
GUIDELINES FOR DENOMINATIONAL INSPECTION IN CATHOLIC SCHOOLS/COLLEGES

Under Canon 806 & Section 48/50

From SEPTEMBER 2017

NATIONAL BOARD OF RELIGIOUS INSPECTORS AND ADVISERS

INSPECTION WORKING GROUP

DENOMINATIONAL EVALUATION
INSPECTION SCHEDULE
AND
GRADE DESCRIPTORS

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

COLLECTIVE WORSHIP

- How well pupils respond to and participate in the schools' Collective Worship
- The quality of Collective Worship provided by the school
- How well leaders and governors promote, monitor and evaluate the provision for Collective Worship

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;
- where relevant, 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.

<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. ▪ They 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 enthusiastically 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, taking leadership roles and actively participating in 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. ▪ 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 enthusiastically 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 deeply value and respect the Catholic tradition of the school and its links with the parish community(ies) and the diocese. As a result they are enthusiastically and regularly involved with parish and diocesan celebrations and activities, irrespective of their own faith commitments. Almost all pupils are confident in expressing pride in their own religious and cultural identity and beliefs.
<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. ▪ 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) and the diocese. As a result, they respect and are involved with parish and diocesan celebrations and activities, irrespective of their own faith commitments. 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. ▪ Some 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 those 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 pupils may value the school’s chaplaincy provision, only a minority participate in opportunities provided by the school. ▪ A minority of pupils show some response 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. ▪ 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. As a result, few are involved with parish and diocesan celebrations and activities.
<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"> ▪ Pupils do not appreciate, value or participate in the Catholic Life and mission of the school. ▪ Pupils do not participate in the school’s evaluation of its Catholic Life and mission. ▪ Pupils show little respect for themselves and others as made in the image and likeness of God. Pupil behaviour is poor. ▪ Pupils are not involved in activities which promote the Catholic Life and mission of the school. ▪ Pupils do not value the school’s chaplaincy provision, and do not participate in opportunities provided by the school. ▪ 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. ▪ Pupils lack understanding of loving relationships and sexual development or their understanding is insufficiently informed by the Catholic mission of the school. ▪ Pupils lack understanding of what it means to have a vocation. ▪ 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 Emotional 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 and inspiring 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. They enthusiastically 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 strong sense of community at all levels, evident in the high quality of relationships that exist between almost all colleagues, support staff and pupils and the centrality of prayer to the whole community. The school is a supportive and joyful 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 entire curriculum reflects a commitment to Catholic social teaching, to care for our common home 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 almost all pupils, and there is an explicit and concrete commitment to the most vulnerable and needy in both policy and practice. ▪ The school is equally attentive to the pastoral needs of members of staff and ensures that almost every 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.
<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 of 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, support staff and pupils and the centrality of prayer 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 our common home 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 members' needs are understood and catered for. ▪ Pastoral programmes, PSHE and RSE are 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 does express 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 our common home 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 is contrary in some respects to the educational mission of the Church. ▪ Staff do not understand the demands of the school’s mission statement and it has little impact on their work. ▪ There is no sense 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 no aspects of the curriculum that reflect a commitment to Catholic social teaching, to care for our common home or to the dignity of every human person. ▪ The school provides no opportunities for the moral and spiritual development of pupils and staff. ▪ Either the school lacks any 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 in order 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 whole curriculum contributes to pupils' spiritual, moral, and vocation development.

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 deeply committed to the Church’s mission in education. Leaders are energised by the task and are a source of inspiration for the whole community. 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 possible 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. ▪ This leads to well-targeted and planned improvements, often creatively conceived with key partners, to further enhance the Catholic Life of the school. ▪ CPD focusing 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 keenly and actively involved in shaping and supporting it. ▪ The school has highly successful strategies for engaging with almost all parents/carers to the very obvious 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. ▪ As leaders, the governing body is highly ambitious for the Catholic Life of the school and leads by example in its consistent emphasising of Catholic Life as a school improvement priority. Governors make a highly significant contribution to the Catholic Life of the school. They are passionate about the school’s mission, are actively involved in its evaluation and are ready to challenge as well as support where necessary. ▪ The school is enthusiastic in its response to diocesan policies and initiatives and actively promotes the Bishop’s vision for the diocese 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 staff as models of Catholic leadership by both staff and pupils. 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 clearly focused on the Catholic Life of the school. ▪ This leads to planned improvements 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. As a result, parents/carers have a good understanding of the school’s mission and are supportive of it. ▪ As leaders, 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. ▪ The school responds well to diocesan policies and initiatives and promotes the Bishop’s vision for the diocese 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 to give it direction in school. ▪ 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. ▪ This leads to some improvements, but these have 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 usually 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 are more comfortable in a supportive role than they are with offering 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 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' attainment 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 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 also 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 exceptionally well, 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 great interest, passion and enthusiasm. Pupils enjoy tackling challenging activities, and respond exceptionally 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' attainment as indicated by teacher assessment and/or public examination results is outstanding. Almost all pupils achieve above average attainment using diocesan and/or national data where available. 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' current work, both in class and in written work is outstanding.
<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 also 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, in order 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 enjoy 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' attainment as indicated by teacher assessment and/or public examination results is good. Most pupils achieve at least average attainment using diocesan and/or national data where available. 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, both in class and in written 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 may work well and show some understanding of how well they are doing. ▪ Pupils show limited interest and little enjoyment of Religious Education. Behaviour in lessons is varied and disruptions in lessons sometimes take place. ▪ Pupils' attainment as indicated by teacher assessment and/or public examination results requires improvement. Pupils do not always achieve average attainment using diocesan and/or national data where available. ▪ The quality of pupils' current work, both in class and in written 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"> ▪ Pupils make very limited progress in each key stage. ▪ Groups of pupils, including those who have special educational needs, are not making progress. ▪ Pupils have minimal knowledge and understanding of Religious Education. ▪ Pupils are not engaged in lessons and have no interest in the subject. ▪ Pupils show no enjoyment of Religious Education and behaviour in lessons is disruptive and not conducive to learning. ▪ Pupils' attainment as indicated by teacher assessment and/or public examination results is inadequate. Most achieve below average attainment using diocesan and/or national data where available. ▪ The quality of pupils' current work, both in class and in written 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 inspires 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 they learn extremely well. 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 inspired to learn 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 skilfully 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 do not plan 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;
- that the curriculum meets any additional requirements of the diocesan Bishop;
- 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:
 - effectiveness use made 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.

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 an inspiring 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 clear 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 likely to be 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 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.

COLLECTIVE WORSHIP

How well pupils respond to and participate in the school's Collective Worship

Inspectors will evaluate:

- the extent to which pupils show interest and actively participate in Collective Worship;
- the extent to which pupils are acquiring skills in planning and leading prayer and worship;
- the extent to which Collective Worship 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 Collective Worship;
- how well pupils plan, organise and lead 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.

Outstanding (1)	<ul style="list-style-type: none"> ▪ Acts of Collective Worship engage all pupils' interest and inspire in them deep thought and heartfelt response. There is a genuine enthusiasm for collective worship, reflected in the quality of communal singing, in the quality of prayerful silence and the depth of reverent participation in communal prayer. ▪ Pupils readily take the initiative in leading 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 visibly uplifted by the worship opportunities created by their peers. ▪ Almost all pupils have an excellent understanding of the Church's liturgical year, seasons and feasts. 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. The vast majority of 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 have a deep sense of respect for those of other faiths and this is reflected in the manner in which pupils prepare and participate in prayer and liturgy.
Good (2)	<ul style="list-style-type: none"> ▪ Pupils act with reverence and are keen to participate in Collective Worship. They sing joyfully, reflect in silence and join in community prayer appropriately and with confidence. ▪ 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. ▪ 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 many 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.
Requires Improvement (3)	<ul style="list-style-type: none"> ▪ Pupils take part in the regular prayer life of the school, though not always readily or with enthusiasm. They participate in opportunities to sing, to pray quietly and to join in community prayer although not all are engaged. ▪ 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.
Inadequate (4)	<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"> ▪ Pupils rarely, if ever, take part in the prayer life of the school. ▪ Pupils do not prepare or lead acts of worship. ▪ Pupils do not value or participate voluntarily in acts of worship or prayer. ▪ 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 Collective Worship provided by the School

Inspectors will evaluate:

- the centrality, quality and variety of Collective Worship opportunities provided by the school;
- how well the school provides opportunities for the pupils to develop spiritually through acts of Collective Worship, 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 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;
- how effectively the school engages parents, carers, local parishes and other local faith communities in its provision.

<p>Outstanding (1)</p>	<ul style="list-style-type: none"> ▪ Collective Worship is central to the life of the school for all pupils, whatever their own particular faith background, and forms the heart of every school celebration. Praying together is part of the daily experience for all pupils and staff. ▪ 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. ▪ Collective Worship is given the highest possible priority in terms of planning, evaluating and resourcing; as a result, experiences of Collective Worship are of such a high quality that they are universally cherished by every member 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"> ▪ Collective Worship is part of the life of the school and prayer is included in almost all school celebrations. Praying together is part of the daily experience for pupils and staff. ▪ 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. ▪ Collective Worship is given a high priority in terms of planning, evaluating and resourcing; as a result, experience of 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 worship. They have a good understanding of the purpose of 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 do occasionally pray together and, whilst some school celebrations do include prayer, many do not. ▪ 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 Collective Worship are planned and resourced, most other aspects of school life are given greater priority; as a result, Collective Worship is adequate but is often routine, lacking in variety and interest. Most members of the community speak well of Collective Worship but have no examples of inspiring or engaging occasions to offer. ▪ 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 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 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. ▪ Collective Worship is incoherent in the communication of its purpose and message. ▪ Acts of Collective Worship are almost all routine, lacking all 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.

How well leaders and governors promote, monitor and evaluate the provision for Collective Worship

Inspectors will evaluate:

- how well leaders* and governors promote, monitor and evaluate provision for Collective Worship in order to plan future improvements;
- the extent to which leaders offer models of good practice as leaders of 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 worship in school and promoting pupil leadership of worship;
- the extent to which professional development of leaders and staff incorporates liturgical formation and training in planning Collective Worship;
- the extent to which 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 Collective Worship. ▪ They have an extensive understanding of the Church’s liturgical year, seasons and feasts. ▪ They are able to always make these accessible to pupils in a contemporary context. ▪ Leaders and managers are very visible as leaders of Collective Worship within the School. They are models of outstanding practice for staff and pupils. ▪ They extensively promote pupils planning and leading Collective Worship in a variety of contexts. ▪ The highest priority is placed on the professional development of staff incorporating liturgical formation and the planning of Collective Worship. ▪ Leaders and governors place the highest priority on the school’s self evaluation of Collective Worship with regular reviews of school performance.
<p>Good (2)</p>	<ul style="list-style-type: none"> ▪ Leaders know how to plan and deliver quality Collective Worship. ▪ They have a good understanding of the Church’s liturgical year, seasons and feasts. ▪ They usually make these accessible to the pupils in a contemporary context. ▪ Leaders are leaders of Collective Worship within the school and appropriate models of good practice for staff and pupils. ▪ They promote pupils’ planning and leading Collective Worship. ▪ Leaders offer staff regular opportunities to receive liturgical formation and the planning of 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 show some understanding of how to plan and deliver Collective Worship. ▪ They have a superficial understanding of the Church’s liturgical year, seasons and feasts. ▪ Collective Worship is not always accessible to the pupils in a contemporary context. ▪ Leaders occasionally lead Collective Worship with variable quality. ▪ Leaders rarely promote pupils’ planning and delivery of Collective Worship. ▪ Leaders occasionally offer staff opportunities to receive liturgical formation and the planning of Collective Worship. ▪ Leaders and governors rarely review 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 Collective Worship is likely to be inadequate where a number of the following apply:</p> <ul style="list-style-type: none"> ▪ Leaders show limited understanding of how to plan and deliver Collective Worship. ▪ They have very limited understanding of the Church’s liturgical year, seasons and feasts. ▪ Collective Worship is rarely accessible to the pupils. ▪ Leaders never lead Collective Worship or their leadership of it is poor. ▪ Pupils are not encouraged to plan or lead Collective Worship. ▪ There are no opportunities for staff professional development in liturgical formation or the planning of Collective Worship. ▪ Leaders and governors do not monitor or evaluate Collective Worship.

OVERALL EFFECTIVENESS

How effective is the school in providing Catholic Education

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• Collective Worship
Good (2)	Each of the following must be at least Requires Improvement and two must be at least Good: <ul style="list-style-type: none">• The Catholic Life of the school• Religious Education• Collective Worship
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• Collective Worship
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• Collective Worship