

GUIDELINES FOR DENOMINATIONAL INSPECTION IN CATHOLIC SCHOOLS/COLLEGES

Under Canon 806 & Section 48/50
From EASTER 2018

OVERALL EFFECTIVENESS

How effective is the school in providing Catholic Education

Inspectors will make judgements on the following areas:

CATHOLIC LIFE

- The extent to which pupils contribute to and benefit from the Catholic Life of the school
- The quality of provision for the Catholic Life of the school
- How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the School

RELIGIOUS EDUCATION

- How well pupils achieve and enjoy their learning in Religious Education
- The quality of teaching, learning and assessment in Religious Education
- How well leaders and governors promote, monitor and evaluate the provision for Religious Education

PRAYER LIFE OF THE SCHOOL

- How well pupils respond to and participate in the school's prayer life
- The quality of provision for the prayer life of the school
- How well leaders and governors promote, monitor and evaluate the provision for the prayer life of the school

Inspectors will use the following four-point scale to make all judgements:

- Grade 1: outstanding
- Grade 2: good
- Grade 3: requires improvement
- Grade 4: inadequate

The evaluation schedule is not exhaustive. Grade descriptors are not checklists and do not replace the professional judgement of inspectors. Inspectors must interpret grade descriptors in relation to pupils' age, stage and phase of education.

CATHOLIC LIFE

The extent to which pupils contribute to and benefit from the Catholic Life of the school

Inspectors will evaluate:

- the extent to which pupils take on responsibilities and take part in developing the Catholic character of the school;
- pupils' sense of belonging to the school community and their relationship with those from different groups and backgrounds;
- the extent to which pupils contribute to the common good in the school and wider community.

Criteria

Inspectors will take into account:

- the extent to which pupils appreciate, value and participate in the Catholic Life as expressed in the mission statement of the school;
- the extent to which pupils participate in evaluating the Catholic Life and the mission of the school;
- the extent to which pupils' value and respect themselves and others as made in the image and likeness of God;
- the extent to which pupils' behaviour, conduct and attitudes reflect the Catholic character of the school;
- pupils' capacity for praise, thanks, forgiveness and readiness to celebrate Life;
- how well pupils take on positions of responsibility and leadership in the Catholic Life of the school and in the wider community;
- the extent to which pupils participate in activities which enable them to contribute to the development of the Catholic character of the school;
- pupils' leadership, participation and response to the school's chaplaincy provision;
- where relevant, pupils' participation in visits and retreat activities;
- pupils' contribution and response to the school's pastoral care;
- pupils' interest and engagement in spiritual, moral and ethical issues;
- the extent to which education in personal relationships (RSE) prepares pupils for the next stage of their physical, emotional and spiritual development;
- the extent to which pupils embrace a holistic approach to education and life and have an understanding of their own vocation;
- the extent to which pupils contribute to and benefit from the school as part of a cohesive community.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Almost all pupils appreciate, value and actively participate in the Catholic Life and mission of the school. ▪ Almost all pupils contribute in a planned and systematic way to the school’s evaluation of its Catholic Life and mission of the school and take a lead in planning improvements to it. ▪ Almost all pupils show a deep respect for themselves and others as made in the image and likeness of God. The behaviour of almost all pupils is exemplary at all times. In proportion to their years they show an ability to listen, to give thanks, to forgive and be forgiven. They are quick to congratulate others. ▪ Almost all pupils embrace the demands that membership of the school community entails. As a result, they take a leading role in those activities which promote the school’s Catholic Life and mission both within school and in the wider community. They are alert to the needs of others and seek justice for all within and beyond the school community. ▪ Almost all pupils highly value the school’s chaplaincy provision. ▪ Pupils take leadership roles and actively participating in the opportunities provided by the school, such as visits and retreats. ▪ Almost all pupils take full advantage of the opportunities the school provides for their personal support and development and as a result, they are happy, confident and secure in their own stage of physical, emotional and spiritual growth. ▪ Almost all pupils appropriate to their age and capability, have an excellent understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love. ▪ Almost all pupils embrace a holistic approach to education, have a profound understanding of what it means to have a vocation and they joyfully offer their gifts in the service of others. ▪ Almost all pupils value and respect the Catholic tradition of the school and its links with the parish community(ies), the diocese and the wider church. Almost all pupils are confident in expressing pride in their own religious and cultural identity and beliefs. <i>(Please note this is not dependent on Pupils being Catholic- they are not all expected to take part in parish life but to be aware of and see the value of those links and traditions)</i>
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Most pupils appreciate value and actively participate in the Catholic Life and mission of the school. ▪ Most pupils participate in the school’s evaluation of its Catholic Life and mission and are part of planning improvements to it. ▪ Most pupils show a respect for themselves and others as made in the image and likeness of God. The behaviour of most pupils is good almost all of the time. They are considerate to others and caring to anyone in apparent need. They show an understanding of the need to forgive, be forgiven and have a good understanding of right and wrong. ▪ Most pupils accept the responsibilities of living within a Catholic school community. As a result, they are regularly involved with those activities which promote the Catholic Life and mission of the school both within school and the wider community. They are aware of the needs of others and seek justice for others within and beyond the school community. ▪ Most pupils value the school’s chaplaincy provision and participate in opportunities provided by the school, such as visits and retreats. ▪ Most pupils respond well to the opportunities the school provides for their personal support and development and as a result, they are mostly happy, confident and largely secure in their own stage of physical, emotional and spiritual growth. ▪ Most pupils, appropriate to their age and capability, have a good understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love. ▪ Most pupils embrace a holistic approach to education, have an understanding of what it means to have a vocation and recognise the importance of using one’s gifts in the service of others. ▪ Most pupils value and respect the Catholic tradition of the school and its links with the parish community(ies), the diocese and the wider church. Pupils feel able to express a pride in their own religious and cultural identity and beliefs.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ A minority of pupils appreciate, value and participate in the Catholic Life and mission of the school. ▪ A minority of pupils participate in the school’s evaluation of its Catholic Life and mission in some way but their involvement is infrequent and/or they lack a sense of the difference their contributions make. ▪ A minority of pupils show respect for themselves and others as made in the image and likeness of God. The behaviour of most pupils at times requires improvement. They sometimes lack an appreciation of the uniqueness of others and can be insensitive to their needs within their own community. ▪ Most pupils find it difficult to articulate or appreciate the demands that belonging to a Catholic community entails. As a result, they are only infrequently and passively involved with those activities which promote the Catholic Life and mission of the school both within school and the wider community. ▪ Whilst some pupils may value the school’s chaplaincy provision, only a minority participate in opportunities provided by the school. ▪ A minority of pupils respond to the opportunities the school provides for their personal support and development. Not all pupils benefit sufficiently from the school’s provision for pastoral care. ▪ A minority of pupils have some understanding of loving relationships and sexual development within the context of a Christian understanding of the purpose of sexual love. ▪ A minority of pupils have some understanding of what it means to have a vocation, though have difficulty in connecting this with their own lives. ▪ Only a minority of pupils value and respect the Catholic tradition of the school and its links with the parish community(ies) and the diocese.
<p>Inadequate (4)</p>	<p>The extent to which pupils contribute to and benefit from the Catholic Life of the school is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ The majority of pupils do not appreciate, value or participate in the Catholic Life and mission of the school. ▪ The majority of pupils do not participate in the school’s evaluation of its Catholic Life and mission ▪ The majority of pupils show little respect for themselves and others as made in the image and likeness of God. Pupil behaviour is poor. ▪ The majority of pupils are not involved in activities which promote the Catholic Life and mission of the school. ▪ The majority of pupils do not value the school’s chaplaincy provision, and do not participate in opportunities provided by the school. ▪ The majority of pupils do not respond to the opportunities the school provides for their personal support and development. Pupils do not benefit from the school’s provision for pastoral care. ▪ The majority of pupils lack understanding of loving relationships and sexual development or their understanding is insufficiently informed by the Catholic mission of the school. ▪ The majority of pupils lack understanding of what it means to have a vocation. ▪ The majority of pupils do not value or respect the Catholic tradition of the school.

The quality of provision for the Catholic Life of the school

Inspectors will evaluate:

- the centrality and efficacy of the school's mission statement;
- the extent to which the school makes its Catholic identity and ethos explicit through the learning environment, chaplaincy and community cohesion;
- the quality of the pastoral care shown to all members of the community, both pupils and staff;
- the extent to which the school promotes standards of behaviour that reflect Gospel values and how effectively it develops positive relationships between all members of the school community;
- the quality of Personal, Social, Health and Economic education (PSHE), Relationships and Sex Education (RSE) and Spiritual and Moral education.

Criteria

Inspectors will take into account:

- the effectiveness of the school's mission statement as an expression of the wider mission of the Church in education;
- the extent to which everyone in the community feels responsible for the generation and evaluation of the mission statement and the impact it has on all aspects of school life;
- the commitment of all staff to the Catholic Life of the school, through their participation in, for example, retreats, staff prayer, Continuing Professional Development (CPD) on Catholic Life;
- the extent to which the school is an inclusive and prayerful community and one which is committed to the social teaching of the Church;
- the extent to which the Catholic ethos and identity of the school is visible to its members and to external visitors through the quality and centrality of its displays, its sacred spaces and its artefacts;
- the extent to which staff promote and exemplify high standards of behaviour and contribute to a harmonious community of mutual respect and forgiveness;
- the extent to which spiritual and moral education is informed by Catholic Social teaching, including the dignity of the human person and care for our common home, and how evident this is across the whole curriculum;
- the extent to which the whole life of the school provides opportunities for pupils' spiritual and moral development;
- how well chaplaincy supports and promotes the Catholic Life of the school;
- the quality and consistency of pastoral care for both pupils and staff;
- the extent to which Catholic values inform PSHE and RSE.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ The school mission statement is a clear expression of the educational mission of the Church. ▪ All staff are fully committed to its implementation across the curriculum and the whole of school life. Staff participate in school activities which reflect the Catholic Life and mission of the school. This may include retreats, staff prayer, CPD on Catholic Life. ▪ There is a strong sense of community at all levels, evident in the high quality of relationships that exist between almost all colleagues and pupils. Prayer is central to the whole community. The school is a supportive community. ▪ The school environment reflects its mission and identity through concrete and effective signs of the school’s Catholic character. ▪ All staff promote high standards of behaviour and are exemplary role models of mutual respect and forgiveness for pupils. ▪ The curriculum reflects a commitment to Catholic social teaching, to care for the environment and to the dignity of every human person. ▪ The school provides extensive opportunities for the moral and spiritual development of all pupils and staff. ▪ The chaplaincy provision is exemplary in supporting and promoting the Catholic Life of the school. ▪ Clear policies and structures are in place, which provide the highest levels of pastoral care to all pupils, and there is an explicit and concrete commitment to the most vulnerable and needy in both policy and practice. ▪ The school is attentive to the pastoral needs of all members of staff and aims to ensure that member’s needs are understood and catered for. ▪ Pastoral programmes, PSHE and RSE are thoughtfully designed, carefully planned, consistently well taught and celebrate Catholic teachings and principles. <i>(This includes teaching about and respect for other faiths, cultures and traditions)</i>
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ The school mission statement clearly expresses the educational mission of the Church. ▪ Most staff are committed to its implementation across the curriculum and the whole school life. They participate in school activities which reflect the Catholic Life and mission of the school, such as, retreats, staff prayer, CPD on Catholic Life. ▪ There is a clear sense of community at all levels, evident in the quality of relationships that exist between most colleagues and pupils. Prayer is central to the whole community. The school is a supportive community. ▪ The school environment reflects its mission and identity through obvious signs of the school’s Catholic character. ▪ Most staff promote high standards of behaviour and are good role models of mutual respect and forgiveness for pupils. ▪ Most of the curriculum reflects a commitment to Catholic social teaching, to care for the environment and to the dignity of every human person. ▪ The school provides many opportunities for the moral and spiritual development of most pupils and staff. ▪ The chaplaincy provision is effective in supporting and promoting the Catholic Life of the school ▪ Policies and structures are in place, which provide good pastoral care to most pupils, and there is a commitment to the most vulnerable and needy in both policy and practice. ▪ The school has a regard for the pastoral needs of staff and most member’s needs are understood and catered for. ▪ Pastoral programmes, PSHE and RSE are well planned, mostly well taught and reflect Catholic teachings and principles.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ The school mission statement expresses the educational mission of the Church but this is not well thought through or its expression lacks depth. ▪ Whilst most staff understand some of the demands of the school’s mission statement there are inconsistencies in its application across the curriculum and/or to the rest of school life. ▪ There is some sense of community that is evident in the relationships between most colleagues, support staff and pupils. ▪ The school environment contains signs of the school’s Catholic character but these have become routine with little impact on the life of the school. ▪ Staff expectations of behaviour are not high enough and/or the school has mixed success in communicating these to pupils. ▪ Some aspects of the curriculum do not reflect a commitment to Catholic social teaching, to care for the environment or to the dignity of every human person. ▪ The school provides some opportunities for the moral and spiritual development of pupils and staff. ▪ The chaplaincy provision has limited impact in supporting and promoting the Catholic Life of the school ▪ Policies and structures are in place, but these do not always translate to good pastoral care for pupils. ▪ The school has some regard for the pastoral needs of staff. ▪ Pastoral programmes, PSHE and RSE are taught and generally reflect Catholic teachings and principles.
<p>Inadequate (4)</p>	<p>The provision for the Catholic Life of the school is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ The school’s mission statement does not reflect, in some respects, the educational mission of the Church. ▪ The majority of staff do not understand the demands of the school’s mission statement and it has little impact on their work. ▪ There is little or no evidence of community. ▪ The school environment lacks any outward signs of its Catholic character or these are few and far between. ▪ Staff expectations of behaviour are inadequate and these are poorly communicated to pupils. ▪ There are little or no aspects of the curriculum that reflect a commitment to Catholic social teaching, to care for the environment or to the dignity of every human person. ▪ The school provides little or no opportunities for the moral and spiritual development of pupils and staff. ▪ Either the school has little or no chaplaincy provision or it has little impact in supporting and promoting the Catholic Life of the school. ▪ There are a lack of policies and procedures to ensure good pastoral care for pupils. As a result, some pupils’ needs are overlooked or not addressed. ▪ The school has little, if any regard for the pastoral needs of staff. ▪ Pastoral programmes, PSHE and RSE are either not taught or are taught in a way which is contrary to Catholic teachings and principles.

How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school

Inspectors will evaluate:

- the effectiveness of leaders and governors in promoting the Catholic Life of the school;
- how well leaders and governors monitor and evaluate the Catholic Life provision and outcomes to plan future improvements;
- the extent to which leaders offer models of good practice as leaders of Catholic Life;
- how well leaders and governors implement improvement in respect of the Catholic Life of the school;
- how well leaders and governors ensure that the whole curriculum contributes to pupils' spiritual, moral, and vocational development.
- How well Leaders and governors implement the Diocesan Pastoral Vision for the Diocese and its strategy for schools.

Criteria

Inspectors will take into account:

- the extent to which leaders and governors are committed to the Catholic Life and character of the school and how well they model commitment to the whole community;
- the accuracy, consistency and rigour of systems for monitoring, analysis and evaluation of the impact of the Catholic Life of the school on pupils and staff;
- the progress and impact of actions on the Catholic Life of the school identified by the school's Self-Evaluation;
- the quality and frequency of induction and CPD training for staff to develop their understanding and commitment to the Church's mission in education and their response to it;
- the extent to which the school engages with parents and carers;
- how well leaders and governors promote, monitor and evaluate the quality and range of opportunities for pupils' spiritual and moral development;
- how well leaders and governors promote, monitor and evaluate the pupils' awareness and understanding of the Catholic Life of the school;
- how well leaders and governors promote, monitor and evaluate the staff engagement with, and understanding of the Catholic Life of the school;
- the extent to which the school takes into account the views of parents, priests and governors;
- how well the school implements any policy decisions of the diocesan Bishop.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ The school’s leadership is committed to the Church’s mission in education. The development of the Catholic Life of the school is viewed by leaders and governors as a core leadership responsibility. ▪ The provision for the Catholic Life of the school is given the highest priority by leaders. This is reflected in the school’s self-evaluation which is a coherent reflection of rigorous monitoring, searching analysis and self-challenge and is clearly and explicitly focused on the Catholic Life of the school. ▪ School improvements are well-targeted and planned to further enhance the Catholic life of the school. ▪ CPD on the Catholic Life of the school occurs frequently and is engaging, well planned and effective. As a result, staff understanding of the school’s mission is outstanding. They share its purpose and are actively involved in shaping and supporting it. ▪ The school has highly successful strategies for engaging with almost all parents/carers to the benefit of pupils, including those who might traditionally find working with the school difficult. As a result, parents/carers have a thorough understanding of the school’s mission and are highly supportive of it. ▪ The governing body is highly ambitious for the Catholic Life of the school and leads by example in its consistent emphasis on the Catholic Life as a school improvement priority. Governors make a significant contribution to the Catholic Life of the school. They are committed to the school’s mission, are actively involved in its evaluation and are ready to challenge as well as support where necessary. ▪ The school actively engages with diocesan policies and initiatives and promotes the Bishop’s vision throughout the school.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Leaders and governors demonstrate a public commitment to the mission of the Church. They are well regarded by the community as models of Catholic leadership. The development of the Catholic Life of the school is viewed by leaders and governors as a core leadership responsibility. ▪ The provision for the Catholic Life of the school is given priority by leaders. This is reflected in the school’s self-evaluation which involves monitoring, analysis and self-challenge and is focused on the Catholic Life of the school. ▪ School improvements are planned to further enhance the Catholic Life of the school. ▪ CPD focusing on the Catholic Life of the school occurs and is effective. As a result, staff understanding of the school’s mission is good. Staff are involved in shaping and supporting it. ▪ The school has strategies for engaging with the majority of parents/carers to the benefit of pupils, including those who might traditionally find working with the school difficult. Parents/carers have a good understanding of the school’s mission and are supportive of it. <p>The governing body is ambitious for the Catholic Life of the school and leads by example in its emphasising of Catholic Life as a school improvement priority. Governors make a good contribution to the Catholic Life of the school. They are committed to the school’s mission, are involved in its evaluation and are ready to challenge as well as support where necessary.</p> <ul style="list-style-type: none"> ▪ The school responds well to diocesan policies and initiatives and promotes the Bishop’s vision throughout the school.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Leaders and governors support the mission of the Church but rely heavily on diocesan guidance. ▪ The provision for the Catholic Life of the school is acknowledged as a leadership responsibility. However, it is not always or clearly reflected in the school’s self-evaluation of the Catholic Life of the school. ▪ School improvements have a limited impact on the Catholic Life of the school. ▪ CPD focusing on the Catholic Life of the school rarely occurs or is limited in its effectiveness. Staff have some understanding of the school’s mission. ▪ The school works with parents/carers, although is less successful in engaging those who might traditionally find working with the school difficult. As a result, whilst all parents/carers will be aware of the school’s distinctive mission and identity, not all parents/carers are fully supportive of it. ▪ Whilst the governing body makes efforts to maintain the Catholic Life of the school these efforts are not concerted or maintained. Governors make some contribution to the Catholic Life of the school. However, they are only superficially involved in the self-evaluation of the Catholic Life of the school and offer little challenge.
<p>Inadequate (4)</p>	<p>How well leaders and governors promote, monitor and evaluate the Catholic Life of the school is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ Leaders and governors show minimal support for and understanding of the mission of the Church. ▪ The provision for the Catholic Life of the school is not seen as a leadership responsibility. ▪ There is little or no planning for improvements of the Catholic Life of the school. ▪ CPD focusing on the Catholic Life of the school rarely, if ever, occurs. ▪ The school’s work with parents/carers is inadequate in at least some respects. ▪ The governing body shows little interest in the Catholic Life of the school.

RELIGIOUS EDUCATION

How well pupils achieve and enjoy their learning in Religious Education

Inspectors will evaluate:

- the quality of pupils' achievement, learning and progress in Religious Education and any variations between groups of pupils;
- the extent to which pupils are becoming religiously literate;
- the quality of learning for pupils with particular learning needs and/or disabilities and their progress;
- pupils' attainment in Religious Education at the end of each key stage.

Criteria

Inspectors will take into account:

The quality of pupils' achievement, learning and progress in Religious Education

- how well pupils make progress relative to their starting points and capabilities, making clear whether there is any significant variation between groups of pupils and there is any underachievement generally or among particular groups who could be doing better;
- the extent to which pupils are 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;
- the extent to which pupils actively seek to improve their knowledge, understanding and skills and are developing their competence as learners;
- how well pupils enjoy their learning as shown by their interest, enthusiasm, and behaviour.

Standards of attainment in Religious Education

- teacher assessment of pupils' progress and attainment is measured in line with the Bishops' Conference documents;
- the public examination results for the last three years;
- the school's track record in assessing standards of progress and attainment, including the accuracy and the quality of teacher assessment;
- the quality of the pupils' current work both in class and in written work, including, where relevant that of children in the Foundation Stage and that of Sixth Form students.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Almost all pupils, from their varied starting points, make good progress in each key stage, with many achieving outstanding progress. ▪ Almost all groups of pupils, including those with special educational needs, are making progress comparable to the progress of other pupils. ▪ Almost all pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills effectively, to reflect spiritually, and to think ethically and theologically. As a consequence, they are fully aware of the demands of religious commitment in everyday life. ▪ Almost all pupils are actively engaged in lessons and are committed to improving their knowledge, understanding and skills, in order to further develop as competent learners. ▪ Almost all pupils concentrate, have a clear understanding of how well they are doing, of what they need to do to improve, and can fully articulate how they have made progress. ▪ Almost all pupils approach lessons with interest, passion and enthusiasm. Pupils enjoy tackling challenging activities, and respond well to opportunities which extend their learning. Behaviour in lessons is outstanding because almost all pupils enjoy Religious Education and they are rarely off task even in extended periods without direction from an adult. ▪ Pupils' progress as indicated by teacher assessment and/or public examination results is outstanding. This has been sustained for the last three years for almost all pupils and reflects the outstanding quality of teacher assessment. ▪ The quality of pupils' work is outstanding and has been for at least the last two to three years.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Most pupils, from their varied starting points, make good progress in each key stage. ▪ Most groups of pupils, those with special educational needs, are making progress comparable to the progress of other pupils. ▪ Most pupils, relative to their age and capacity, are religiously literate and engaged young people; they use their knowledge, understanding and skills, to reflect spiritually, and to think ethically and theologically. As a consequence, most pupils are aware of the demands of religious commitment in everyday life. ▪ Most pupils are actively engaged in lessons and are committed to improving their knowledge, understanding and skills, to further develop as competent learners. Most pupils concentrate well, have an understanding of how well they are doing, of what they need to do to improve, and can articulate how they have made progress. ▪ Most pupils approach their lessons with interest and enthusiasm. Pupils respond positively to challenging activities, and respond well to opportunities which extend their learning. Behaviour in lessons is good because most pupils enjoy Religious Education and disruptions in lessons are unusual. ▪ Pupils' progress as indicated by teacher assessment and/or public examination results is good. This has been sustained for the last three years, or if it has not there is an improving trend. ▪ The quality of pupils' current work is good.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Some pupils, from their varied starting points, make progress in each key stage. ▪ Whilst some groups, including those who have special educational needs, are making progress a majority are not. ▪ Some pupils, relative to their age and capacity make some use of their knowledge, understanding and skills, to reflect and think in a limited way about the demands of religious commitment in everyday life. ▪ Pupils participate in their lessons but with limited motivation to improve their knowledge, understanding and skills as learners. Some pupils work well and show some understanding of how well they are doing. ▪ Pupils show limited interest and enthusiasm for Religious Education. Behaviour in lessons is varied and disruptions in lessons sometimes take place. ▪ Pupils' progress as indicated by teacher assessment and/or public examination results requires improvement. ▪ The quality of pupils' current work requires improvement.
<p>Inadequate (4)</p>	<p>How well pupils achieve and enjoy their learning in Religious Education is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ The majority of pupils make very limited progress in each key stage. ▪ Groups of pupils, including those who have special educational needs, are not making progress. ▪ The majority of pupils have minimal knowledge and understanding of Religious Education. ▪ The majority of pupils are not engaged in lessons and have no interest in the subject, and behaviour in lessons is disruptive and not conducive to learning. ▪ The majority of pupils' progress as indicated by teacher assessment and/or public examination results is inadequate. ▪ The quality of pupils' current work is inadequate.

The quality of teaching, learning and assessment in Religious Education

Inspectors will evaluate:

- how well teaching promotes learning, enjoyment, progress and the attainment of pupils;
- how well assessment informs appropriate teaching and learning strategies.

Criteria

Inspectors will take into account:

- the extent to which lesson planning is linked to a current assessment of pupils' prior learning and is differentiated, so that it consolidates, builds and extends learning for all pupils;
- the extent to which teachers have a mastery of the subject;
- the extent to which teachers' expertise engages pupils and builds their understanding;
- the extent to which teaching encourages independent and collaborative learning where appropriate;
- the extent to which teaching enables pupils to assess their own progress and achievement;
- how well lesson time is managed to ensure optimum learning;
- how well teaching styles and choice of learning activities sustain pupils' concentration, motivation and application;
- how effectively questioning is used in lessons to identify prior learning, to deepen understanding and to assess new learning;
- the extent to which teaching encourages pupils' enjoyment of and enthusiasm for Religious Education;
- how effectively resources, including other adults, are deployed to secure optimum learning;
- the extent to which the high expectations of teachers and other adults allow each pupil to fulfil their potential;
- the extent to which feedback ensures that pupils know how well they are doing and what they need to do to improve;
- how well teachers use praise and affirmation to motivate learners.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Teachers are highly effective in consistently planning high-quality lessons linked to pupil’s current assessment and their knowledge of the individual, consolidating and extending pupil’s knowledge and understanding, so that their learning is highly effective. As a result of this, a majority of teaching is outstanding and teaching is never less than consistently good. ▪ Teachers have a high level of confidence because of their subject expertise and their understanding of the breadth of teaching methods. As a consequence, almost all pupils are engaged in their learning and make rapid and sustained progress. ▪ Teachers employ a wide range of appropriate teaching strategies, including individual and collaborative work. Consequently, almost all pupils are highly motivated and sustain high levels of concentration. ▪ Teachers ensure almost all pupils are consistently involved in evaluating how well they are achieving. This contributes to their outstanding progress and provides them with a high level of confidence in making further improvements. ▪ Teachers consistently use time effectively to maximise learning opportunities in lessons and across sequences of lessons. ▪ Teachers carefully observe and skillfully question during lessons in order to adapt tasks and explanations, thus maximising learning for every pupil. ▪ High quality resources, including other adults are used very effectively to optimise learning for each pupil. ▪ Teachers communicate high expectations and passion about Religious Education to their pupils who respond with enthusiasm. ▪ High quality feed-back is frequent, leading to high levels of engagement, interest, achievement and progress. Pupils are given the opportunity to respond in a systematic and planned way which ensures pupils understand what they need to do to improve. ▪ Celebration of achievement and effort are central to the teacher’s assessment strategy, securing high levels of motivation from pupils.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Teachers consistently plan good lessons linked to pupil’s current assessment so that most pupils learn well. As a result of this, teaching is mainly good. ▪ Teachers are confident in their subject expertise and have a good understanding of how pupils learn. As a consequence, most pupils apply themselves well and make good progress in lessons and over time. ▪ Teachers employ a range of appropriate strategies, including individual and collaborative work. Consequently, most pupils are motivated and concentrate in lessons. ▪ Teachers ensure most pupils are involved in evaluating how well they are achieving. This contributes to good progress and increases their confidence in making further improvements. ▪ Teachers manage time well to secure good learning in lessons and across sequences of lessons. ▪ Teachers use observation and questioning during lessons in order to adapt tasks and explanations, thus improving learning for most pupils. ▪ Good quality resources, including other adults are used effectively to optimise learning for most pupils. ▪ Teachers communicate high expectations about Religious Education to their pupils, most of who respond positively. ▪ Good quality feed-back leads to the engagement, interest, achievement and progress of most pupils. Pupils are given the opportunity to respond which improves their understanding of what they need to do to improve. ▪ Achievement and effort are often celebrated leading to good levels of motivation from most pupils.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Teachers do not always plan good lessons and/or this is not always linked to pupil's current assessment. As a consequence, some pupils do not learn well enough. ▪ Teachers have insufficient subject expertise and have a limited understanding of how pupils learn. As a consequence, some pupils do not apply themselves and some make only limited progress. ▪ Teachers employ a limited range of strategies. Consequently, many pupils lack motivation and concentration in lessons. ▪ Teachers involve pupils in a limited way in evaluating how well they are achieving. This inhibits good progress and makes them unsure about how to make future improvements. ▪ Teachers' management of time requires improvement to ensure good learning in lessons and across sequences of lessons. ▪ Teachers' use of observation and questioning is limited and their adaptation of tasks and explanations is minimal. ▪ The quality of resources is limited and the use of resources, including other adults, requires improvement. ▪ Teachers rarely communicate high expectations about Religious Education to their pupils. ▪ Feed-back is infrequent and limited in effectiveness. Pupils are rarely given the opportunity to respond. ▪ Achievement and effort are rarely celebrated.
<p>Inadequate (4)</p>	<p>The quality of teaching, learning and assessment in Religious Education is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ Teachers plan inadequate lessons and/or this is not linked to pupil's current assessment. As a consequence, pupils' learning is inadequate. ▪ Teachers have little subject expertise and no real understanding of how pupils learn. As a consequence, most pupils do not apply themselves and few make adequate progress. ▪ Teachers do not employ a range of teaching strategies. Consequently, pupils lack motivation and concentration. ▪ Teachers do not involve pupils in evaluating how well they are achieving. This leads to inadequate progress. ▪ Teachers do not manage time well which negatively impacts on pupil progress. ▪ Teachers do not adapt tasks or explanations as a consequence of questioning. ▪ The quality of resources is poor and resources, including other adults, are not well deployed. ▪ Teachers have low expectations of their pupils in Religious Education. ▪ Feed-back rarely, if ever, happens and/or it has no impact on learning. Pupils are never given the opportunity to respond. ▪ Achievement and effort are never celebrated.

How well leaders and governors monitor and evaluate the provision for Religious Education

Inspectors will evaluate:

- that the Religious Education curriculum meets Bishops' Conference requirements;¹
- that the curriculum meets any additional requirements of the diocesan Bishop;²
- how well leaders and governors use monitoring data to evaluate the school's performance in Religious Education in order to plan future improvements;
- how well leaders and governors plan improvement in provision, and in pupils' outcomes, and how effectively these plans are implemented at all levels;
- the effectiveness of the subject leader(s);
- how effectively assessment is used in monitoring and securing improvements;
- how well scheme and specification choices support the learning and achievement of different groups of pupils.

Criteria

Inspectors will take into account:

- whether the curriculum complies with the Religious Education documents of the Bishops' Conference of England and Wales;
- whether the curriculum time in each taught week given to RE meets the Bishops' Conference requirements (10% of the taught week from EYFS to the end of KS4; 5% of the taught week in KS5);
- whether Religious Education has parity with other core curriculum subjects in terms of resourcing, staffing and accommodation;
- in secondary schools, whether the GCSE specification complies with the requirements of the diocesan Bishop;
- in all schools, whether scheme choices comply with the requirements of the diocesan Bishop;
- how well leaders and governors make decisions about specifications, schemes, and programmes of study and the extent to which these meet the needs of different groups of pupils;
- the accuracy, consistency and rigour of systems for tracking, monitoring, analysis and evaluation of the impact of the school's work;
- the extent to which leaders and governors take into account views of parents and pupils in evaluating Religious Education;
- how well leaders and governors plan, monitor and evaluate:
 - effective use of the assessment process;
 - the quality of teaching through lesson observation and other methods;
 - the impact of curriculum and assessment on pupil outcomes;
 - the progress and learning of whole cohorts, groups and individuals;
 - the impact of support, guidance and intervention on pupil outcomes in Religious Education;
 - the quality of 'improvement planning' and its implementation;
 - the rigour of the self-evaluation in identifying appropriate targets, time scales and clear lines of accountability.
- the coherence of the Religious Education curriculum across different key stages and phases;
- the impact of enrichment activities.

¹ Please note that Bishops' Conference requirements specify the need to teach about other faiths and traditions.

² In order to fully understand Diocesan requirements the expectation is that all RE Coordinators and Heads of RE will attend Diocesan meetings

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Leaders and governors ensure that the Religious Education curriculum meets the requirements of the Bishops’ Conference in every respect and in each key stage. ▪ Leaders and governors ensure that at least the required amount of curriculum time is given to Religious Education in each key stage. ▪ Leaders and governors ensure that Religious Education has full parity with other core curriculum subjects including professional development, resourcing, staffing and accommodation. ▪ Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are embraced and fully implemented. ▪ Leaders’ and governors’ self-evaluation of Religious Education is a coherent reflection of rigorous monitoring, searching analysis and self-challenge which is well-informed by current best practice in Religious Education. This results in well targeted planning and strategic action taken by the school which lead to outstanding outcomes in Religious Education. ▪ The curriculum leader for Religious Education has a clear vision of outstanding teaching and learning and a high level of expertise in securing this vision. These are used effectively to improve teaching and learning in Religious Education, resulting in teaching that is likely to be outstanding and at least consistently good. ▪ Leaders and governors ensure that Religious Education is imaginatively and thoughtfully planned to meet the needs of different groups of pupils and each key stage and phase is creatively structured to build on and enhance prior learning.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Leaders and governors ensure that the Religious Education curriculum meets the requirements of the Bishops’ Conference in every respect and in each key stage. ▪ Leaders and governors ensure that the required amount of curriculum time is given to Religious Education in each key stage. ▪ Leaders and governors ensure that Religious Education is comparable to other core curriculum subjects, in terms of professional development, resourcing, staffing and accommodation. ▪ Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are fully implemented. ▪ Leaders’ and governors’ self-evaluation of Religious Education is a good reflection of frequent monitoring, analysis and self-challenge which is informed by current best practice in Religious Education. This results in strategic action taken by the school which lead to at least good outcomes in Religious Education. ▪ The curriculum leader for Religious Education has a secure vision for teaching and learning and a good level of expertise in securing this vision. These are used effectively to improve teaching and learning in Religious Education, resulting in teaching that is at least consistently good. ▪ Leaders and governors ensure that Religious Education is effectively planned to meet the needs of different groups of pupils and to secure coherence across different key stages and phases.

<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Leaders and governors are not ensuring that the Religious Education curriculum fully meets the requirements of the Bishops’ Conference. ▪ Leaders and governors are not ensuring that the required amount of curriculum time is given to Religious Education in each key stage. ▪ Leaders and governors are not ensuring that Religious Education is fully comparable to other core curriculum subjects. ▪ Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are not fully implemented. ▪ Leaders’ and governors’ self-evaluation of Religious Education requires improvement. ▪ The curriculum leader for Religious Education does not have a clear vision for Religious Education and therefore does not effectively plan improvements to teaching and learning in Religious Education. ▪ Leaders and governors are not ensuring that Religious Education is planned to meet the needs of different groups of pupils and coherence across different key stages and phases requires improvement.
<p>Inadequate (4)</p>	<p>How well leaders and governors monitor and evaluate the provision for Religious Education is likely to be inadequate when a number of the following apply:</p> <ul style="list-style-type: none"> ▪ Leaders and governors are failing to implement the requirements of the Bishops’ Conference in relation to Religious Education. ▪ Leaders and governors are failing to provide the required amount of curriculum time to Religious Education. ▪ Leaders and governors are failing to ensure that Religious Education is treated comparably to other core curriculum subjects. ▪ Any additional requirements of the diocesan Bishop regarding the Religious Education curriculum are not being implemented. ▪ Leaders’ and governors’ self-evaluation of Religious Education is either ineffective or absent. ▪ The curriculum leader for Religious Education lacks a vision for the subject and does not plan improvements to teaching and learning in Religious Education. ▪ Leaders and governors are failing to ensure that Religious Education is planned to meet the needs of different groups of pupils and there is little or no coherence across different key stages and phases.

THE PRAYER LIFE OF THE SCHOOL

How well pupils respond to and participate in the school's Prayer Life

Inspectors will evaluate:

- the extent to which pupils show interest and actively participate in the schools prayer life;
- the extent to which pupils are acquiring skills in planning and leading prayer and worship;
- the extent to which the school's prayer life contributes to the spiritual and moral development of pupils.

Criteria

Inspectors will take into account:

- the extent to which pupils demonstrate reverence and respect during prayer;
- how well pupils plan, organise and lead prayer and worship;
- the extent of pupils' knowledge of prayer and Catholic liturgy;
- the extent of pupils' knowledge of a variety of prayer styles;
- pupils' response to voluntary acts of worship.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Acts of Collective Worship engage almost all pupils' interest and provide opportunities for reflection and response. ▪ Pupils readily take the initiative in leading prayer and worship displaying confidence and enthusiasm. They are creative and resourceful in their planning of liturgy and want it to be the best it can be. Most other pupils are engaged and responsive by the opportunities for prayer created by their peers. ▪ Almost all pupils have an excellent understanding of the Church's liturgical year, seasons and feast. Appropriate to their age and ability, they are able to prepare acts of Collective Worship, which fully reflects this understanding. ▪ Pupils display confidence in their use of a wide variety of traditional and contemporary approaches to prayer, which uses scripture, religious artefacts and liturgical music. Almost all pupils value and regularly participate in voluntarily acts of worship and prayer. ▪ The experience of living and working in a faithful, praying community has a profound and visible effect on the spiritual and moral development of all pupils, irrespective of ability or faith background. They respect for those of other faiths and this is reflected in the manner in which pupils prepare and participate in prayer and liturgy.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Most pupils act with reverence and are keen to participate in prayer and Collective Worship. ▪ Most pupils regularly prepare and lead worship with confidence, enthusiasm and a degree of independence. They are thoughtful in their planning of liturgy. Other pupils are engaged by the worship opportunities planned by their peers ▪ Most pupils use a variety of approaches to prayer which includes scripture, religious artefacts. Liturgical music and other forms of prayer both traditional and contemporary. Some pupils value and participate voluntarily in acts of worship and prayer. ▪ Most pupils have a good understanding of the Church's liturgical year, its seasons and feasts and the approaches this requires in the planning of appropriate worship opportunities ▪ The experience of living and working in a faithful, praying community has a positive impact on the spiritual and moral development of most pupils, irrespective of ability or faith background. They have a well-developed sense of respect for those of other faiths. This is reflected in the manner in which many pupils participate in prayer and liturgy.
<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Pupils take part in the regular prayer life of the school, though not always readily or with enthusiasm. ▪ Pupils rarely prepare or lead acts of worship and/or this preparation is superficial, does not engage pupils creatively and is over reliant on the adults in school. ▪ Pupils have only a basic approach to prayer and whilst prayer may include scripture, religious artefacts or music, the selection and use of these is often limited, uninspiring and repetitive. Very few pupils value or participate voluntarily in acts of worship or prayer. ▪ Many pupils have a limited understanding of the church's liturgical year, its seasons and feasts and have only limited appreciation of the effects of this on the planning of appropriate worship. ▪ The experience of living and working in a praying community has only limited impact on the spiritual and moral development of many pupils and they have little awareness of the existence of difference and the need to accommodate it.
<p>Inadequate (4)</p>	<p>How well pupils respond to and participate in the school's Collective Worship is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ The majority of pupils rarely, if ever take part in the prayer life of the school. ▪ The majority of pupils do not prepare or lead acts of worship. ▪ The majority of pupils do not value or participate voluntarily in acts of worship or prayer. ▪ The majority of pupils do not understand the church's liturgical year. ▪ The experience of living and working in a praying community has little, if any, impact on the spiritual and moral development of pupils and they have little, if any, awareness of the existence of difference.

The quality of the Prayer Life provided by the School

Inspectors will evaluate:

- the centrality, quality and variety of prayer and Collective Worship opportunities provided by the school;
- how well the school provides opportunities for the pupils to develop spiritually through the prayer life of the school, taking into account their age, aptitudes, family backgrounds and the Catholic character of the school.

Criteria

Inspectors will take into account:

- the extent to which the acts of prayer and worship reflect the Catholic character of the school and take into account the variety of faith and belief backgrounds among pupils;
- how knowledgeable and skilled staff are in planning, leading and evaluating worship;
- how effectively the school skills its pupils in planning, leading and evaluating worship;
- the appropriateness of methods and styles of prayer's
- how effectively the school engages parents, carers, local parishes and other local faith communities in its provision.

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Prayer is central to the life of the school for all pupils, whatever their faith background, and forms the heart of every school celebration. Praying together is part of the daily experience for all pupils and staff. ▪ .Prayer and Collective Worship has a clear purpose, message and direction. The themes chosen for worship reflect a deep understanding of the liturgical season and the Church’s mission in education. ▪ Prayer and collective Worship is given priority in terms of planning, evaluating and resourcing; as a result, experiences of prayer and Collective Worship are of high quality. These experiences are valued by the majority of the community. ▪ Relevant staff have an excellent understanding of the Church’s liturgical year, seasons and feasts, and are passionate about ensuring that pupils have high quality experiences of the Church’s liturgical life. ▪ Staff are highly skilled in helping pupils to plan and deliver quality worship. They have a thorough and comprehensive understanding of the purpose of Collective Worship and the wide variety of methods and styles of prayer. ▪ Opportunities are planned in a manner that attracts and facilitates attendance by other adults associated with the pupils and school and response to this invitation is outstanding.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Prayer and Collective Worship are part of the life of the school and included in almost all school celebrations. Praying together is part of the daily experience for pupils and staff. ▪ Prayer and Collective Worship has a purpose, message and direction. The themes chosen for worship reflect a good understanding of the liturgical seasons and the Catholic character of the school. ▪ Prayer and Collective Worship are given a high priority in terms of planning, evaluating and resourcing; as a result, experiences of prayer and Collective Worship is almost always engaging and almost all members of the community speak positively about these opportunities ▪ Relevant staff have a good understanding of the Church’s liturgical year, seasons and feasts and ensure that pupils have good experiences of the Church’s liturgical life. ▪ Staff are skilled in helping pupils to plan and deliver quality prayer and collective worship. They have a good understanding of the purpose of prayer and Collective Worship and the wide variety of methods and styles of prayer. ▪ Opportunities are planned in a manner that facilitates attendance by other adults associated with the pupils and school and response to this invitation is mostly good.
<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Staff and pupils occasionally pray together and, whilst some school celebrations include prayer, many do not. ▪ Prayer and Collective Worship is themed but sometimes the message conveyed is unclear or confused. Whilst key seasons of the Church’s Year are recognised and other religious festivals acknowledged, there is a lack of depth and breadth in responding to the liturgical seasons. ▪ There is a limited acknowledgement of the diversity of pupil backgrounds in selecting themes for worship. ▪ Whilst acts of prayer and Collective Worship are planned and resourced, most other aspects of school life are given greater priority; as a result, prayer and Collective Worship is adequate but is often routine, lacking in variety and interest. ▪ Staff accept responsibility for leading prayer and involve pupils in its delivery but little time is spent on innovation and encouraging pupils’ leadership. Staff understanding of the purpose and variety of prayer and Collective Worship is limited. ▪ Adults associated with the school are invited to attend and some do respond.

<p>Inadequate (4)</p>	<p>The quality of prayer and Collective Worship provided by the school is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ Acts of worship are infrequent and/or are not central to the school's daily activity. ▪ There is little or no planning and preparation of collective worship and/or few or no resources are devoted to it. ▪ Prayer and Collective Worship are incoherent in the communication of its purpose and message. ▪ Acts of prayer and Collective Worship are almost all routine, lacking variety and interest; they have little or no awareness of difference within the community. ▪ Staff are unskilled in leading prayer and some demonstrate a lack of interest. ▪ Relevant staff lack an understanding of liturgical forms, varieties of worship styles and experiences and have very little understanding of the Church's liturgical year, seasons and feasts. ▪ Other adults associated with the school are rarely invited to pray with the school or response to these invitations is poor.
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How well leaders and governors promote, monitor and evaluate the provision for the prayer life of the school

Inspectors will evaluate:

- how well leaders* and governors promote, monitor and evaluate provision for prayer and Collective Worship in order to plan future improvements;
- the extent to which leaders offer models of good practice as leaders of prayer and Collective Worship;
- how skilled leaders are in planning for worship and how knowledgeable they are about the liturgical rhythms of a Catholic community.

Criteria

Inspectors will take into account:

- how well leaders and governors understand liturgy, worship and how to ensure its quality;
- the depth of understanding that leaders have of the Church's liturgical year, seasons and feasts;
- how well leaders are able to make these accessible to pupils;
- how involved leaders are in leading prayer and worship in school and promoting pupil leadership of prayer and worship;
- the extent to which professional development of leaders and staff incorporates liturgical formation and training in planning prayer and Collective Worship;
- the extent to which prayer and Collective Worship is part of the school's self-evaluation and the priority it has in this evaluation process.

** Leaders are members of Senior Management and/or those responsible for Collective Worship*

Grade Descriptors

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Leaders including chaplains have expert knowledge in how to plan and deliver quality prayer and Collective Worship. ▪ Leaders including chaplains have an extensive understanding of the Church’s liturgical year, seasons and feasts and are skilled at making these accessible to pupils in a contemporary context. They are models of outstanding practice for staff and pupils in the delivery of prayer and worship. ▪ Leaders and chaplains are always visible as leaders of prayer Collective Worship within the School. They are models of outstanding practice for staff and pupils. ▪ They extensively promote pupils planning and leading of prayer and Collective Worship in a variety of contexts. ▪ Priority is placed on the professional development of staff incorporating liturgical formation and the planning of prayer and Collective Worship. ▪ Leaders and governors give priority to the school’s self-evaluation of prayer and Collective Worship with regular reviews of school performance.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Leaders including chaplains know how to plan and deliver quality prayer and Collective Worship. ▪ Leaders including chaplains have a good understanding of the Church’s liturgical year, seasons and feasts. They are usually skilled at making these accessible to the pupils in a contemporary context. They are appropriate models of good practice for staff and pupils in the delivery of prayer and worship. ▪ Leaders including chaplains promote pupils’ planning and leading of prayer and Collective Worship. ▪ Leaders including chaplains offer staff regular opportunities to receive liturgical formation and the planning of prayer and Collective Worship. ▪ Leaders and governors regularly review Collective Worship as part of their self-evaluation processes.
<p>Requires Improvement (3)</p>	<ul style="list-style-type: none"> ▪ Leaders including chaplains show some understanding of how to plan and deliver prayer and Collective Worship. ▪ Leaders including chaplains have a superficial understanding of the Church’s liturgical year, seasons and feasts as a result prayer and worship are not always accessible to the pupils in a contemporary context. Leaders, including chaplains, do not always lead prayer and Collective Worship in a skillful way. ▪ Leaders rarely promote pupils planning and delivery of prayer and Collective Worship. ▪ Leaders occasionally offer staff opportunities to receive liturgical formation and the planning of prayer and Collective Worship. ▪ Leaders and governors rarely review prayer and Collective Worship as part of their self evaluation processes.
<p>Inadequate (4)</p>	<p>How well leaders and governors promote, monitor and evaluate the provision for prayer and Collective Worship is likely to be inadequate where a number of the following apply.</p> <ul style="list-style-type: none"> ▪ Leaders, including chaplains, show limited understanding of how to plan and deliver prayer and Collective Worship. ▪ Leaders including chaplains have very limited understanding of the Churches liturgical year, seasons and feasts. ▪ Prayer and Collective Worship is rarely accessible to the pupils. ▪ Leaders including chaplains never lead prayer or Collective Worship or their leadership of it is poor. ▪ Pupils are not encouraged to plan or lead prayer and Collective Worship. ▪ There are no opportunities for staff professional development in liturgical formation or the planning of prayer and Collective Worship. ▪ Leaders and governors do not monitor or evaluate prayer and Collective Worship.

OVERALL EFFECTIVENESS

How effective is the school in providing Catholic Education

In general, the following criteria will apply but please note that the final decision rests with the inspectors who will also give weight to the way the school has responded to the areas for improvement from the previous inspection.

Outstanding (1)	Each of the following must be at least Good and two must be Outstanding: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• The Prayer Life of the School
Good (2)	Each of the following must be at least Good: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• The Prayer Life of the School
Requires Improvement (3)	Each of the following must be at least Requires Improvement: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• The Prayer Life of the School
Inadequate (4)	The overall effectiveness of the school in providing Catholic education is likely to be Inadequate if any of the following are Inadequate: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• The Prayer Life of the School