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of
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**Church School
Self- Evaluation Materials**

Form S48

School Name:

Form S48 is to be completed by the Headteacher, who should involve other key staff and governors in the exercise, as appropriate.

The Ely Diocesan SEF

From September 2005 a new framework for church school inspection is in place – **SIAS (Statutory Inspection of Anglican Schools)**. Like the OFSTED inspection which it partners, SIAS has moved to inspecting schools on the basis of a school's own self-evaluation. The DfES has produced a booklet on the benefits and methods of self-evaluation which may be downloaded from their website: "A new relationship with schools: improving performance through school self-evaluation"
<http://www.ofsted.gov.uk/publications/index.cfm?fuseaction=pubs.summary&id=3862>

The SIAS SEF has now been produced in two different formats and schools may decide which format best suits their needs. The first is the National Society's "Toolkit" and the second is this Diocesan version of the materials. Both SEFs are available online at <http://www.ely.anglican.org/education/SIASIntroduction.htm> and cover exactly the same areas of church school life.

The SEF is based on **three (or four) key questions** on ethos, collective worship, leadership and management and (for Voluntary Aided schools only) RE:

- ◆ **How well does the school, through its distinctive Christian character, meet the needs of all its learners?**
- ◆ **What is the impact of collective worship on the school community?**
- ◆ **How effective are the leadership and management of the school as a church school?**
- ◆ **(VA) How effective is the Religious Education?**

The emphasis throughout is upon church school distinctiveness and effectiveness.

In this version of the SEF you will find that each of the four key questions has been broken down into several subsidiary questions, which each have a page of their own. The page header will tell you which key question you are answering. *The inspection report will be written under the headings of the four key questions.*

Whether you use this SEF or the Toolkit, do remember that self-evaluation is an ongoing process and should become a normal part of your school's annual cycle of management and review. This form does not need to be filled out all at once, nor should it be tackled headlong just because an inspection is considered imminent; *in many ways the process is actually more valuable than the finished result.*

Completing the SEF is something in which many members of the school community other than the headteacher and staff should / could be involved e.g. foundation governors, pupils and parents / carers, members of the local community, the vicar and members of the local parish, Bishops School Visitor, diocesan advisers. You may find the National Society Toolkit particularly useful for this process, as it is broken down into a large number of small questions, so that e.g. a governor could easily be given one page of the Toolkit when they visit the school and be asked to collect evidence from their visits to the classrooms and by listening to learners and staff.

The SIAS SEF also feeds into the on-line OFSTED SEF, in particular OFSTED questions 2b, 4d, 5a, 5b, 6a.

The materials do not include direct references to the five outcomes of "Every Child Matters", but schools will probably wish to refer to these at appropriate points in the SEF.

Checklist of Provision

This checklist is a reminder of key documentation that a church school should have in place, and of the statutory and diocesan requirements affecting collective worship and RE. *(The materials on RE are for Voluntary Aided School inspections only, but are nevertheless good practice for Voluntary Controlled Schools.)*

The three tick boxes are:

- **Full** - the requirements are fully in place and fully observed
- **Part** – the requirements are in place, but not always observed (*e.g. some pupils occasionally miss collective worship for swimming during the summer term*)
- **Not** – the requirements are not being met (*e.g. collective worship does not take place daily*)

REQUIREMENT	FULL	PART	NOT	COMMENT
Collective worship takes place daily for all pupils				
The collective worship policy is in place and reviewed regularly				
Parents are made aware through the school brochure of their right to withdraw children from collective worship				
Full collective worship plans and records are kept, and are readily available to all staff. Collective worship is monitored regularly.				
There is an adequate budget for collective worship which is separate from the RE budget				
The RE policy is in place and reviewed regularly				
All pupils receive <i>at least</i> the equivalent of 50 minutes RE a week at KS1 and one hour at KS2				
RE is properly planned and resourced				
Parents are made aware through the school brochure of their right to withdraw children from RE				
The RE co-ordinator has sufficient time and support to monitor the subject effectively				
The school has a mission statement, statement of aims, or equivalent, which effectively demonstrates its Christian foundation				
The school mission statement is well publicised throughout the school				
A spiritual, moral, social and cultural policy is in place and provision monitored				

Date of previous Section 23 Inspection:

Developmental Issues arising from the Inspection:

Action taken:

How well does the school, through its distinctive Christian character, meet the needs of all its learners?

To what extent do all learners feel valued and special? How well do the school's Christian values impact on learners and enable them to flourish as individuals?

Toolkit 1 & 2

Areas to Consider:

These questions are asking how the school affirms the "whole child";

(a) by supporting pupils' individual learning and social needs and

(b) recognising and celebrating diversity.

The questions are asked in the context of the Christian values which underpin a church school and how these are worked out in practical terms in school life.

Answers could include reference to areas such as:

- ◆ *the wording and working out of the School Aims;*
- ◆ *SEN and pupils of differing abilities;*
- ◆ *Behaviour management and encouraging responsibility;*
- ◆ *pupils from minority faiths and/ or cultures and those of no faith;*
- ◆ *inclusion;*
- ◆ *extra-curricular activities;*
- ◆ *celebrating achievement (both inside and outside of school) including celebration assemblies*
- ◆ *promoting health & well-being (inc. sex education policy in VA schools);*
- ◆ *whether pupils and their families see the school as welcoming, supportive and secure, including arrangements for welcoming new pupils;*
- ◆ *supporting pupils with family issues such as divorce and bereavement*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How well does the school, through its distinctive Christian character, meet the needs of all its learners?

How well does the Christian ethos support the spiritual, moral, social and cultural development of all learners, whether they are Christian, of other faiths or of none?

Toolkit 3

Areas to Consider:

This question is asking about spiritual, moral, social and cultural development in the curriculum and how pupils are enabled to engage with such issues in a Christian context (e.g. when thinking about the natural world / beauty of God's creation; issues of right and wrong; concern for the wider world; the arts). Answers could include reference to areas such as:

- ◆ *planning, delivering and recording spiritual, moral, social and cultural development opportunities;*
- ◆ *practical examples of smsc in action such as fundraising for charity or activities within your local community;*
- ◆ *multicultural opportunities (interpreting the term "multicultural" in its widest sense to embrace both majority and minority cultures).*

Do all staff have a clear understanding of what the term spiritual development means in a church school context?

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How well does the school, through its distinctive Christian character, meet the needs of all its learners?

How are Christian values evident in the relationships between staff and learners, amongst learners and between staff?

Toolkit 4

Areas to Consider:

This question is asking about all the different relationships within a school and whether these foster of key Christian values such as respect, forgiveness, service, justice, reconciliation. Answers could include reference to areas such as:

- ◆ *professional and pastoral support for staff / staff well-being;*
- ◆ *collaborative working in the classrooms and in staff teams / distributive leadership / role of TAs*
- ◆ *mechanisms for making sure people's voices are heard, including the School Council;*
- ◆ *the general working atmosphere of the school and the way in which people interact with each other ;*
- ◆ *methods of dealing with conflict*
- ◆ *playground behaviour*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How well does the school, through its distinctive Christian character, meet the needs of all its learners?

How well is the school environment used to encourage spiritual development?

Toolkit 5

Areas to Consider:

This question is asking about:

- (a) how the physical environment of the school helps proclaim your identity as a church school, and*
- (b) whether the school is a welcoming and inspirational place in which to work.*

Answers could include reference to areas such as:

- ◆ *Christian displays and symbols in the main areas of the school and the prominence given to RE displays;*
- ◆ *message conveyed by the school badge and paperwork;*
- ◆ *availability of information relating to local and diocesan church communities in school.*
- ◆ *availability and use of quiet areas*
- ◆ *how the school environment has been designed to support and encourage learning and spiritual development*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How important is worship in the life of the school community and how is this demonstrated?

Toolkit 1

Areas to Consider:

This question is asking about:

- (a) the practicalities of collective worship and*
- (b) how these help to demonstrate the central place of worship in the life of a church school.*

Is the daily act of collective worship both overtly Christian and distinct from assembly? Answers could include reference to areas such as;

- ◆ *planning worship (daily, termly, annually) and its timing;*
- ◆ *recording and evaluating collective worship;*
- ◆ *special services e.g. Leavers' Service*
- ◆ *the collective worship co-ordinator's role;*
- ◆ *resources, worship space and artefacts;*
- ◆ *training for staff leading collective worship;*
- ◆ *collective worship policy;*
- ◆ *collective worship in the prospectus, Statement of Aims and SDP / SIP.*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How positive are the learners' attitudes to collective worship? To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?

Toolkit 2& 3

Areas to Consider:

These questions are asking about;

- (a) participation in collective worship,*
- (b) people's attitudes towards it and*
- (c) the effect it has upon them.*

To answer this question effectively you will need to talk both staff and pupils of the school, including Christians, those of other faiths, and those of no faith. Issues to discuss could include questions as to whether worship has helped them consider some of the fundamental areas of life, or whether they feel their own personal faith stance is respected and affirmed in collective worship. Answers to this section could include reference to areas such as;

- ◆ *role of the pupils in worship and whether they are in any sense worship leaders;*
- ◆ *the attitudes pupils demonstrate towards worship and what they enjoy (or don't enjoy) about it;*
- ◆ *the involvement of staff in attending and leading collective worship.*
- ◆ *the accessibility of the language and concepts used in collective worship, in relation to the age, background and aptitudes of the pupils*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How well does collective worship develop learners' understanding of Anglican faith and practice?

Toolkit 4

Areas to Consider:

This question is asking about the particularly Anglican elements of the school's collective worship. Answers could include reference to areas such as:

- ◆ *use of the Lord's prayer and other traditional prayers and greetings;*
- ◆ *celebration of Christian festivals;*
- ◆ *use of a wide variety of worship styles and materials (including materials from the world church);*
- ◆ *links with the wider diocesan, national and worldwide church e.g attending cathedral days*
- ◆ *the Eucharist (if appropriate).*

You should also consider;

- (a) the part the local church and clergy (or other visitors) play in the worshipping life of the school, and vice versa, and*
- (b) how the worship of school and church are inter-related.*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How do the headteacher and foundation governors promote a distinctive Christian vision for the school? How effectively do the headteacher, senior management and governors encourage, monitor and challenge the school community to realise this vision?

Toolkit 1 & 2

Areas to Consider:

To answer these questions effectively you should:

- (a) summarise the distinctive vision the leadership and management team has for the school, or refer to documents where this can be found
- (b) The headteacher and foundation governors should consider how they present their vision of a church school in a variety of contexts (e.g. governors meetings, staff appointment procedures, meetings and general communications with parents) and
- (c) discover whether all members of the school community can articulate at an appropriate level what it means to belong to a church school. Answers could include reference to areas such as:
 - ◆ Mission Statement or School Aims;
 - ◆ visual signals, including signage and school documentation;
 - ◆ INSET for governors and staff on church school issues;
 - ◆ church school issues appearing regularly in the SIP / SDP and on governor agendas
 - ◆ the information circulated for staff recruitment
 - ◆ the school's response to diocesan advice and initiatives;
 - ◆ Admissions Policy (Voluntary Aided schools only).

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How valued do staff feel and how involved in putting the vision into practice?

Toolkit 3

Areas to Consider:

This question is asking whether:

- (a) the adults in the school see themselves as Christian role models for the pupils or, in the case of the headteacher, as a spiritual leader of the church school community.*
- (b) the headteacher and staff feel they are getting sufficient support and positive reinforcement from the diocese (including the Bishops School Visitor), governors and local church and clergy to put the church school vision into practice? Reference may be made here to:*
 - ◆ *INSET support*
 - ◆ *Staff well being programme*
 - ◆ *staff communions/ opportunities for prayer or retreats*
 - ◆ *Chaplaincy role of clergy / parish representatives*
 - ◆ *performance management,*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How effective is the partnership between the school, the church and the local community, including parents / carers? To what extent are all stakeholders, including learners and their parents / carers, involved in evaluating the school's progress?

Toolkit 5 & 4

Areas to Consider:

Does the local church community have a clear understanding that church schools stand at the centre of the mission of the Church? These questions ask;

- (a) how aware and supportive the parish and local community is of the life of the school and*
- (b) how supportive the school is of the life of the parish.*

Situations differ throughout the diocese, but examples of an effective partnership with the church would include: prayer support; shared fundraising; active links between the school and PCC; parents supporting events in church and the church supporting events in school.

For a church school the role of the vicar and other church members is important in this question, but you may also wish to mention:

- ◆ *other denominations and faith groups in the community with whom you have a good working relationship;*
- ◆ *professional partnerships which are important to the school;*
- ◆ *community groups.*

How, and from whom, has the school gathered information and views to support its self-evaluation process? Those who should / could be involved in the process include: foundation governors, pupils and parents / carers, members of the local community, the vicar and members of the local parish, diocesan advisers, Bishops School Visitor.

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How important is RE in the life of the school and how is this demonstrated?

Toolkit 6

Areas to Consider:

This question asks for evidence that RE is an important curriculum area in a church school. Evidence could include reference to:

- ◆ *budget;*
- ◆ *time given to subject;*
- ◆ *INSET;*
- ◆ *link governor and monitoring by governors;*
- ◆ *role of co-ordinator;*
- ◆ *visits and visitors programme;*
- ◆ *place in prospectus;*
- ◆ *SDP / SIP.*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

How effective are learning and teaching in RE? How high are standards in RE and how well do learners achieve?

Toolkit 1 & 2

Areas to Consider:

These questions ask about:

- (a) the levels of achievement in RE as compared to other core subjects and how these are assessed*
- (b) whether all groups of pupils make good progress*
- (c) whether lessons are consistently of high quality, challenging, well-planned and well resourced*
- (d) whether teacher and pupil expectations are high*

Does the syllabus taught cover effectively both RE Attainment Targets i.e. "learning about" and "learning from" religion? To answer these questions you may refer to:

- ◆ *planning,*
- ◆ *teacher subject knowledge,*
- ◆ *resources,*
- ◆ *teaching styles,*
- ◆ *assessment and the way pupils record their work*
- ◆ *reporting to parents.*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

To what extent do learners and staff of all faiths and of none demonstrate a positive attitude towards the subject? How well does RE contribute to the spiritual and moral development of all learners?

Toolkit 3 & 4

Areas to Consider:

Together these questions ask about:

- (a) pupils' responses to RE and
- (b) whether they enjoy the subject and work to the best of their ability in lessons and
- (c) whether in RE are pupils encouraged to reflect more deeply on spiritual and moral issues and to apply them to their own situations, so that lessons are not just interesting but also support personal growth? Questions to consider include:
 - ◆ do pupils contribute readily to discussions and listen carefully to the views of others?
 - ◆ how confident and positive are staff in their delivery of RE?
 - ◆ are pupils enabled to apply their learning to their own personal situations where appropriate?
 - ◆ are there opportunities for cross-curricular learning (e.g. using Bible stories as exemplars in other curricular areas)?

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?

To what extent does RE promote the distinctive Christian character of the school, together with an understanding of other faiths?

Toolkit 5

Areas to Consider:

What is distinctive about the teaching of RE in this church school? In answering this question you may wish to refer to:

- ◆ *the links between the school, the diocese, and the local church communities which arise through RE*
- ◆ *the balance of Christianity and teaching on other faiths in the school's syllabus*
- ◆ *the relationship between the school syllabus and the county Agreed Syllabus*
- ◆ *the multifaith make up of your school or neighbourhood.*

School Evaluation : Where 1 is outstanding, 2 is good, 3 is satisfactory and 4 is inadequate

1	2	3	4

What are your strengths and what is your evidence?

What are your main areas for development and what action is being taken?