul style="list-style-type: none"> <li>• <b>The school's self-review displays an accurate understanding of its Catholic nature. Areas for development are clearly identified and there is evidence of action being taken to address any issues.</b></li> <li>• <b>Governors make a good contribution to the work and Catholic dimension of the school. They are organised and thorough in their work and show good understanding of their strategic responsibilities.</b></li> </ul>
<b>Requires improvement</b>  <b>(3)</b>	<ul style="list-style-type: none"> <li>• The leadership – head and governors - of the Catholic life of the school requires improvement because it is not good.</li> </ul>
<b>Causing Concern</b>  <b>(4)</b>	<p>The leadership and management of the Catholic life of the school are judged to be causing concern if any of the following apply:</p> <ul style="list-style-type: none"> <li>• the leadership is reluctant to promote the Church's mission in education and does not monitor the Catholic dimension of its provision. Evaluation is casual and lacks rigour to the extent that planning fails to match accurately the key areas for development.</li> <li>• the leadership has little understanding of the distinctiveness of Catholic education and fails to provide opportunities for pupils and staff to reflect on, and engage with, its Catholic identity. Therefore staff and pupils are unclear about what constitutes their distinctiveness as a Catholic school.</li> <li>• governors make little impact on the school or on its strategic direction. Few governors know the school well enough to be aware of its strengths and areas for development.</li> </ul>

### **What has improved since the last inspection and what should the school do to further develop the Catholic life of school?**

103. This is to determine whether the school has made improvements in those areas felt to be in need of development since the last inspection. The inspector should identify issues from the last inspection report and form a view about whether those issues have been addressed and resolved. This will also provide indications of the quality of leadership and management of school.
104. The school's self-evaluation process should also have identified specific areas for improvement. These may or may not be validated by the inspection process.

# Part 3. Inspection Templates

## 3.1 The Diocesan inspection report

### Name of School

Address of school

Date of inspection by Westminster Diocese: date

Summary of key findings for parents and pupils



**1**  
**A. Classroom religious education is outstanding**

- Bullet points here ...

**2**  
**A. Classroom religious education is good**

- Bullet points here ...

**Classroom religious education is not yet outstanding because**

- Bullet points here ...

**3**  
**A. Classroom religious education requires improvement**

- Bullet points here ...

**Classroom religious education has the following strengths**

- Bullet points here ...

**4**  
**A. Classroom religious education is causing concern**

- Bullet points here ...

**Classroom religious education has the following strengths**

- Bullet points here ...

**1**  
**B. The Catholic life of the school is outstanding**

- Bullet points here ...

**2**  
**B. The Catholic life of the school is good**

- Bullet points here ...

**The Catholic life of the school is not yet outstanding because**

- Bullet points here ...

**3**  
**B. The Catholic life of the school requires improvement**

- Bullet points here ...

**The Catholic life of the school has the following strengths**

- Bullet points here ...

**4**  
**B. The Catholic life of the school is causing concern**

- Bullet points here ...

**The Catholic life of the school has the following strengths**

- Bullet points here ...

## A. Classroom Religious Education

**What has improved since the last inspection?**

Text here ...

**The content of classroom religious education**

is **outstanding good**  
**requires improvement**  
**inadequate**

Text here ...

**Pupil achievement in religious education**

is **good**

Text here ...

**The quality of teaching**

is **good**

Text here ...

**The effectiveness of leadership and management  
in promoting religious education**

is **good**

Text here ...

**What should the school do to develop further in classroom religious education?**

- Bullet points here ...

## **B. The Catholic life of the school**

**What has improved since the last inspection?**

Text here ...

**The place of religious education as the core of the curriculum**

is **good**

Text here ...

**The experience of Catholic worship – prayer and liturgy – for the whole school community**

is **good**

Text here ...

**The contribution to the Common Good – service and social justice –**

is **good**

Text here ...

**The partnership with parents, school and parish, and collaboration as an integral part of the diocese through its relationship with the diocesan Bishop and those acting on his behalf**

is **good**

Text here ...

**The effectiveness of the leadership and management in promoting the Catholic life of the school**

is **good**

Text here ...

**What should the school do to develop further the Catholic life of the school?**

- Bullet points here ...

## Information about this school

- The school is a **number** form entry Catholic **type** school in the locality of **area**.
- The school serves the parishes of **name of church, locality** and **name of church, locality**.
- The proportion of pupils who are baptised Catholic is **number**%.
- The proportion of pupils who are from other Christian denominations is **number** % and from other faiths is **number** %. **The remaining pupils are from families who have not declared a faith.**
- The percentage of Catholic teachers in the school is **number** %.
- The number of teachers with a Catholic qualification is **number**.
- There are **number** % of pupils in the school with special educational needs or disabilities of whom **number** have statements of Special Educational Needs and Disabilities (SEND)/ Education Health and Care Plans (EHCP).
- The proportion of pupils from minority ethnic groups is **well above above below well below average**.
- The number of pupils speaking English as an Additional Language is **well above above below well below average**.
- There is a **an** **well above above below well below average** rate of families claiming free school meals.
- **number** pupils receive the Pupil Premium (**number** %).
- 

<b>Department for Education Number</b>	<b>number</b>
<b>Unique Reference Number</b>	<b>number</b>
<b>Local Authority</b>	<b>LA name</b>

<b>Type of school</b>	<b>Primary Secondary Special</b>
<b>School category</b>	<b>Voluntary Aided Academy</b>
<b>Age range of pupils</b>	<b>4 -11 11-16 11-18</b>
<b>Gender of pupils</b>	<b>Mixed Male Female</b>
<b>Number of pupils on roll</b>	<b>Number</b>
<b>The appropriate authority</b>	<b>The governing body and academy trust</b>
<b>Chair</b>	<b>Mrs Miss Ms Mr Rev Christian name surname</b>
<b>Headteacher</b>	<b>Mrs Miss Ms Mr Rev Christian name surname</b>
<b>Telephone number</b>	<b>number</b>
<b>Website</b>	<b>www.</b>
<b>Email address</b>	<b>email@school</b>
<b>Date of previous inspection</b>	<b>date</b>
<b>Grade from previous inspection</b>	<b>Outstanding Good Requires improvement</b>
<b>Grades from previous inspection:</b>	
<b>Classroom religious education</b>	<b>Outstanding Good Requires improvement</b>
<b>The Catholic life of the school</b>	<b>Outstanding Good Requires improvement</b>

## Information about this inspection

This inspection was carried out (i) under the requirements of the Canon 806 and (ii) in accordance with the Framework for Diocesan Inspections 2015 approved by the Archbishop of Westminster and (iii) under section 48 of the Education Act 2005.

- The inspectors would like to thank the governors, headteacher, staff, pupils and parents for their co-operation over the conduct of the inspection.
- During the inspection **number** lessons or part lessons were observed.
- The inspectors attended **number** assemblies and a number of acts of worship.
- Meetings were held with school staff, pupils and governors.
- Other evidence was gathered from contacts with parents through a questionnaire, scrutiny of a sample of pupils' work, observation of pupils in and out of lessons and examination of school documents.

## Inspection Team

The inspectors are appointed by the Archbishop.

Mrs Miss Ms Mr Rev Christian name surname	Lead Inspector
Mrs Miss Ms Mr Rev Christian name surname	Associate Inspector
Mrs Miss Ms Mr Rev Christian name surname	Associate Inspector
Mrs Miss Ms Mr Rev Christian name surname	Associate Inspector
Mrs Miss Ms Mr Rev Christian name surname	Associate Inspector

## Information about inspection

The purpose of Diocesan inspection is to report to and advise the Archbishop on the quality of classroom religious education and the Catholic life of the school. The inspection report is also used to inform parents and carers, and the wider Catholic community. Inspection provides an opportunity to support, challenge, evaluate and promote the work of Catholic schools. It also assists schools in the work of self-evaluation and improvement, and enables the Diocese to celebrate with schools their sense of identity and their strengths as Catholic schools.

### Inspection Grades

- Outstanding
- Good
- Requires improvement
- Causing concern

This report is published by the Diocese of Westminster and is available at:  
<http://rcdow.org.uk/education/schools>

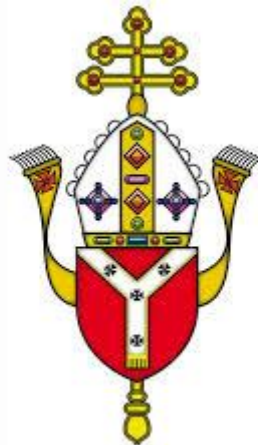
Vaughan House  
46 Francis Street,  
London  
SW1P 1QN

T: 020 7798 9005  
E: [education@rcdow.org.uk](mailto:education@rcdow.org.uk)  
W: <http://rcdow.org.uk/education>



# Diocese of Westminster

EDUCATION SERVICE



# SEF

## Diocesan Self Evaluation Form

Date of this version:

[NAME OF SCHOOL]

[School address - on one line]

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Canonical Inspection under Canon 806 on behalf of the Archbishop of Westminster  
and inspection of Denominational Education under Section 48 of the Education Act 2005

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## Information about our school

- The school is a **number** form entry Catholic **type** school in the locality of **area**.
- The school serves the parishes of **name of church, locality** and **name of church, locality**.
- The proportion of pupils who are baptised Catholic is **number**%.
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- The percentage of Catholic teachers in the school is **number** %.
- The number of teachers with a Catholic qualification is **number**.
- There are **number** % of pupils in the school with special educational needs or disabilities of whom **number** have statements of Special Educational Needs and Disabilities (SEND)/ Education Health and Care Plans (EHCP).
- The proportion of pupils from minority ethnic groups is **well above above below well below average**.
- The number of pupils speaking English as an Additional Language is **well above above below well below average**.
- There is **a an well above above below well below average** rate of families claiming free school meals.
- **number** pupils receive the Pupil Premium (**number** %).

<b>Department for Education Number</b>	<b>number</b>
<b>Unique Reference Number</b>	<b>number</b>
<b>Local Authority</b>	<b>LA name</b>
<b>Type of school</b>	<b>Primary Secondary Special</b>
<b>School category</b>	<b>Voluntary Aided Academy</b>
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<b>Telephone number</b>	<b>number</b>
<b>Website</b>	<b>www.</b>
<b>Email address</b>	<b>email@school</b>
<b>Date of previous inspection</b>	<b>date</b>
<b>Grades from previous inspection:</b>	
<b>Classroom religious education</b>	<b>Outstanding Good Requires improvement</b>
<b>The Catholic life of the school</b>	<b>Outstanding Good Requires improvement</b>

Are there any particular characteristics of your school which you would like to share?

--

## Staffing Profile

Please note that the following information is also requested annually by the Catholic Education Service as part of the Annual CES Census.

	Numbers	%
<b>Total Catholic teachers</b>		
<b>Total full-time Catholic teachers (headcount)</b>		
Total part-time Catholic teachers (headcount)		
<b>Total full-time teachers (headcount)</b>		
Total part-time teachers (headcount)		
Total full time equivalent (f.t.e.)		
Teachers who teach Religious Education		
Teachers with CCRS		
Teachers with other Catholic qualification (e.g. Theology, leadership)		
Hours per week of additional staff support (e.g. Teaching Assistant) given in Religious Education lessons		

Those involved in completion of Diocesan SEF:	
Name of Chaplain / priest:	
Subject Leader for Religious Education:	

## Pupils' religious identity

	N	R Y7	Y1 Y8	Y2 Y9	Y3 Y10	Y4 Y11	Y5 Y12	Y6 Y13	Totals
Number of pupils on roll									
Number of Catholic pupils									
% of Catholic pupils of total									
% of children from other Christian faiths									
% of pupils from other faith backgrounds									
% of pupils from no faith background									

Figures are accurate to: [insert date]

## Pupil Data

Number of pupils with a Statement of Special Educational Needs & Disabilities ( SEND)/ Education Health * Care Plans ( EHC)		
Number on SEN register (all categories) &		
Number of pupils receiving the Pupil Premium		
Number of pupils excluded in the last academic year	<i>Permanent</i>	<i>Temporary</i>

## Classroom Religious Education Time

Total teaching time – per week	
Total teaching time for classroom Religious Education – number of lessons and %	

## Classroom Religious Education Budget over the previous three years

	years	years	years
Religious Education budget over the last three years	£	£	£
English budget over the last three years	£	£	£
Mathematics budget over the last three years	£	£	£

## Attainment and Progress Data – Primary

Please use numbers not percentages, unless otherwise stated.

### Progress in current academic year (2019/20)

	Stage	Year 2		Year 4		Year 6	
	No. in cohort						
		No.	%	No.	%	No.	%
Working below							
Working at							
Working beyond							

### Attainment in previous academic years

#### Key Stage 1 - Teacher Assessment (over the last three years)

Year	No. in cohort	Working towards		Level 1		Level 2		Level 3	
		No.	%	No.	%	No.	%	No.	%
2019									
2018									
2017									

#### Key Stage 2 - Teacher Assessment (over the last three years)

Year	No. in cohort	Working towards		Level 1		Level 2		Level 3		Level 4		Level 5	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
2019													
2018													
2017													

Please detail any additional information regarding assessment, related to Religious Education not included above

--

Please detail participation in the following: internal moderation, external (deanery/diocesan) moderation.

--

## Attainment and Progress Data – Secondary

Please use numbers not percentages, unless otherwise stated.

### Progress

	Year	7		8		9		10		11	
	No. in cohort										
		No.	%	No.	%	No.	%	No.	%	No.	%
Working below											
Working at											
Working beyond											

### Attainment Key Stage 3 - Teacher Assessment (over the last three years)

Year	No. in cohort	Level 3		Level 4		Level 5		Level 6		Level 7		Level 8		EP	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
2019															
2018															
2018															

### GCSE Results (over the last three years)

#### Last academic year

Year	No. in cohort	9-7		5+		4+	
		No.	%	No.	%	No.	%
2019							
2018							

#### Previous academic years

Year	No. in cohort	A* - A		A* - C		A* - G		U	
		No.	%	No.	%	No.	%	No.	%
2017									

**AS Level Results (over the last three years)**

Year	No. in group	A		B		C		D		E		U	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
2019													
2018													
2017													

**A2 Level Results (over the last three years)**

Year	No. in group	A*		A		B		C		D		E		U	
		No.	%	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
2019															
2018															
2017															

**Core Religious Education - Progress**

	Year	12		13	
	No. in cohort				
		No.	%	No.	%
Working below					
Working at					
Working beyond					

Please detail any additional information regarding assessment, related to Religious Education not included above

--

Please detail participation in the following: internal moderation, external (deanery/diocesan) moderation.

--



## **A. Classroom Religious Education**

*How religiously literate are pupils in the teachings and traditions of the Catholic faith and how well do they know, understand and appreciate the importance of religious faith and practice in everyday life?*

### **A1. What has improved in classroom religious education since the last inspection?**

- What has the subject leader done to address the previous inspection recommendations?

### **A2. The content of classroom religious education is type grade here**

### **A3. Pupil achievement in religious education is type grade here**

### **A4. The quality of teaching is type grade here**

### **A5. The effectiveness of the leadership and management in promoting religious education is type grade here**

### **A6. What should the school do to develop further in classroom religious education?**

### **A7. Overall Grade: Classroom religious education is type grade here**

**B. The Catholic life of the school**

*How well do pupils experience the richness of a Catholic way of living and believing through all areas of school life?*

**B1. What has improved since the last inspection?**

**B2. The place of religious education as the core of the curriculum is type grade here**

**B3. The experience of Catholic worship – prayer and liturgy – for the whole school community is type grade here**

**B4. The contribution to the Common Good - service and social justice - is type grade here**

**B5. The partnership with parents, school and parish, and collaboration as an integral part of the diocese through its relationship with the diocesan Bishop and those acting on his behalf is type grade here**

**B6. The effectiveness of the leadership and management in promoting the Catholic life of the school is type grade here**

**B7. What should the school do to develop further the Catholic life of the school?**

**B8. Overall judgement: The Catholic life of the school is type grade here**

### 3.4 Parents Questionnaire – Primary

## Westminster diocesan primary school questionnaire for parents and carers of *insert name of school*



To the Diocesan Inspection Team:

My child is in Year .....

Please read the following statements and tick the answer which best fits what you think about the school. Please only tick one box per statement. If you cannot answer leave it blank.

Religious education	Agree strongly	Agree	Disagree	Disagree strongly
1. The school keeps me informed of what is taught in religious education lessons				
2. My child is making good progress in religious education				
3. There is regular and appropriate homework for my child's age and ability in religious education				
4. Religious education is challenging and exciting				

The Catholic life of the school	Agree strongly	Agree	Disagree	Disagree strongly
5. The school offers a distinctively Catholic education				
6. The school provides clear moral teaching				
7. The school provides opportunities for spiritual growth and development				
8. There are regular sacramental celebrations of Mass and Reconciliation				
9. The school ensures that there are opportunities for daily prayer				
10. There are opportunities for my child to serve others and support those in need				
11. The school actively promotes strong partnership with parents				
12. There are strong links between the school and our local parish(es)				
13. The school invites parents to attend school assemblies and liturgies.				

14. If you want to explain any answers, or if there is anything else you want the inspection team to know, please tell us here.

*(Please use the back of this form to continue comments)*

Please return this questionnaire in a sealed envelope to the school. Please mark the envelope 'Confidential - for the attention of the Diocesan Inspection Team'. Thank you for filling in this questionnaire.

### 3.5 Parents Questionnaire – Secondary

## Westminster diocesan secondary school questionnaire for parents and carers of *insert name of school*



To the Diocesan Inspection Team:

My son/daughter is in Year .....

Please read the following statements and tick the answer which best fits what you think about the school. Please only tick one box per statement. If you cannot answer leave it blank.

Religious education	Agree strongly	Agree	Disagree	Disagree strongly
1. The school keeps me informed of what is taught in religious education lessons				
2. My son/daughter is making good progress in religious education				
3. There is regular and appropriate homework for my son/daughter's age and ability in religious education				
4. Religious education is challenging and rigorous				

The Catholic life of the school	Agree strongly	Agree	Disagree	Disagree strongly
5. The school offers a distinctively Catholic education				
6. The school provides clear moral teaching				
7. The school provides opportunities for spiritual growth and development				
8. There are regular sacramental celebrations of Mass and Reconciliation				
9. The school ensures that there are opportunities for daily prayer				
10. There are opportunities for my son/daughter to serve others and support those in need				
11. The school actively promotes strong partnership with parents				
12. There are strong links between the school and our local parish(es)				

13. If you want to explain any answers, or if there is anything else you want the inspection team to know, please tell us here.

*(Please use the back of this form to continue comments)*

Please return this questionnaire in a sealed envelope to the school. Please mark the envelope

'Confidential - for the attention of the Diocesan Inspection Team'. Thank you for filling in this questionnaire.

## 3.6 Accompanying letter

TEXT FOR LETTER TO BE SENT BY SCHOOL TO PARENTS AND CARERS

### School headed notepaper

Dear Parents and Carers

The school is due to have a diocesan inspection on **insert date**. The inspection is both a diocesan responsibility and a statutory duty.

In the organisation of the Church, the Bishop is the 'first teacher' in the diocese with responsibility for the formation and education of his people, with particular responsibilities in schools. The diocesan inspectors act on his behalf to fulfil this responsibility.

The purpose of inspection is to report to and advise the Archbishop on the quality of classroom religious education and the Catholic life of the school, as well as inform parents and the wider Catholic community.

Inspectors will observe lessons and acts of worship, talk to staff and pupils, analyse data and discuss emerging issues with the school's leadership. The inspection culminates in a written report that will be sent to you.

Our parents' views are very important and we shall be sharing with the inspectors any evidence we have of parents' views of the school. The inspectors would also like to hear directly from you. We appreciate that we have not given you very much time, but it would be helpful if you could complete the attached questionnaire, in confidence, and return it as quickly as you can to the inspector, in a sealed envelope if possible. You are welcome to give any additional information that you wish. Please return the questionnaire to the school via your son/daughter.

Thank you for taking the time to complete the questionnaire. We look forward to sharing the outcomes of the inspection when the report has been received.

Yours sincerely

NAME  
Headteacher

### 3.7 Diocesan evidence form

## Westminster Diocesan Inspection Evidence Form

<b>Inspector</b>		<b>Date</b>		<b>Time of Day</b>	
<b>Observation type</b> (please tick one box only)					
<b>Lesson Observation</b>		<b>Work Analysis</b>		<b>Discussions</b>	<b>Other</b>
<b>Focus:</b>		<b>Context</b> (lesson objective or description of activity)			
<b>Information gathered for lesson observation only</b>					
<b>Year Group (s)</b>		<b>Groupings</b> (See footnote <sup>1</sup> )	<b>MC SU SA SL O</b>	<b>Gender</b>	<b>B G MI Present/ NOR</b>
<b>Evidence</b>					
<b>Evaluation</b>					
<b>Evidence gathered for :</b>				<b>Time spent in this lesson (mins)</b>	
<b>Pupil achievement</b>		<b>Quality of teaching</b>		<b>Running EF?</b>	
<b>Requirements of Curriculum Directory</b>		<b>RE - Leadership and management</b>		<b>No of lessons included in running EF</b>	
<b>Catholic life of the school</b> (specify <sup>2</sup> )				<b>If yes, cumulative time (mins)</b>	

<sup>1</sup> Grouping codes: MC= Mixed ability class; SU = Setted, upper ability; SA = Setted, average ability; SL = Setted, lower ability; O= Other

<sup>2</sup> Catholic life of the school areas: RE Core; Worship; Common Good; Partnership; Leadership and Management

### 3.8 Diocesan evidence form –acts of worship

#### Westminster Diocesan Inspection Evidence Form – Act of Worship

Inspector		Date		Time of Day		Year Group (s)	
<b>Theme :</b>							
<b>Planning, organisation and delivery</b> prompts <ul style="list-style-type: none"> <li><input type="checkbox"/> standard of organisation</li> <li><input type="checkbox"/> order</li> <li><input type="checkbox"/> attention to mood &amp; setting</li> <li><input type="checkbox"/> theme/message clear &amp; appropriate</li> <li><input type="checkbox"/> opportunities for pupils to lead &amp; participate</li> <li><input type="checkbox"/> opportunities for spiritual growth</li> <li><input type="checkbox"/> developing a sense of belonging</li> <li><input type="checkbox"/> quiet reflection</li> <li><input type="checkbox"/> spontaneous prayer</li> <li><input type="checkbox"/> traditional prayer</li> <li><input type="checkbox"/> relationships</li> </ul>				<b>Evidence</b>			
<b>Response</b> prompts <ul style="list-style-type: none"> <li><input type="checkbox"/> participation in prayer</li> <li><input type="checkbox"/> respect</li> <li><input type="checkbox"/> awe and wonder</li> <li><input type="checkbox"/> interest &amp; concentration</li> <li><input type="checkbox"/> behaviour</li> </ul>							
<b>Evaluation</b>							
<b>Time spent in this activity (mins)</b>							

# Part 4. Appendix

## Diocesan Policy on Religious Education (2012)

The whole Catholic school is part of the Church's ministry to evangelise and catechise. Through the centuries, the Church has educated young people and adults as part of its life. The witness, by the staff and pupils, to belief in Jesus Christ and the Catholic way of life, is itself a teaching and learning experience.

In school, religious education is, in the first instance, education in the Catholic faith; pupils learn about the Catholic tradition and from it.

*“Religious Education is central to the curriculum of the Catholic school and is at the heart of the philosophy of Catholic education. Religious Education has developed in a way that reflects the particular identity of our Catholic schools in England and Wales. It teaches about the faith in the context of a school which proclaims the Gospel, and invites the individual to respond to the message of Christ. As the individual responds to this invitation, growth in faith and knowledge helps the pupil to respond to the call to holiness and understand the fullness of what it is to be human. For some, then, Religious Education will also be received as evangelisation and for some, catechesis.” (1)*

Classroom religious education has its own content, methodology, assessment and culture. The broad areas it covers are God's self revelation, Church, Celebration and Life in Christ. It should be accorded the same status and taught with the same rigour as the core subjects of the national curriculum. It is open to inspection and assessment by public examination and at Diocesan level . It is an important contributory factor to the passing on of the community's faith from one generation to the next.

It will be taught, developed and resourced with the same commitment as any other subject and requires 10% of the length of the taught week at each stage of education.

Classroom religious education has as its outcome:

*“religiously literate and engaged young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to reflect spiritually, and think ethically and theologically, and who are aware of the demands of religious commitment in everyday life” (2)*

Accordingly, the following requirements apply to Religious Education in Catholic schools in the Diocese of Westminster:



1. Whole school religious education is to provide for a lived faith experience through worship, retreats, assemblies and action for social justice. The religious education department contributes to this whole school direction.
2. Classroom religious education is to be resourced as a core subject and allocated 10% of teaching time at each Key Stages 1-4 and 5% at Sixth Form.
3. The classroom religious education curriculum is to be delivered in accordance with the general norms laid down by the Bishops' Conference: Religious Education Curriculum Directory (3-19) (2012); Statement on Religious Education (2000) and any Diocesan guidelines.
4. Classroom religious education is to be assessed in accordance with the general norms laid down by the Bishops' Conference: Levels of Attainment in Religious Education in Catholic Schools and Colleges (2007).
5. Classroom religious education is to be inspected according to the current Diocesan inspection framework.

Diocesan policy relating to schemes of work and programmes of study encourages individual schools to utilise whichever resources best suit the needs of the children within their schools. The Diocese will support all Catholic schools in their delivery of the requirements of the Curriculum Directory and other norms of the Bishops' Conference and provides guidance in this regard. As a consequence, Diocesan resources are committed to providing in-service training and resources to support this process. Details of our current in service training courses, guidance related to the new Diocesan inspection framework and SEF and useful curriculum resources can be found on the Diocesan website by following the respective links as follows:

- Religious Education Curriculum Directory (3-19) (2012)
- Bishops' Statement on Religious Education (2000)
- Levels of Attainment in Religious Education in Catholic Schools (2007)
- In-service training
- Diocesan Inspection Framework and SEF
- Curriculum Support
- Our Catholic Schools: their Identity and Purpose (The 'Red Book') (2010)

(1) *Religious Education Curriculum Directory (Bishops' Conference, 2012), p.3*

(2) *Religious Education Curriculum Directory (Bishops' Conference, 2012), p.6*