Statutory Inspection of Anglican and Methodist Schools (SIAMS)

School Audit and Self-Evaluation Form (SEF): Vision Provision Impact (updated Sept 2021)

**Introduction**

Schools are advised to undertake their own self-evaluation to prepare for SIAMS. The principle of SIAMS, like most inspections, is that the inspector verifies the school’s self-evaluation. Inspectors will ask schools to send them their **summary** self-evaluation (if they have one) when they contact the school. This document is offered as a model to support the SEF summary which may be used, but schools are free to carry out their Church school self-evaluation however they feel is appropriate for them. This can be used as audit tool and to inform monitoring in your school. Please see the website for example templates for the SEF summary.

In whatever way it is approached, self-evaluation should have in mind the following three questions:

* Who are we as a school?
* Why are we here?
* How then do we live?

This will help the school to articulate its Christian vision. It will also help the school to articulate how this is reflected in the school’s provision because it is a Church school, and how this impacts pupils and enables all to flourish.

This information will be the starting point of SIAMS which will seek to answer the following inspection question:

**How effective is the school’s distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?**

When awarding a grade to the schoolthe inspector will start by seeking to decide if the evidence supports a grade of Good. If yes, they will then be determining if the school should be awarded the grade of Excellent. The school self-evaluation will be the starting point of that conversation. Schools are advised to avoid duplication. Do not rewrite information that can be found in planning or on websites, just give the link. The seven strands provide a structure to follow. If information has been provided in one strand it does not need to be repeated in another. The focus should be on actions taken and their impact, not on description.

It is the responsibility of the foundation governors, or equivalent in academy schools, to ensure the self-evaluation process happens, however the whole school community should be involved in developing the SEF document. The views of pupils, parents and carers, the church and other community groups should be sought. Individuals, such as the religious education leader, might take the lead for certain sections but the finished SEF should be a corporate effort.

It is recommended that the development of the SEF should be an ongoing process and not one that is left to the term before inspection. This will help reduce the workload of staff. The local diocese should be able to provide advice, training and support.

Overall the SEF should be seen as an audit tool for Church school improvement; an opportunity for the whole school community to reflect on its provision and seek ways to improve the way the school enables all pupils to flourish and be the best person God made them to be. It is helpful to supplement this with a short summary SEF for easy reference, identifying actions and impact, driven by your school’s distinctive Christian vision.

Useful documents to consider:

* *[Statutory Inspection of Anglican and Methodist Schools (SIAMS): An Evaluation Schedule for Schools and Inspectors](https://www.churchofengland.org/sites/default/files/2018-04/SIAMS%20Evaluation%20Schedule%202018_0.pdf)*
* [*SIAMS Methodist Appendix*](https://www.methodistschools.org.uk/downloads/siams-training---methodist-appendix-2017.pdf)
* [*Religious Education in Church of England Schools: A Statement of Entitlement*](https://www.churchofengland.org/sites/default/files/2017-10/re_statement_of_entitlement_2016_0.pdf)
* [*Church of England Vision for Education: Deeply Christian, Serving the Common Good*](https://www.churchofengland.org/sites/default/files/2017-10/2016%20Church%20of%20England%20Vision%20for%20Education%20WEB%20FINAL.pdf)
* [*Mental Health and Wellbeing: Towards a Whole School Approach*](https://www.churchofengland.org/sites/default/files/2018-04/Mental%20Health%20and%20Wellbeing%20Guidance.pdf)
* [*Valuing All God’s Children*](https://www.churchofengland.org/sites/default/files/2017-11/Valuing%20All%20God%27s%20Children%27s%20Report_0.pdf)
* *Diocese of Gloucester – LIFE vision* [*https://www.gloucester.anglican.org/about-us/our-vision/*](https://www.gloucester.anglican.org/about-us/our-vision/)

**Vision: who are we as a Church school? Why are we here?**

*Insert school logo*

**Name of School: URN:**

**Date and grade of last SIAMS inspection:** *overall grade 00/00/0000*

**Date and grade of last Ofsted Inspection:** *overall grade 00/00/0000 (short/long inspection)*

**School context**

*This is an opportunity for you to provide a few bullet points to explain the context of your school.*

*Max 100 words*

*You may wish to comment on: school status (including any recent change in status, organisational set up and funding agreement) NOR; social and economic circumstances; staffing changes; pupils with disabilities/learning difficulties.*

1. *Xx is a first/primary/ secondary/school with yy pupil/students on roll. The school has a very low/ low/high/ very high level of religious and cultural diversity and very few/ few/ many/most pupils speak English as an additional language. The proportion of pupils who are considered to be disadvantaged is above/below/in line with national averages. The proportion of pupils who have special educational needs and/or disabilities (SEND) is above/ below/ in line with national averages.*
2. *You could then add context regarding significant changes in leadership/headship or other structural change eg joined MAT, federation*

**Additional information**

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| Local church/parish involvement |  |
| Involvement of clergy  |  |
| What charities does the school currently support? |  |
| Do you have links with other schools eg abroad?  |  |
| What RE syllabus do you use? Key resources used eg Understanding Christianity  |  |
| Accreditation, awards and quality marks?  | *Level of award, date of award* |
| Links with the Diocese of Gloucester eg service level agreements, MAT, training, secondments, mentoring, RE hubs, support, Leavers’ Service  |  |
| Governance structure | *Total number of governors**Number of foundation governors**Number of governor vacancies* |

**The vision of the school**

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| *Max 50 words* *This will be used on the front of the inspection report as the school’s stated vision.* |
| **Associated values**  |
| **Theological grounding firmly rooted in Christian narrative** |

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| How far has your vision been met? How do your values affect how you work with pupils? Are all pupils enabled to flourish? |
| Attach your School Development Plan |

**School’s Self-Evaluation**

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| **School’s overall judgement** | **Grade** |
| **How effective is the school’s distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?** |  |
| **Additional judgements** | **Grade** |
| **The impact of collective worship**  |  |
| **C:\Users\derek.holloway\AppData\Local\Microsoft\Windows\INetCache\Content.Word\VA (002).jpgThe effectiveness of religious education (RE)** |  |

**Policy checker:**

The list below are policies that, if you have them, are likely to be relevant at a SIAMS inspection.

* Assessment and marking
* Behaviour/Anti-bullying
* Collective worship
* Equality and inclusion
* Mental health and wellbeing
* Religious education (RE)
* Relationships and Sex Education policy
* SEND
* SMSC and spiritual development
* Spiritual development

**Audit tool:**

Highlight the good grade descriptors to identify the following:

* green where you have secure triangulated evidence to support the statement
* orange where you are certain that you meet this statement but have not got secure triangulated evidence yet
* red where you don’t know if you meet this part of the grade descriptor

**Provision and Impact: how then do we live?**

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| **Strand 1: Vision and Leadership**  |
| In developing vision and leadership in a Church school, the school must evaluate: | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. To what extent is the school’s vision and its associated values grounded in a clear theology firmly rooted in a Christian narrative? To what extent do leaders show awareness and understanding of current thinking in Church school education?
 | Leaders, including governors, explain how biblical teaching roots the school’s vision giving it coherence, relevance and sustainability. Governors articulate the school’s vision with passion and practical illustration. The leaders have developed a Christian vision that reflects its local context. Leaders are aware of current developments and debates in Church school education and this informs their practice. |
| 1. To what extent does your Christian vision shape school policies, action and church school development plans?

How is priority given to collective worship and to religious education (RE)?  | The school’s policies on admissions demonstrably reflect its Christian vision by being welcoming to pupils with disabilities and learning difficulties, and by being inclusive of different faiths and of pupils from diverse backgrounds. The school uses its vision to shape development plans and school policies. Leaders ensure that the distinctively Christian nature of its vision is maintained, remains discernible and is effectively applied within any multi-academy trust (MAT) or federation partnerships into which it enters. Many MAT policies may be adopted but key polices are adapted to reflect the school’s vision.Leaders ensure that worship celebrates difference and encourages respect and dignity. It raises aspirations. Worship engages creatively with the school’s Christian vision and associated values showing respect for and giving dignity to all wherever they may be on their spiritual journey. Worship is an important way in which pupils are invited to reflect upon the school’s vision and associated values. It is a time when they reflect on significant local, national and international events.Reflecting the Church of England Statement of Entitlement religious education (RE) is well resourced. Leaders ensure that: sufficient dedicated curriculum time is given to RE; RE leaders and teachers have access to regular high quality professional development; RE continuing professional development (CPD) is appropriate, funded and monitored; and RE leaders have opportunities to monitor RE lessons. In secondary schools, the school seeks to employ specialist RE teachers. Where relevant, all pupils follow a recognised, externally accredited and appropriate RE qualification at KS4. |
| 1. How well do leaders ensure that the school’s formal partnerships are supported, sustained and informed by the school’s Christian vision and associated values? This includes how well school leaders work with the local diocese/circuit and churches.
 | Leaders explain how the school’s vision informs both the choice of, and relationships with, a range of local, national and global educational partners. School to school partnerships reflect ethical choices in line with the school’s vision. A distinctive feature of the school is that it understands itself as a partner with the local church and diocese/Methodist community. Leaders are proactive in seeking and maintaining mutually beneficial partnerships with the local church and diocese/Methodist community.Governors/academy directors maintain the school’s original foundation by ensuring that the school is engaged with diocesan and national/Methodist schools initiatives and can explain how the school has developed as a Church school since the previous denominational inspection. |
| 1. How well do leaders ensure that all staff members at all levels are supported in the development of their understanding of the school as a Church school? How well are future Church school leaders prepared and supported through professional development leading to improved practice?
 | All staff members and governors have opportunities to develop their understanding of Church school education. Effective use is made of diocesan/Methodist schools and national training events and leaders can demonstrate how this has led to improved practice. Leaders ensure that senior and middle leaders have regular opportunities to develop their knowledge and understanding of strategic Church school leadership and this has demonstrable impact on pupil learning and flourishing.  |
| 1. How well do governors ensure that a robust and continuous self-evaluation process is in place that involves the school community in evaluating their effectiveness as a Church school?
 | Leaders and governors ensure that there is an ongoing process in place that evaluates the effectiveness of the school as a Church school. This is based on evidence and analysis, include most groups in the school community and inform school improvement.  |
| **STRAND 1: Vision and Leadership****School vision:**  |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **Strand 2: Wisdom, Knowledge and Skills****School vision:**  |
| In developing wisdom, knowledge and skills in a Church school, the school must evaluate: | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. How effective is the school at meeting the learning needs of all pupils through the curriculum?

How effective is the school in identifying and supporting those who are more vulnerable and who may have additional learning and personal needs?  | The school has a broad and balanced ambitious curriculum which is shaped by its Christian vision, an understanding of the peculiar circumstances within which it stands, and a recognition that each pupil is a unique individual. This ensures the rounded development of the whole child through their learning, progress and spiritual development. Leaders use ethical arguments to justify making bold curriculum decisions to ensure that pupils experience an exciting and relevant curriculum that enables them to make progress in their learning and flourish. School leaders and teachers explain how the Christian vision underpins curriculum decision and ways in which learning is fostered, and they illustrate the positive impact that these decisions have on children and young people’s learning and development This includes pupils with special educational needs and disability (SEND) and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically. |
| 1. How well does the school support all pupils in their spiritual development, enabling all pupils to flourish?
 | The school has a clear and secure understanding of and approach to the spiritual development of all that is distinguishable from social, moral and cultural development. Equally rich spiritual opportunities, regardless of age, exist across the curriculum and these enable the development of curiosity through questioning that helps adults and children to explore and articulate spiritual and ethical issues. Pupils value learning and enjoy questioning, listening and responding creatively across a range of subjects. |
| **STRAND 2: Wisdom, Knowledge and Skills****School vision:**  |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **Strand 3: Character Development: Hope, Aspiration and Courageous Advocacy** |
| In developing character, the school must evaluate: | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. To what extent does your school’s vision and its associated values develop aspiration in all pupils, giving them resilience to cope well when things are difficult and the perseverance to overcome barriers to their own learning and to make positive choices?
 | There is a demonstrable culture of aspiring to be the best you can be: the person God created you to be. Pupils say how the school’s Christian vision and associated values help them to make positive choices about how they live, learn, approach difficult circumstances, and behave.  |
| 1. Do leaders make sure all pupils have curriculum opportunities to look beyond themselves, ask ‘big questions’ and think globally about life and develop an understanding of disadvantage, deprivation and the exploitation of the natural world?
 | Leaders ensure that there are opportunities across the school curriculum to explore many ‘big questions’ about life and to discuss and develop pupils’ understanding of disadvantage, deprivation and the exploitation of the natural world. A demonstrable feature of the school is the way in which it encourages its pupils to think about wider global society, as appropriate to context.  |
| 1. How well does the school community connect its ethical and charitable activities to the school’s vision and associated values?

Do leaders provide opportunities for all pupils to engage in social action and to understand how they can challenge injustice? | Leaders demonstrate how spending decisions (where possible), fundraising, charity partnerships and social action projects reflect the school’s Christian vision. Pupils talk about ways to challenge injustice and inequality and take advantage of curricular and extracurricular activities to engage in social action projects. This goes beyond a sense of compassion to a concern for justice. |
| **Strand 3: Character Development: Hope, Aspiration and Courageous Advocacy****School vision:** |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **Strand 4: Community and Living Well Together**  |
| In creating a community where all live well together, the school must evaluate: | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. To what extent does your school’s Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practice forgiveness and reconciliation?

Is this reflected in the school’s behaviour, exclusion and attendance policies? | Pupils are observed to behave well and relationships between all members of the school community are generally supportive. This is clearly attributed to the school’s vision and associated values by many. The school behaviour policy and other related policies coherently reflect the school’s Christian vision. Pupils have the opportunity to seek forgiveness and reconciliation and this is reflected in the school’s behaviour, exclusion and attendance policy and practice. When conflicts do arise, these are dealt with in a way which reflects the articulated Christian vision and associated values of the school. There are |
| 1. How well do leaders ensure there is support for good mental health in children and adults and a sense of belonging that embraces and celebrates difference?
 | The school has in place effective systems for the early identification of issues connected to mental health and wellbeing. Policies support pupils with mental health difficulties making use of expert advice as needed. Pupils and adults feel confident to express their views and concerns and say they are listened to and are given opportunities to participate in school decisions. |
| **Strand 4: Community and Living Well Together** **School vision:** |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **Strand 5: Dignity and Respect**  |
| In creating a school environment built on dignity and respect, the school must evaluate:  | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. How well does your school’s Christian vision and associated values uphold dignity and value all God’s Children\*, ensuring through its policy and practice the protection of all members of the school community?

\* See [Valuing All God’s Children.](https://www.churchofengland.org/sites/default/files/2017-11/Valuing%20All%20God%27s%20Children%27s%20Report_0.pdf) | There is a demonstrable culture where all members of the school community, whatever their background, disability, ethnicity, gender, identity, learning difficulty, nationality, religion, or sexual orientation are welcomed and treated with dignity and respect as people created in the image of God.There are effective procedures in place to ensure that pupils are protected from all types of bullying and that any incidents that do occur are dealt with effectively and are appropriately recorded. These policies are up to date, regularly reviewed and evaluated. |
| 1. How well does the whole curriculum provide opportunities for all pupils to understand, respect and celebrate difference and diversity?
 | Leaders are successful in ensuring that all curriculum areas encourage a respect for difference, diversity and ways of living. Pupils say that they feel safe to express their views without being made fun of in a culture of mutual respect. Pupils show respect for difference and staff will challenge any prejudicial behaviour and language, for example that which is racist, homophobic, biphobic, transphobic,sexist or denigrates pupils on grounds of ability or disability. |
| 1. Does the school have an approach to relationships and sex education (RSE) that ensures children are able to cherish themselves and others as unique and wonderfully made, and to form healthy relationships where they respect and offer dignity to others.
 | The school offers age appropriate and coherent relationships and sex education that reflects the school’s Christian vision and supports pupils to form healthy relationships. |
| **Strand 5: Dignity and Respect** **School vision:** |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **Strand 6: The impact of collective worship**  |
| In developing collective worship that is inclusive, invitational and inspiring the school community needs to evaluate the extent to which worship:  | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship and reflection whether they are engaged in learning in school or at home.
 | Worship is invitational offering everyone the opportunity to engage whilst allowing the freedom for those of other faiths and none to be present with integrity. All those who wish to be so are actively engaged in worship whether they are engaged in learning in school or at home. Prayer is a natural and valued part of the culture of the school. It is not compulsory or forced. All those who wish to do so will have regular opportunities to pray and reflect. Pupils talk about the value of prayer and reflection both in formal and informal contexts and how being still and reflective in their own lives can be helpful. As appropriate to context, pupils speak of their personal use of prayer and reflection. Pupils recognise that worship provides meaningful opportunities to contribute to their spiritual development. Statutory obligations are met in context. Worship is creative and pupils talk about how it often inspires them to action. Most staff and pupils talk about how worship causes them to reflect on their behaviour, values and attitudes. |
| 1. Enables all pupils and adults to appreciate that Christians worship in different ways, for example using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals and, where appropriate, the Eucharist.
 | Worship enables pupils to develop an appreciation of the variety of elements and styles found in the diversity of liturgical and other traditions of the worldwide Anglican/Methodist Church and its diversity of expression within the UK.Worship provokes thoughtful and respectful responses from pupils. They are aware of the central importance of the Eucharist/Communion to Christian worship.It has variety, for example, involving music and liturgy, silence, story and reflection and, where appropriate, the Eucharist.  |
| 1. Helps pupils and adults to appreciate the relevance of faith in today’s world, to encounter the teachings of Jesus and the Bible and to develop their understanding of the Christian belief in the Trinitarian nature of God and its language.
 | Planning for collective worship ensures that pupils have opportunities to encounter the teachings of Jesus and explore the relevance of his teaching in today’s world. Pupils talk about the meaning of the different elements of Christian worship including belief in the Trinitarian nature of God. |
| 1. Enables pupils as well as adults to engage in the planning, leading and evaluation of collective worship in ways that lead to improving practice.

Leaders of worship, including clergy, have access to regular training.  | An effective shared approach to planning allows appropriate opportunities for pupils to gather (either face to face or online), engage and respond. The planning, monitoring and evaluation of collective worship involves a range of members of the community. Pupils are actively involved in this process, often taking a consultative role.Most leaders of worship, including clergy, have access to regular training. |
| 1. Encourages local church community partnerships to support the school effectively in developing its provision for collective worship.
 | The local church community is regularly involved in collective worship, providing practical support and encouragement. |
| **Strand 6: The impact of collective worship** **School vision:** |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **Strand 7: The effectiveness of religious education**  |
| In developing effective religious education, a school must evaluate the extent to which:  | **Grade Descriptors: Good** In a ‘good’ Church School which enables pupils and adults to flourish ... |
| 1. Through effective curriculum planning, RE provision reflects the Church of England Statement of Entitlement, or Methodist equivalent, develops religious literacy and meets statutory obligations.
	1. How well does RE help pupils to know about and understand Christianity as a living world faith through the exploration of core theological concepts using an approach that critically engages with text? How well does RE help pupils consider the impact and connection that Christianity has on Britain’s cultural heritage and the lives of people worldwide?
	2. How well does RE enable all pupils to develop knowledge and understanding of other major world religions and world views and their impact on society and culture?
	3. How well does RE give pupils a safe space to critically reflect on their own religious, spiritual and /or philosophical convictions?
 | Curriculum planning for RE is effective, reflecting a good balance between theology, philosophy and human science. Statutory obligations are met and RE is largely in line with the Church of England Statement of Entitlement.Pupils are able to engage with religious text and theological ideas. They have developed age appropriate skills of enquiry, critical analysis and interpretation. In this way well-constructed and coherent RE provision results in pupils who give an age appropriate thoughtful account of Christianity as a living and diverse faith with some reference to theological concepts. Pupils explain ways in which their thinking has been challenged. Pupils demonstrate an informed and respectful understanding of a range of religions and worldviews.RE lessons provide a safe space for pupils to discuss religious, spiritual and/or philosophical ideas. |
| 1. Do teachers share effective practice locally and regionally and engage in professional development?

Are there rigorous and effective systems that enable teachers to know how and what pupils are learning in RE?  | Good practice is shared within the school and with other schools through involvement with local, national and regional groups. The school leader of RE has put in place systems that enable teachers to know what and how well pupils learn in RE. These, in turn, enable the creation of effective and ambitious curriculum plans. The school leader for RE has regular opportunities to share new ideas and pedagogy so ensuring that all staff teaching RE do so with confidence and to a high standard.  |
| 1. **C:\Users\derek.holloway\AppData\Local\Microsoft\Windows\INetCache\Content.Word\VA (002).jpg**How well do pupils make progress in RE as a result of a rich and engaging curriculum?

*(In VA and former VA schools only)* | As a result of the rich and engaging RE curriculum, which reflects and takes account of up-to-date thinking and developments in the subject, teaching and learning is consistently graded good through regular school monitoring (verified at inspection). This includes pupils with SEND and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish in their RE learning. |
| **Strand 7: The effectiveness of religious education** **School vision:** |
| **Ref** **eg (a)** | **Provision/actions taken: what do you do because of your Christian vision?***Focus on the ‘Valued added’ of being a Church school, point to the things that happen because it’s a Church school. Explain how these things stem from your Christian vision.* | **Impact: how do you know it is working?***This should include evidence of impact eg anecdotal, observations, pupil voice and views, visitor reports*  | **Next steps** |
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| **RE Subject Strengths**  |

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| **To inform a discussion about excellence** *This is an opportunity to talk about the exceptional practice that happens at your school,* ***across all seven strands*** *of the inspection schedule. Those things that the school community is particularly proud of. This is an opportunity to highlight the innovative, imaginative and creative work your school does using the deeply Christian features of your school vision.* *This should reflect the specific needs and context of your local community and should lead to the exceptional flourishing of groups within the school. It should go well beyond ‘good’ – strikingly normal yet quite extraordinary. There are no boxes to tick, just exceptional practice to identify. This may well look different from school to school.*  |
| **School vision:**  |
| **Ref** **strands** | **Exceptional practice: innovative, imaginative and creative** | **Impact**  | **Next steps** |
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| **Other** |  |  |  |