



Archdiocese of
Liverpool



Diocese of Liverpool

Joint Anglican/Catholic Schools

Section 48

Inspection Information

- **Grade Descriptors**
- **Self-Evaluation Form**

GRADE DESCRIPTORS

- How well is the school developing its distinctive Christian Life?
- How effective is Collective Worship?
- How effective is the Religious Education?
- How effective is the leadership and management of the Christian life of the school?

How well is the school developing its distinctive Christian Life?

	How well do the school's distinctive Christian values enable the pupils and staff to develop as individuals?	How do the distinctive Christian values support the Spiritual, Moral, Social and Cultural (s/m/s/c) development of all members of the community?	How well does the distinctive Christian nature of the school [including Religious Education] encourage pupils' sense of belonging and motivate relationships in the whole school community?
Outstanding	All pupils and staff feel valued and special; they enjoy their work, find it very worthwhile and meaningful. They have high levels of hope and aspiration for their future. The Christian character of the school ensures progress is outstanding and attainment is at least good – in relation to pupils' starting points. Pupils say they are always treated with justice, equality and respect and that school is a place where they feel secure, happy and confident. Levels of self-esteem are high and there is a willingness to support others. Pupils are mature and independent. Pupils and adults can describe how the identified Christian values motivate and support their own self-image, achievement, behaviour and their understanding of their role in the world.	Clearly identified Christian values underpin all daily interactions. These support excellent spiritual awareness and give a context for understanding moral responsibility. There is explicit planning in all subjects to identify opportunities for spiritual development. Very good experiences for practising social skills and responsibilities in different settings are responded to excellently in the classroom and in the wider community life. Cultural awareness and enjoyment, at all levels is used well to challenge perceptions and understanding of self and personal identity. The school environment is used in a positive and exciting way to encourage spiritual development and understanding of Christian values.	High quality provision for worship and Religious Education make clear what it is to be a member of a Christian community. All are committed to its values, wellbeing and status in the wider community as a Christian school. They take full responsibility for shaping the life of the school in all its aspects. Relationships are outstanding. There is a very strong sense of collaborative working at all levels. Others are always treated with respect and there is a high regard for diversity and difference. The views of all are taken seriously and treated with respect. It is understood clearly how personal behaviour has consequences. Conflicts are dealt with speedily, compassionately and fairly, in a spirit of forgiveness and reconciliation.
Good	Most pupils and staff feel valued and special; they enjoy their work, finding it worthwhile and offering opportunity to develop potential. Most express hope and aspiration for their futures. The Christian character of the school ensures that pupil progress is good. Attainment is also good – in relation to pupils' starting points. Pupils say they are always treated with justice, equality and respect and that school is a secure place in which they are happy. Self-esteem and independence are good. Pupils mature well and are exercising a developing independence. Most members of the community can recognise how the school's Christian values support their personal and academic development and influence who and what they are.	Christian values are expressed clearly. A high number of the school community recognise how these affect day-to-day life. Most subjects plan opportunities to explore spiritual issues. Good experiences for developing social skills and taking responsibility for aspects of school life are undertaken willingly. A range of cultural experiences give a good understanding of the wider world and effectively support personal development. The school environment is used well in most areas to encourage spiritual development and awareness of Christian values.	Provision for worship and Religious Education provides a good foundation for understanding the responsibilities of living in a Christian community. A large number of pupils contribute regularly to the wider life of the school in a mature manner. Relationships are good. Nearly everyone works collaboratively. Respect and understanding is usually the norm concerning diversity and difference. Conflicts are nearly always dealt with compassionately and fairly, in a timely way and in a spirit of forgiveness and reconciliation.

	How well do the school's distinctive Christian values enable the pupils and staff to develop as individuals?	How do the distinctive Christian values support the Spiritual, Moral, Social and Cultural (s/m/s/c) development of all members of the community?	How well does the distinctive Christian nature of the school [including Religious Education] encourage pupils' sense of belonging and motivate relationships in the whole school community?
Satisfactory	Many pupils and staff feel valued and enjoy their work. They find it interesting and feel opportunity is given to develop if they want to. The Christian character of the school has some influence on achievement although it is no more than average overall and some groups of pupils may make less progress than others. Pupils say they are mostly treated with justice, equality and respect. They like school and feel safe. Most feel secure about their place in school, although some are immature in their outlook. Both adults and pupils feel being a Christian school makes a difference, but are not always clear how or why.	Christian values are apparent, but only recognised in a general way. Some subjects plan opportunities for spiritual development, but this is mainly ad hoc and opportunistic. Some pupils are keen to take on special responsibilities when invited, although there is no over-arching programme for such opportunities. Cultural awareness is basic beyond a few exceptions. The school environment offers limited provision for encouraging spiritual development.	Worship and Religious Education sometimes explores Christian values and the implications for decision making. There is a good community spirit overall. Relationships and behaviour are generally good and this can be identified by some as a response to Christian teaching. Others are treated with respect, although those who are different are not always easily accepted. Difficulties are usually rectified and efforts made to impress ideas of reconciliation and being sorry.
Inadequate	Few pupils and staff feel valued or enjoy their work, often finding it pointless. Progress and attainment are low and reflect the lack of Christian vision for the wellbeing of the whole child. Pupils make a disappointing level of social development. A large number have low levels of hope and aspiration for the future and show a low level of self-esteem. There is little respect or sensitivity to the feelings of others. Some pupils feel unsafe in certain areas of the school. Both adults and pupils have little if any awareness of the distinctiveness of a Christian school.	Distinctive Christian values are implicit and few recognise them. Opportunities for spiritual development are incidental if at all. Experiences for developing social skills and responsibilities in different settings are very limited and seldom deliberately planned. Cultural awareness is dependent on individual interests of staff. The school environment is seldom used to encourage spiritual development.	Pupils engage in worship and Religious Education reluctantly and it has insignificant influence on their spiritual or moral awareness. Few feel any obligation to support the school. Relationships and behaviour are often difficult. Others are regularly treated disrespectfully. Few are prepared to work co-operatively with others or feel they need to take their views and personal beliefs seriously. Conflicts are often not dealt with speedily, compassionately or fairly.

How effective is Collective Worship?

	How is the importance of Collective Worship reflected in its provision throughout the school?	What is the response to Collective Worship and liturgies?	To what extent does Collective Worship support the spiritual and moral development of the school community?	How well do Collective Worship and other liturgies develop pupils' understanding of Anglican and Catholic faith and practice?
Outstanding	Collective Worship is valued and its place in the life of the school understood fully. This is reflected in all aspects of the school's life and clearly recognised in the SIP. Exceptionally good planning, recording, monitoring and evaluation, involving governors, staff, pupils and other stakeholders, ensures imaginative and inspiring expressions of worship. Spaces are created deliberately with an atmosphere of spiritual depth, where the presence of God can be acknowledged and celebrated. All worship leaders are very well prepared and supported by regular training.	All members of the school community appreciate the personal inspiration and support derived from worship. There are high levels of participation and positive responses from pupils, staff, parents and governors. Pupils are keen and willing to plan and as result contribute to acts of worship in a variety of ways. All understand the place of Jesus within worship. There is a growing understanding of the concept of God as Father, Son and Spirit. Key Christian values are regularly expressed to ensure impact.	All participants gain significant spiritual development and derive inspiration and affirmation from worship. High quality use is made of prayer, silence and reflection to support personal spiritual development. The majority gain in religious understanding, experience and commitment. Excellent use is made of aspects of the whole curriculum. Understanding of the age/aptitude/background of pupils enables outstanding moral, social and cultural development.	Collective Worship is consistently and recognisably Christian. It successfully covers the broad spectrum of the Anglican/Catholic traditions. Pupils speak with confidence, knowledge and understanding of the whole liturgical year. Use of prayers, hymns and liturgical language reflect a sensitive awareness of the similarities and differences between the two religious traditions. There are excellent links with local churches/parishes/clergy and other personnel which contribute further to Catholic/Anglican understanding
Good	Worship is seen as important in the life of the school and underpins its distinctive character. It is reflected in all aspects of the school's life. Good planning, recording and evaluation results in stimulating expressions of worship. The main worship area has an atmosphere of spiritual depth where the presence of God can be recognised. Worship leaders are well prepared and supported.	Most members of the school community respond positively to worship. There are good levels of participation and positive engagement from the majority of pupils. Most staff take an active role and are comfortable in leading worship. Governors and parents respond positively. Many are willing to contribute in leading worship. All behave well. Many articulate key values and concepts of Jesus and the Trinity.	Participants are often inspired and affirmed by worship. Very frequent use of prayer, silence and reflection support spiritual growth. Many grow in their religious understanding, experience and commitment. Regular use is made of the whole curriculum to support religious themes and concepts. Recognition of the age/aptitude/background of pupils gives opportunity for most to develop good moral, social and cultural understanding.	Worship reflects in general the broad spectrum of the Anglican/Catholic traditions within a Christian context. Pupils talk about key Christian festivals and understand the main distinctions between the Catholic/Anglican traditions. They are able to rehearse the distinctive prayers, hymns and liturgical language of the two traditions and know the differences. There are good productive links with local churches/parishes/clergy and other personnel.

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Satisfactory	Worship has a clear place in the school's day. The legal requirements are met in accordance with the school's trust deed and account is taken of pupils' ages/aptitudes and backgrounds. Planning, recording and some evaluation takes place in line with the worship policy. The worship area is prepared daily and appropriate religious symbols are displayed. Worship leaders are generally senior or middle managers.	Some members of the school community enjoy worship and talk about it with interest. Behaviour is appropriate and pupils show respect and are content to be involved. Occasionally staff and pupils may be involved in other activities during worship. Governors and parents will attend worship occasionally either in school or in church. Understanding of key concepts and values are limited.	Some staff and pupils are inspired and affirmed by worship. With adult support, use of prayer, silence and reflection can inspire spiritual growth. Some recognise the links between religious understanding and personal behaviour. Moral, social and cultural development is broadly enhanced by worship. Occasionally aspects of the whole curriculum are used as a vehicle for worship.	Worship reflects in a general Christian context the broad spectrum of the Anglican/Catholic traditions. Pupils can talk about general elements of the major festivals. They do not feel uncomfortable when being faced with the differences between the two liturgical traditions. Links with local churches/parishes/clergy and other personnel are positive.
Inadequate	Legal requirements are not met. Staff and pupils are frequently absented for other purposes. Worship is not regarded as important or a necessary element of pupils' personal development. There is no effective planning, monitoring or support for those who lead worship. No positive monitoring or evaluation takes place.	Few enjoy or recognise the purpose of worship. Content and presentation is uninspiring and worship leaders often unprepared. The attitude of pupils and staff are at best neutral. Behaviour is often inappropriate. Governors and parents have little if any interest in what is provided. There is no recognition of Christian concepts and values.	Very few attending worship reflect or pray when opportunity is offered. They are not inspired, and affirmed or able to extend their religious understanding, experience and commitment. Spiritual and moral development is rarely enhanced by worship.	Pupils have a basic sense of Christian teaching and a limited sense of different traditions. They are unaware of the significance of major festivals or liturgical traditions. Links with local churches/parishes/clergy and other personnel are neutral or unproductive.

How effective is the Religious Education?

	How high are standards in Religious Education and how well do all pupils achieve?	How good are the opportunities offered to pupils in curriculum Religious Education? A) Teaching	How good are the opportunities offered to pupils in curriculum Religious Education? B) Learning	How good are the opportunities offered to pupils in curriculum Religious Education? C) Curriculum	How effective is the leadership and management of Religious Education?
Outstanding	By the end of all Key Stages a significant number of pupils are exceeding the national expectations. Progress is at least good for all groups of pupils and for some outstanding. Religious Education is amongst the highest achieving subjects in the curriculum and at least in line with other Core areas. There are very good or excellent responses to the demands of both ATs. Pupils' knowledge, understanding, skills and very positive attitudes contribute well to issues of difference and diversity.	The majority of teaching is outstanding and never less than good. High expectations and challenge for all pupils is the norm. Staff subject knowledge and understanding of the curriculum is outstanding. Planning, differentiation and assessment are outstanding. Learning objectives are supported by a range of challenging and innovative teaching strategies. Excellent approaches to support pupils' personal development, understanding of difference and diversity, and the exploration of Anglican/Catholic responses to faith occur naturally. Resources are used flexibly and imaginatively. Additional adults optimise learning very successfully. Pupils are automatically involved in the formative assessment process.	Learning is very effective. All pupils enjoy Religious Education. They are inspired and thrive, making exceptionally good progress. They develop and use a wide range of higher level skills. Excellent responses are made in both ATs. Pupils have a clear understanding of the impact of religion on the personal and social life of a community. This enhances their personal development. They respond well to challenge and are keen to succeed. Subject knowledge and understanding; acquiring skills and applying them; discussing religion in real life and asking pertinent questions are all outstanding. Pupils understand what they have achieved and how they can move-on successfully.	Time requirements are well within recommendations at all levels. Subject content is innovative and excellent at matching the needs of all pupils. Continuity and progression is very clear. The two ATs are well balanced. Very clear links between belief and practice reflect the practice of both traditions. Opportunities for spiritual/moral development are clear. Cross curricular links are evident. Structured assessment informs future teaching and learning. Well selected and appropriate resources for a range of needs are available. In secondary schools all pupils follow courses leading to external accreditation in Key Stage 4 and post sixteen. Good use is made of local religious communities.	All school leaders, including governors, are committed to the role of Religious Education at the core of the Christian life of the school. This is reflected in the school's self-evaluation. All members of the school community are involved in rigorous monitoring. This contributes to a well-developed action plan and challenging targets. Leaders and managers understand the impact the subject has on transmitting Christian values. The subject leader is a key member of staff. Need specific CPD is available and the subject is well resourced and staffed. Excellence and creativity is supported positively.

	How high are standards in Religious Education and how well do all pupils achieve?	How good are the opportunities offered to pupils in curriculum Religious Education? A) Teaching	How good are the opportunities offered to pupils in curriculum Religious Education? B) Learning	How good are the opportunities offered to pupils in curriculum Religious Education? C) Curriculum	How effective is the leadership and management of Religious Education?
Good	By the end of all Key Stages the majority of pupils are at least in line with the national levels of attainment and some above. Pupils meet challenging targets and most groups achieve well and make at least good progress given their starting points. There is good acquisition of knowledge, understanding, skills and concepts. Positive attitudes to the subject contribute successfully to issues of difference and diversity.	The majority of teaching is at least good. Staff have secure subject knowledge and understanding; and high expectations. Planning, differentiation and assessment are clear and used consistently well. Learning objectives are addressed by interesting and challenging teaching strategies. Personal development and religious thinking is supported well. Resources are used well to reflect different religious traditions. Most pupils are involved positively in formative assessment processes.	Learning is effective and pupils enjoy the challenge of Religious Education and want to do well. They understand the value of the subject and develop a range of knowledge, understanding and skills. These they apply creatively and ask searching questions. They link religious belief to everyday issues and show good spiritual and moral insight. They appreciate the support given on how to build on previous learning.	All year groups receive the required teaching time. The curriculum is enriched to make best use of staffing and to give continuity and progression. Pupils' differing needs and aptitudes are addressed. Regular opportunities for spiritual/moral development and appropriate consideration of Anglican/ Catholic traditions are indicated. Assessment procedures are in place. In secondary schools the majority follow the GCSE short course and some the full course. Accredited post sixteen courses are available.	The vast majority of those linked to the school regard Religious Education as central to its life as a Christian school. Monitoring involves a range of personnel, including governors. This effectively identifies strengths and areas for development. The subject has good levels of resources and staffing. All teachers are encouraged to fulfil their potential and to share good practice.

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Satisfactory	Attainment for the majority is broadly in line with national expectations. A minority may reach higher levels. Progress is seldom better than that reflected in foundation curriculum areas. There are some significant groups of pupils underachieving. Acquisition of knowledge, understanding, skills and attitudes is satisfactory. Most are willing to take part in RE and contribute to issues of difference and diversity.	The majority of staff have adequate levels of knowledge and understanding to enable satisfactory progress. Planning is in place, but not always structured around pupils' needs and the development of higher level skills. There are some opportunities for personal development. Differentiation is mainly by outcome and assessment inconsistent. Some support is targeted well. Pupils are at times ill-informed about their progress and ways to improve.	Most pupils enjoy Religious Education and see its relevance to their general education and personal development. They try hard to tackle difficult questions and some appreciate the relevance of religious concepts to ultimate questions. Discussion with staff and working with others is generally tackled responsibly, although appreciating the views of other pupils and the beliefs and practices of different faith groups is sometimes difficult. Some pupils apply the teacher's suggestions for improvement.	Statutory requirements are met for curriculum time. Lesson planning and content are generally relevant to pupils' interests and needs. There is opportunity for some understanding of Christianity, but not always specific to the two traditions of the school. Spiritual/moral development is limited and assessment inconsistent. In secondary schools external accreditation is offered for the majority of pupils, but seldom at sixth form level.	Religious Education is recognised by most as being important in the life of the school. Governors express their support for it. The subject is monitored at least annually and outcomes used to plan improvement. The subject is adequately resourced and staffed and there is a recognised subject leader. Equality of access is acknowledged in general practice.
Inadequate	A significant number of pupils do not meet expected attainment levels. Progress is poor and results in inadequate gains in knowledge, skills and understanding. Attitudes to Religious Education are poor. Learning gives little support to wider community understanding.	Teachers' knowledge of the RE curriculum and course requirements are inadequate. Teaching methods and levels of expectation do not meet pupils' needs or encourage the acquisition of higher level skills. The subject makes little contribution to personal development. Assessment data seldom informs planning or pupils' learning. Additional adults in the classroom are inadequately prepared.	Many pupils do not respond well to RE and behaviour is often no more than compliant. Few are interested in the subject matter and make no effort to learn. The views of others – adults and peers – are not valued. Prejudicial and derogatory attitudes are often expressed. Attempts to work in pairs or groups frequently leads to very poor behaviour. There is little effort made to improve on previous learning.	Statutory requirements are not met and the Religious Education programme does not comply in one or more significant areas. There is considerable discontinuity from year to year which fails to meet the needs and interests of significant pupil groups. Exploration of Anglican/Catholic beliefs and practices and opportunities for personal development are incidental. In secondary schools the use of external accreditation is ad hoc.	Religious Education is not recognised by many pupils and/or key stakeholders as being a priority in the life of the school. Monitoring is irregular and subject leadership weak and ineffective. Resources are poor and/or badly deployed. Many of the staff are disenchanted. School managers are insufficiently focused on raising standards and supporting pupils learning.

How effective is the leadership and management of the Christian life of the school?

	How well do the headteacher, senior leaders including governors promote a distinctive Christian vision for the school?	How effectively are the headteacher, senior leaders including governors challenging the school community to implement a distinctive Christian vision?	To what extent does the whole school community have ownership of and involvement in putting the distinctive Christian vision into practice?
Outstanding	<p>Leaders and governors share a clear Christian vision for the school and its values. This is seen in the mission statement. Virtually all members of the school community speak confidently and accurately about this joint Anglican/Catholic vision. They can relate it to specific Christian values and teachings. It is reflected in all public documentation and seen in practical dealings with all personnel. The Christian concept of all pupils fulfilling their potential is the driving force for senior leaders concern that pupil progress is outstanding and attainment is at least good given pupils' starting points. Evaluation of all aspects of the school's life is seen as a Christian responsibility to support the 'whole child'.</p>	<p>Leaders and governors have highly effective, secure and reflective monitoring processes. Robust evaluation includes analysis of the school's Christian nature. These are firmly embedded in the SIP. Governors challenge the headteacher and leadership team in promoting the school's distinctive ethos. Staff receive excellent support and are challenged to expect high standards for themselves and pupils. Personal and professional development for all staff and governors is planned to enrich current and future leadership. Significant improvement has taken place in the quality of provision and outcomes in Religious Education and Collective Worship; <u>OR</u> previous high standards have been maintained</p>	<p>The Mission Statement, school aims and identified Christian Values are known, owned, shared and understood by all members of the school community, including parents and carers. All are encouraged to be involved in regular monitoring exercises. Governors play an incisive role in evaluating material and implementing future developments in the SIP. Highly effective pastoral and spiritual links between the respective dioceses, parishes, community and pastoral areas provide excellent opportunities for promoting the Christian vision. Informed Christian interaction with the wider community including local churches, dioceses and other faith or religious groups is outstanding.</p>
Good	<p>Leaders and governors have a positive involvement in promoting the quality and core status of the school's distinctive character. The majority understand the implications of the shared Christian vision. Most school members actively support these views and the specific Christian values identified for the school. These aims and objectives are included in documentation. The vision informs learning and teaching. This enables the majority of pupils to make at least good progress. Attainment is at least good in relation to pupils' starting points. Effective self-evaluation across the school reflects the Christian vision.</p>	<p>The school's leaders and governing body have effective monitoring and evaluation processes in place for self-evaluation as a Christian school. These are well linked to the SIP and overseen by governors. There is a good level of challenge from governors. Staff receive good support and this has brought about improvement in the quality of provision for Religious Education and Collective Worship. Individuals identified with potential are encouraged to aim higher. Previous areas for development have been dealt with well. Standards have improved, or been maintained where they are already good.</p>	<p>The majority of the school's community know its aims and the Christian vision it stands for. Many will have shared in producing and/or monitoring these and understand their place in the school's life. Some governors will have an active role in overseeing areas for future planning. Productive and supportive links with the wider community, local churches and dioceses are well established. Regular involvement with different Christian denominations and other faith or religious groups feature as part of the school's annual timetable.</p>

Satisfactory	<p>The headteacher articulates an aim for the school that makes reference to Christian values. These are not uniformly known or understood by all leaders and governors, although it may be evident in documentations and public displays. Most governors encourage the promotion of the school's religious foundation in general. Links between the school's Christian vision and self-evaluation are not always understood or used to drive rigorous target setting and monitoring. Pastoral and personal development may be good, but progress and attainment is no more than average.</p>	<p>The leaders have identified the priorities, but the implications for this as a Christian school are not always understood. Monitoring and evaluation processes are in place. Governors seldom become engaged in challenging or monitoring targets for areas to be developed. Some staff may be identified for development because of their potential and interests. This has brought about some improvement for provision in either/or both Religious Education and Collective Worship and raised standards overall.</p>	<p>Some members of the school community are involved in the reviewing/evaluation processes of the Mission Statement. Links with the community and local churches may give some opportunity for demonstrating the school's Christian vision. Involvement with the respective dioceses focus mainly on providing support. Occasional pupil visits may be arranged to places of worship in or outside the locality.</p>
Inadequate	<p>Leaders including governors are reluctant to promote the Christian vision for the school. There is no strategic plan for the school's distinctiveness and only generalised references to Christian values. Issues from the previous Section 48 inspection have not been addressed. Evaluation is ad hoc and lacks rigour and governors do not recognise or understand their role in supporting this. There is little forward planning.</p>	<p>The school's leaders and governing body have few if any monitoring and evaluation processes in place for the school's Christian life. Leaders have no realistic view of the school's needs in this area. Improving or maintaining standards in Religious Education and/or Collective Worship has not been focused on in the SIP. Progress and attainment is poor overall.</p>	<p>The Mission Statement is weak; not known; owned or recognised as important by stakeholders who have not been involved in its formation or evaluation. Stakeholders are rarely involved in providing feedback on their views. Links with local churches, other religious groups or the respective dioceses is limited.</p>

