

HANDBOOK:

# Inspection

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*You shall love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind, and your neighbour as yourself.*

Luke 10:27

## Introduction

1. When Jesus is asked which is the greatest commandment, the answer is the same in all three of the Gospels in which the question is asked: to love God with all your mind, heart, soul and strength, and to love your neighbour as yourself. This call to love is at the heart of the educational mission of every Catholic school. It is a mission that is clearly echoed in the Second Vatican Council which teaches that the purpose of an education that is distinctively Christian is threefold (*Gravissimum Educationis* 2). Its first purpose is to ensure that all pupils understand the faith that gives the school its identity as a Catholic school. The second, is to ensure that all are invited to learn how to worship God in spirit and truth through the prayer and liturgy of the Church. The third, is the formation of all to live in conformity with the pattern of human goodness, truth and justice that we find in Jesus Christ. That is, all pupils in Catholic schools are called to know God more clearly, to love him more dearly and to follow him more nearly every day.<sup>1</sup>
2. It is to secure such an education for all pupils who attend Catholic schools, that the bishops of England and Wales have always been committed to the inspection and oversight of their schools since their very inception. It is true that bishops have a canonical duty to inspect all Catholic schools within their jurisdiction, but even if they did not, it would remain central to the pastoral care they owe to the parents and parishes in their diocese who trust Catholic schools with the education of their children. As pastor to their people, the bishops model the good shepherding of Jesus by leading (Mt 2:6), teaching (Mt 6:34), protecting (Jn 10:11-15), and sometimes rescuing (Lk 15:4-6) those in their care. In mandating inspection, a bishop is exercising his pastoral function as shepherd of his schools, helping them to live up to the mission of leading all pupils to love God with all their mind (religious education), with all their heart, soul and strength (collective worship) and to love their neighbour as themselves (Catholic life and mission).
3. This handbook is provided for all those who inspect Catholic schools to help them to discern how well schools are fulfilling this threefold mission. It does not cover

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<sup>1</sup> Prayer of St Richard of Chichester: *Thanks be to thee, my Lord Jesus Christ, for all the benefits thou hast given me, for all the pains and insults thou hast borne for me. O most merciful redeemer, friend and brother, may I know thee more clearly, love thee more dearly, and follow thee more nearly, day by day. Amen.*

the recruitment of inspectors, which can be found in the *Catholic Schools Inspectorate Appointment of Inspectors Handbook*. Nor does it cover the quality assurance of all parts of the process from recruitment to report publication, which can be found in the *Catholic Schools Inspectorate Quality Assurance Handbook*.

## Note on terminology

4. The words listed below are used in Handbooks for the National Framework for the Inspection of Catholic Schools, Colleges and Academies with the meanings set out, unless the context requires otherwise.

**School(s)** means all Catholic school(s) subject to inspection under the Catholic Schools Inspectorate, and includes:

- voluntary aided schools.
- academies.
- independent schools.
- non-maintained special schools.
- sixth form colleges.

Although academies are technically state funded independent schools, the inspection regimes differ from fee-paying independent schools. For that reason, the simple terms used throughout this Handbook are 'academies' to denote the former and 'independent schools' to denote the latter.

**Diocesan Schools Commissioner** (sometimes referred to as the diocesan Director of Education or the diocesan Director of Schools) means the officer or officers who exercise the diocesan bishop's education functions on his behalf.

**Diocese** includes any duly authorised representative or officer of the diocesan bishop who is exercising education functions on behalf of the diocesan bishop.

**Governing Board** refers to the body with legal responsibility for conducting the school on behalf of its trustees and includes the governing body of a Catholic voluntary aided school, the board of directors of a Catholic academy trust company, and the governors of an independent school. In appropriate circumstances, it may also include a 'local governing body' of a Catholic academy trust company, where that local governing body is exercising powers delegated to it by the board of directors. 'Local governing body' is the terminology used in this definition, but it may also be known as an academy committee or other local variants.

**Governor** means a member of a governing board.

**Catholic Schools Inspectorate Coordinator** means the person in each diocese responsible for the oversight and/or administration of inspections. This nomenclature is different in each diocese and will need to be amended to reflect local usage and the governance structures.

**Pupils** refers to children in early years, pupils in primary schools, and students in secondary schools and sixth form colleges.

**Catholic Self-Evaluation Document (CSED)** refers to whichever document(s) the school uses to record its self-evaluation of the three key inspection areas: Catholic life and mission, religious education, and collective worship. The Catholic Schools Inspectorate does not require any particular format be used for this record. However, if it is useful a template is provided for those who wish to use it.

**Working days** refers to any working day within school term time, excluding weekends, school holidays and bank holidays. Where term times differ within a diocese, it will be up to the diocese to specify which of the possible school holiday options they will be working with to determine the meaning of working days in that diocese.

Other terms and nomenclature in the appendices may also need to be adapted to reflect local usage and applicability (for example, whether the reference to the local ordinary should be Bishop or Archbishop).

# Part 1: How schools will be inspected

## The inspection process

### Canonical and Statutory Inspections

5. All Catholic schools, academies and colleges are subject to canonical inspection by their diocesan bishop. Some schools and academies are subject to a Section 48 or 50 inspection (or their academy equivalents) and for those schools the canonical inspection fulfils this statutory function. Nurseries are only inspected if they are under the governance of the Catholic school to which they are attached.
6. Section 5 and section 28 inspectors must not inspect religious education or the content of collective worship. This is the legal prerogative of the Catholic Bishop. For those schools in England subject to s48 inspection (or the academy equivalent) a protocol defining the relationship between the diocesan inspectorates and Ofsted has been agreed by Ofsted and the Catholic Education Service and can be found in Appendix 2.
7. An inspection under the National Framework makes judgements on the Catholic life and mission of the school, religious education, and collective worship. Inspectors should be sensitive to the fact that they are involved in the only individual subject inspection in the school. It may be helpful to explain this to staff.

### Confidentiality

8. All parts of the inspection process are bound by the need for confidentiality. This confidentiality applies before, during and after inspection. Do not share provisional outcomes beyond the governing board, senior leadership team, and the curriculum lead for religious education. Remind them they are provisional and also make clear to them that they should respect the rules of confidentiality. Notwithstanding the absolute need for confidentiality, inspection findings may be shared with the diocesan officers both during and after inspection. Furthermore, any disclosures must be treated according to the rules of safeguarding.

### Code of conduct for inspectors and schools

#### 9. **Inspectors**

It is important that inspectors and head teachers establish and maintain a positive working relationship, based on courteous and professional behaviour. Inspectors must uphold the highest professional standards in their work, and treat everyone they meet during inspections fairly, with respect and sensitivity. The code of conduct for inspectors can be found in Appendix 3: Code of conduct for inspectors.

#### 10. **Schools**

Similarly, in order to establish and maintain a positive working relationship, there is also a code of conduct for schools, colleges and academies which can be found in Appendix 4: Code of conduct for schools.

## Procedures for arranging inspections

11. A bishop may inspect any Catholic school, college or academy within his diocese at any time.

For maintained schools and academies an inspection must ordinarily occur within five years of the end of the school year in which the school last received an inspection under the National Framework (or its predecessor equivalent). For maintained schools and academies that are judged to be less than good in their previous inspection, this will be no sooner than three years from the end of the school year in which the school received its last inspection under the National Framework (or its predecessor equivalent) if the diocese is intending to claim the grant contribution towards inspection for inspecting this school.

Therefore, an inspection under the National Framework normally operates according to the following cycle for all Catholic schools, colleges and academies:

5 years for schools judged to be good or better.

3 years for schools judged to be less than good.

However, due to the impact of the COVID 19 pandemic on the ability of dioceses to carry out inspections in schools, for any school which was last inspected between 1 August 2014 and the 31 July 2021, their next inspection must occur within eight years of the end of the school year in which they were last inspected.

12. The diocese to which the school being inspected belongs will arrange for sufficient inspectors to be available to inspect upon particular days to cover the inspection requirements for that academic term. There is an agreed protocol for commissioning inspectors not sponsored by the diocese in which the school to be inspected is situated. The inspection team will be informed which school they are due to inspect 10 working days before the inspection. They must keep this information confidential until the school has received notification. Proformas for confirming inspection details with the lead and team inspectors may be found in the inspection templates section on the Catholic Schools Inspectorate website. Please note, there will be no inspections under the Catholic Schools Inspectorate scheduled for the first two full working weeks of the autumn term, the first full working week of the spring term and the last working week of the summer term.
13. Schools will receive two working days' notice of the date of their inspection. This means that inspections will occur on Wednesdays, Thursdays and Fridays of the school week. The Catholic Schools Inspectorate Coordinator or lead inspector will phone the school on the morning of the day which is two days prior to the beginning of the inspection. The coordinator will confirm with the school the dates of the inspection and the name of the lead inspector and team inspector(s).

Most inspections will have a tariff of two inspectors for two days. However, very small schools, will have two inspectors but for only one day. For large schools the

duration will remain two days, but the number of inspectors will normally increase according to the scale set out below. In some cases, dioceses may decide to increase the size of an inspection team above this tariff.

Table 1: Usual inspection tariff and duration

Primary roll	Secondary roll	Tertiary roll	All-through roll	No of lead inspectors per day	No of team inspectors per day	No of days
≤ 105	≤ 100		≤ 100	1	1	1
106-420	101-600	≤ 1200	101-600	1	1	2
	601-1200		601-1200	1	1.5	2
> 420		> 1200		1	2	2
	> 1200			1	2.5	2
			> 1200	1.5	2.5	2

Where the table indicates that half an inspector will be present during the inspection, this means one inspector but for only half of the duration of the inspection.

There may also be occasions where the inspection team is joined by other persons, for instance, those who are training to be inspectors. The head teacher will be informed of this during the initial phone call. These individuals will not form part of the inspection team and will not take part in gathering evidence or making judgements.

On occasion, a Catholic Schools Inspectorate officer may join the team for quality assurance purposes. It may be that this is pre-arranged, in which case the lead inspector will inform the head teacher during the initial call, but the Catholic Schools Inspectorate reserves the right to join an inspection without prior notice at any time during the inspection.

14. All inspection teams must be only drawn from the register of licensed inspectors. In all schools, inspection teams will consist of, at least:
  - one lead inspector.
  - one team inspector.



The lead inspector should have had experience working within the phase being inspected. The following criteria for setting up a team could be fulfilled either by a single inspector or across the team.

The inspection team must:

- contain at least one inspector who has been the subject leader for religious education in a Catholic school judged good or better in religious education while they were in post.
- contain one inspector who is, or has been an experienced senior leader with three or more years of experience of senior leadership in a Catholic school.

15. If a school has a sixth form, at least one of the inspectors on the team should have had experience of working in a good or better school with a sixth form, or in a good or better Catholic sixth form college.

If a school has a nursery, at least one of the inspectors on the team should have had experience of working in a good or better Catholic school with a nursery.

In a Catholic sixth form college, at least one of the inspectors must have had experience of working in a good or better Catholic sixth form college.

In a Catholic special school, at least one of the inspectors should have had experience of working in a good or better Catholic special school.

In a Catholic independent school, at least one of the inspectors should have had experience of working in a good or better Catholic independent school.

In a joint Catholic school, at least one of the inspectors should have had experience of working in a good or better joint Catholic school.

In a Welsh speaking school, at least one of the inspectors should be Welsh speaking.

16. Currently employed or retired inspectors, from schools within the diocese to be inspected, must not inspect schools in their own local authority (in the case of maintained schools), or in their own multi-academy trust or company (in the case of academies), nor any schools with which they have, or have had, significant contact. Further details about such conflicts of interest can be found in Appendix 5: Policy and procedure for managing conflicts of interest and other kinds of compromising connectivity

### Before the inspection

17. The lead inspector will telephone the head teacher as early as possible and always by midday on the day of notification of the inspection. This call is an important occasion to establish a professional relationship. The purpose of the call is to:

1. make arrangements for the inspection, as outlined in the pre-inspection checklist which can be found in the inspection templates section on the Catholic Schools Inspectorate website.
  2. inform the head teacher of the participation of any team inspector(s), and any inspectors who are shadowing.
  3. remind the head teacher that the chair of governors or chair of directors has a legal responsibility to inform the parents and carers about the inspection and that a proforma letter can be found in the inspection templates section on the Catholic Schools Inspectorate website.
  4. inform the head teacher that inspectors will carry Catholic Schools Inspectorate badges which is confirmation that they have been licensed to inspect by the Catholic Schools Inspectorate and have a current enhanced DBS check.
  5. ensure that the school has some record and evidence of consultation with parents/carers and staff and completed within the last twelve months, using the National Framework questionnaire as a template.
  6. remind the head teacher that they need to send out the questionnaire to parents/carers while the inspection is going on, in order to give parents/carers another opportunity to share their views.
    - make arrangements for discussions with pupils, the subject leader of religious education, governors (in the case of an academy, this could include a representative of the academy trust company), chaplain, parish priest and other key staff.
    - inform the head teacher that the inspection will include a variety of observations of learning and of prayer and liturgy.
    - request that relevant school documents are sent electronically: a record of the school's self-evaluation, the current school improvement plan, attainment data, timetables etc. A proforma for the letter to the head teacher following the initial call can be found in the Inspection Templates section on the Catholic Schools Inspectorate website.
    - provide an opportunity for the head teacher to ask questions.
18. The lead inspector prepares brief joining instructions for the team using the proforma to be found in the Inspection Templates section on the website.
19. Using as much available evidence as they can to develop an initial picture of the school, inspectors should access:
- information available on the school's website.
  - the previous Catholic Schools Inspectorate report (or predecessor equivalent).
  - the report from the most recent statutory inspection.
  - the data provided by the Inspectorate on the school.

### Evaluating the school's record of self-evaluation

20. The school's review process should be concerned with three areas of Catholic education:

- a) Catholic life and mission.
- b) Religious education.
- c) Collective worship.

From three different perspectives:

- a) Pupil outcome.
- b) Provision.
- c) Leadership and management.

The inspector(s) will evaluate the school's view of itself as expressed under these headings in the school's record of self-evaluation and explore the extent to which this is compatible with any other documentary evidence. Any discrepancies should be discussed as soon as possible with the school. The opportunity to provide further evidence to support the school's view should be given.

21. Inspectors should check the accuracy of the school's assessment of pupils' progress and attainment, and also the robustness and accuracy of the school's self-evaluation. Issues for inspection will arise from inconsistencies between the school's judgements and conclusions in the school's record of self-evaluation and the evidence provided, and also from significant matters that the school's record of self-evaluation seems to have omitted.
22. Pre-inspection preparation should be recorded on evidence forms (EFs) which will form a key part of the inspection evidence. These should include analyses and evaluation of the school's record of self-evaluation, and the other documents provided for the inspection. Inspectors should take care to ensure that evaluation at this stage leads to lines of enquiry and not judgements.

### Inspection rescheduling

23. There are a very limited number of circumstances in which a decision can be taken that an inspection under the National Framework should not go ahead on the planned dates. Details can be found in the deferral policy, which can be found in Appendix 6.1: Deferral policy.

### The inspection plan

24. Although it is appreciated that the timetable for inspection activities will be organised with the support of school leaders, inspectors reserve the right to gather evidence from anywhere in the school during the period of the inspection.

The programme for the inspection is the responsibility of the lead inspector and should include:

- observation of learning – including joint observations with key school staff (if agreed: see paragraph 43).

- observation of prayer and liturgy.
- discussions with pupils.
- scrutiny of pupils' work.
- scrutiny of parent/carer, and staff questionnaires.
- meetings with head teacher, link governor, head of sixth form, subject leader of religious education, chaplain and/or priest.

Meetings with pupils should take place without school staff present and meetings with governors and staff should take place without the presence of senior staff.

For the observation of prayer and liturgy the school is requested to identify opportunities for the inspector to observe a range of types of prayer and liturgy, according to the pattern of their normal practice.

#### Specific inspection implications: primary schools

25. Observations of learning should cover each key stage or age phase. The school is requested to try to have religious education taught across all age groups during the inspection, the brief notice period notwithstanding. If this is not possible inspectors will observe as much religious education as the timetable allows.

The head teacher should be asked to arrange for interviews with him/herself, the subject leader of religious education, a senior manager with responsibility for Catholic life and mission, chair of governors/link governor of religious education, and the parish priest.

#### Specific inspection implications: secondary schools

26. Observations of learning should be as comprehensive as possible, covering a range of key stages or age phases, year groups, sets (if applicable), and as many teachers as possible during the inspection.

The head teacher should be asked to arrange for interviews with him/herself, subject leader of religious education, chaplaincy lead, a senior manager with responsibility for Catholic life and mission, those with pastoral responsibility, and chair of governors/ link governor for religious education.

## During the inspection

### At the start of the inspection

27. The inspectors should meet briefly with the head teacher and leadership team to confirm the arrangements for the inspection and for the team to be introduced to staff at the beginning of the first day.

### Gathering and recording evidence

28. The time allocated to inspection must be used mainly for gathering first-hand evidence that leads to conclusions about the effectiveness of the school and its self-evaluation, the main strengths and areas for development, and what it must do to improve.

29. Inspectors must record their evidence clearly and legibly on National Framework EFs. The evidence must be destroyed after three months, or on the resolution of any appeal procedure, whichever is sooner. A diocese or the Catholic Schools Inspectorate may request all the EFs for the purposes of quality assurance monitoring and in the event of a complaint.
30. Inspectors must not record names or personal details on EFs. The Inspectorate does not gather any data on individuals and any information referring to them by name, or any information that would allow an individual to be identified, is covered by the Data Protection Act 2018. Furthermore, inspectors must not take images or videos during an inspection; all evidence must be recorded on EFs and only on EFs.

#### Guidance on completing the evidence form

31. All evidence must be recorded on the EF. A blank EF can be found in the Inspection Templates section on the website and multiple copies of this should be made prior to the inspection. Alternatively, a digital version of the EF can be downloaded to portable electronic devices.
32. Evidence forms from observations of learning must not contain any personal details. Nevertheless, information concerning the individual teacher will always be able to be inferred from other information on the EF. As such, you may need to release these to individuals following a subject access request and EFs should be completed with this in mind. They should be clearly written in a way that another person will be able to understand.
33. When completing learning observation EFs, including those that cover a number of short sessions, inspectors are asked to:
  - record the session time/s and date; this will assist in positive identification if a subject access request is made.
  - make clear in the context box if the session is not being led by a teacher.
  - make clear in the context box if the lesson is being taught by an early career teacher.
  - avoid the use of colloquial language; write in a professional manner with the assumption that the EF might be seen by the teacher concerned.
  - as far as possible, do not write anything that could identify individual pupils.
34. The 'header information' on the EF should be completed fully. Each EF should have a unique identifier in the top right corner which comprises inspector initials and a sequential number. Lead inspectors should ensure all inspector identifiers are unique. This is important information for the analysis of observations of learning, for instance.
35. All EFs should identify the main focus of the evidence-gathering activity which relates to one or more of the inspection issues using the check boxes at the head

of the EF. There may well be more than one focus.

The context for activities that are not observations of learning should simply be a description of the activity – e.g. interview with chair of governors. For lessons, it should be a record of what the lesson was about – i.e. its objectives.

The evaluation of evidence section is for brief evaluative comment which makes clear the evidence on which judgements are based. Where teaching is evaluated, a connection should be made to the impact it has on learners' behaviour, progress, and the quality of learning, making specific reference to different groups of learners wherever possible. Inspectors should use the outline guidance and grade descriptors to guide their observations and to support their judgements on the quality of what they see in lessons. There will always be a particular focus on learning and progress, behaviour, the quality of teaching, and the use of assessment to support learning. Where possible, inspectors should seek to confirm judgements about attainment.

EFs should also be used to record evidence sessions that are not observations, such as discussions with staff and pupils or analyses of work. They should be logging the main points raised at meetings with the school's leadership team and for synthesising evidence that underpins important judgements, especially those that might be disputed by the school or when inspectors arrive at a judgement. Where the EF is being used to record other evidence, the impact of any evidenced activity should always be the central focus of an inspector's questions.

The evaluation of evidence section should also include the main strengths and areas for development which can be used to develop learning and for analyses of whole school issues. The accurate completion of this section is a most important contribution to the overall view of the school and what it needs to do to improve.

36. The lead inspector should quality assure the EFs of the team inspectors early in the inspection process, to ensure that they are evaluatively written and that judgements are consistent across the inspection team.

#### Inspecting curriculum provision in religious education

37. Inspectors should check that the school complies with the requirements of the Bishops' Conference (which can be found in the appendices in Appendix 7: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to religious education) and any directives of the diocesan bishop in the diocese in which the school is situated.
38. The curriculum in religious education should be discussed with the subject leader to ascertain where the school is on its journey towards implementation of the new *Religious Education Directory*. All judgements on the quality of the religious education curriculum should be judged with this in mind. Inspectors should also check that the religious education curriculum is consistent with the requirements of the diocese in which the school is located.

### Observation of learning

39. The key objective of observations of learning is to evaluate the quality of teaching over time and its impact on learning, attainment, and progress. The observation of lessons during the inspection is not the determining evidence for any final judgements awarded. Other sources contributing to the judgements on teaching and learning might include:
- the school's record of self-evaluation and other evidence of evaluation provided by the school.
  - scrutiny of pupils' work.
  - school monitoring procedures.
  - learning environment.
  - discussions with pupils.
40. Inspectors must be aware that they are not there to judge individual teachers, but rather, the impact of teaching across the school. They should be seeking, through the triangulation of evidence, to discover what learning and teaching are usually like.
41. There is no single strategy for observing learning and inspectors will use their professional judgement to determine their approach. Inspectors may, amongst other things, engage in:
- short visits to a number of lessons.
  - short observations of small group teaching.
  - longer observations of learning.
- Schools should note that, as a consequence, teachers may be observed more than once during an inspection.
42. Before commencing observations, the lead inspector should check with the head teacher whether there are any good reasons for not observing a particular member of staff. Teachers who are undergoing disciplinary/capability procedures should not be observed. Care should be taken to ensure that there are not too many observers in a lesson at any one time.

### Joint observations

43. Whenever possible, some joint observations of learning should be carried out with the head teacher/other senior leaders/subject leader for religious education. At the end of the lesson, the inspector will ask the joint observer what his/her view of the lesson was. Then there will be a discussion between the inspector and observer.
44. After a joint observation of more than 20 minutes, then the school observer, rather than the inspector, may give feedback to the teacher.
45. Following a joint observation, the inspector should write up an EF on the learning observed in the usual way. Comments about the quality of the head teacher's or member of senior staff's evaluation should be written on a separate EF to inform the judgement on leadership. Any notes taken by the head teacher or member of

senior staff should remain with the school; they are not included within the evidence base for the inspection.

#### Feedback to teachers

46. Inspectors will not normally offer any oral feedback to teachers and other staff about the work they see, although they will give brief feedback if specifically requested. Constructive dialogue is essential between inspectors and staff, and particularly between the lead inspector and the head teacher. Inspectors are encouraged to make a comment to teachers after any observation, but only in passing, as a matter of courtesy. Inspectors will not offer individual teachers an overall judgement grade on their lesson or part of lesson.

#### Scrutiny of work

47. The scrutiny of a sample of pupils' work complements the discussions with pupils about their work and observations of learning. Inspectors should take every opportunity during lessons to look at pupils' work and talk to them about it.
48. Work scrutiny is a critical activity for forming accurate judgements about standards and progress of pupils of different abilities, about the quality of teaching over time, and about the taught curriculum and its relationship with that which is planned.
49. Inspectors should investigate the school's arrangements for the internal and external moderation of pupil assessment, and how rigorous they are.

#### Other observations

50. Inspectors should ensure that they observe pupils in a range of situations outside formal lessons e.g lunch time; break time; tutor period; when moving between lessons; during a learning walk. All evidence should be recorded on an EF.

#### Observations of prayer and liturgy

51. Evidence on prayer and liturgy will be drawn from meetings with the head teacher, parish priest/chaplain, pupils, as well as observation of class/form prayer, prayer in religious education lessons, assemblies, and, if celebrated during an inspection, Mass or other liturgies. The inspector should establish how far the practice observed during the inspection is characteristic of normal school activity and the experience of children in different class and year groups across the school. Every opportunity should be taken to observe the range of prayer and liturgy provided by the school.
52. Observation of prayer and liturgy should be recorded on an EF. An EF designed specifically for acts of worship is available, should inspectors wish to use it. Inspectors will need to be sensitive when recording evidence during acts of worship so as not to distract or disturb the time of prayer. Inspectors are encouraged to make a comment to staff after any observation, even if only in passing, as a courtesy.



#### Discussion with the head teacher

53. The school's record of self-evaluation, or other, and the issues and hypotheses from the pre-inspection notes, will form the main focus of the discussions with the head teacher. The purpose should be to permit the head teacher to indicate where further evidence relating to the issues may be found, and to provide his/her own perspective on them.
54. The meeting should address the evaluation and monitoring processes underlying the school's record of self-evaluation and may include:
- their vision and priorities for the Catholic life and mission of the school, religious education and prayer and liturgy and how this is led, communicated, and shared.
  - how the Catholic life and mission of the school, religious education and prayer and liturgy are evaluated.
  - who is involved.
  - standards and achievement in religious education.
  - the school's participation in external moderation.
  - how often monitoring processes, such as observations of learning, take place.
  - what kind of overall structure for evaluation is in place.
  - how the outcomes are fed into the school improvement plan.
  - governors' active involvement in both the completion of the school's record of self-evaluation and its on-going evaluation.

#### Discussion with the subject leader of religious education

55. The issues to be discussed with the subject leader may include:
- his/her involvement in the writing of the school's record of self-evaluation.
  - his/her vision and priorities for religious education.
  - the content of religious education.
  - monitoring and evaluation of the quality of teaching.
  - pupil progress and attainment.
  - participation in both internal and external moderation.
  - subject improvement planning.
  - the professional development of staff teaching religious education.

#### Discussion with the chair of governors and/or chair of directors

56. The formal discussion with the governing board is the point at which representatives from the academy trust or company would be included. Given that their function is strategic not operational, they should not participate in any other part of the inspection. The chair of governors and/or chair of directors, or any link governor of religious education should be invited to explain:
- how the governing board fulfils its responsibility as the guardian of the mission of a Catholic school.

- the vision and priorities for the Catholic life and mission of the school, religious education and prayer and liturgy.
- how aware governors and/or directors are of the strengths and development needs of the Catholic life and mission of the school, religious education and prayer and liturgy.
- how governors and/or directors are involved in the completion of the school's record of self-evaluation and its on-going evaluation.
- how they are involved in monitoring these.
- to what extent the school understands and relates to its Catholic identity and charism.

This will often be achieved by discussing appropriate sections of the school's record of self-evaluation, particularly about the leadership and management of the school. Final responsibility for the school's record of self-evaluation rests with governors and/or directors.

57. The inspector will need to establish whether governors and/or directors are holding the head teacher to account for the leadership and management of the Catholic life and mission of the school and ensuring compliance with the requirements of the Bishops' Conference and the diocese.

#### Discussions with pupils

58. Inspectors should ensure that they have various opportunities to talk to pupils and listen to their experiences in a variety of ways: in lessons, in small groups and with representative groups. Normally the inspectors will choose the pupils randomly, using class lists supplied by the school. If the school is asked to select pupils for small group meetings, they should number no more than six and they should be sufficiently confident to talk to inspectors.

#### Discussions with the parish priest/clergy

59. When possible, discussion with the parish priest/clergy is to be encouraged, as this provides an opportunity for the inspector to evaluate the level of partnership between parish(es) and school. However, the inspector must keep in mind that (s)he is not inspecting the parish priest(s) or other members of the parish.
60. Good relationships between the leadership of the school and the local parish/es are central to the Catholic life and mission of the school. If school leaders are inconsistent in their efforts to work with the local parish or parishes this should form part of the report. Otherwise, difficulties between the school and parish/es, should not form a part of the report. However, inspectors may feel that there is a need to bring the matter to the attention of the diocese so that suitable support or guidance might be given to the school.

#### Discussions with those responsible for chaplaincy

61. Not all schools have a chaplain, but all schools should have a person who is responsible for chaplaincy provision. If there is a chaplain, the chaplain is a diocesan appointment to the school. The inspector should seek evidence of what

the chaplaincy lead does, how he/she has access to the senior management team, what the impact of his/her work is on the Catholic life and mission of the school and particularly, its prayer and liturgy. The chaplaincy lead will be an important source for judging the quality of prayer and liturgy, and pupils' spiritual and moral development. Again, their judgements must be clearly supported by evidence if they are to have significance for the inspection. Increasingly, the person responsible for chaplaincy is supported by chaplaincy or liturgy committees. The inspector should pursue the way these operate and their impact, making a judgement about the quality of collaboration.

#### Feedback to head teacher and senior staff

62. The inspection findings should not come as a surprise to the head teacher at the end of the inspection. The head teacher should be kept abreast of the emerging judgements. The lead inspector must formally meet with the head to share emerging judgements at least twice in the first day, at the end of the first day, and again on the morning of the second day. At these meetings and throughout the inspection, the lead should also ensure that the school is happy with the conduct of the inspection and should specifically ask for confirmation at the final feedback; these regular meetings should be recorded on EFs, and include confirmation that they are happy with the conduct of the inspection. Prior to any formal feedback, it is expected that the inspector will have discussed the findings with the head teacher, even if this delays the formal feedback at the end of the inspection. Please note that joint observations with school leaders should not replace these regular, formal feedbacks to the head teacher.
63. At the end of the inspection, brief feedback should be given on the main judgements of the inspection to the head teacher, the chair of governors and/or chair of directors and/or the link governor of religious education, the subject leader of religious education, and at the discretion of the diocese a diocesan representative. Head teachers may request that other senior staff should be present. This should be treated positively, but too large a grouping is often unhelpful. This brief feedback should only refer to the inspection headlines, supported by a small number of examples. It should not be a read through of the draft report. There is a final feedback proforma (Template 9), which can be found in the inspection template section of the Catholic Schools Inspectorate website.
64. Formal feedback must not be given before the end of the final day of inspection.
65. Before leaving, the lead inspector must ensure that the school is clear about the following:

#### **Confidentiality**

- that all aspects of the feedback are confidential until the school receives the final report.

- that they may be shared with senior leaders, the curriculum lead for religious education, and all those responsible for governance, so long as they are clearly marked as provisional and subject to quality assurance.

### **Judgements**

- the grades awarded for each of the nine graded judgements, the three key judgement areas and the overall effectiveness judgement.
- what the school does well (no more than five points).
- what the school needs to do to improve (no more than three points).
- whether the school is compliant in every respect.
- whether the school has met all areas for improvement from the last inspection.<sup>2</sup>.

### **Quality assurance**

- that the school will receive a draft report for factual checking within eleven working days of the end of the inspection and will have to the end of the following working day to send any corrections to the Catholic Schools Inspectorate coordinator.
- that the judgements are subject to the quality assurance processes of the Catholic Schools Inspectorate and may change as a result.

### **Publication**

- that the final report should be placed on the school's own website and a copy sent to parents/carers within five working days of receipt.
- that the final report will also be published on diocesan websites and on the CES website in due course.

Guidance on responding to evidence that a school is likely to be graded as less than good

66. If during an inspection it becomes clear that there may be an area of school life which is less than good, the lead inspector should contact the Catholic School Inspectorate coordinator in the commissioning diocese. In particular, any inadequate/unsatisfactory judgement will necessitate that the whole school is judged to be inadequate/unsatisfactory. Furthermore, the giving of an inadequate/unsatisfactory judgement will have a huge negative impact on the school which the diocese will need to be ready to manage. Therefore, before any aspect of school life is judged to be inadequate/unsatisfactory, a conversation with the diocese must happen both in order to check the accuracy of the judgement and to prepare the diocese to respond to the feedback given at the end of the

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<sup>2</sup> Areas for improvement from predecessor frameworks remain relevant only if they are still evaluated under the National Framework for the Inspection of Catholic schools, colleges and academies.

inspection. In this case, the matter should be discussed with diocesan officers only. Beyond this, the matter should be treated with full confidentiality.

67. Inspectors should be conscious that on occasion when they go into a school, there may have been a recommendation from statutory inspectors just before the Catholic School Inspection that the school is to be placed in an Ofsted category, or Estyn 'follow up' or category. The inspector should be sensitive to the concerns of the school on this matter, but conduct a rigorous inspection nonetheless. Schools giving cause for concern to Ofsted or Estyn may not provide the same concerns to diocesan inspectors because of the different focus of the inspection. There have been cases in recent years where the Catholic life and mission of a school and the quality of provision of religious education have been stronger than other aspects of the school. However, it is likely that certain weaknesses identified by Ofsted or Estyn will be reflected in the findings of an inspection under the National Framework.

## After the inspection

### The report template

68. There is a report template for the writing of reports which all inspectors must use. This will be sent to inspectors by the Catholic Schools Inspectorate Coordinator in each diocese. There are certain restrictions and drop-down menus which limit the ways in which the format of a report can be changed. Inspectors are requested to respect the integrity of the report template and to use the tools within to ensure that published reports are consistent in format. Please take care if any text is cut and pasted from elsewhere and be particularly careful not to cut and paste table cells or rows inside the cells of the report template.
69. The template will be the branded version appropriate to the commissioning diocese. The details of the school will have already been pre-populated. The lead inspector should check these are correct and inform the Catholic Schools Inspectorate coordinator if not. Insert the date of the inspection in the following form: *n - n Month Year* (e.g. 8 - 9 June 2026). The document should be saved with a name that includes the date of the final day of inspection, the name of the school and its URN and that it is clear that this is a draft report for the school being inspected, in the following form: *yyyymmdd\_URN\_Schoolname DRAFT* (e.g. 20260609\_457320\_St Joseph's DRAFT). Complete the report and check it against the requirements set out in *Template 10.1 Report checklist for inspectors*.

### Report submission

70. The report should be written by the lead inspector. It is important to make the report specific to the school inspected and not to be formulaic. The first draft should be prepared within five working days from the end of the inspection. It should then be sent electronically to the diocese.

71. The report will then be quality assured by the diocese, in consultation with the lead inspector. The draft report will be e-mailed to the school for a factual check, with a request that it should be returned before the end of the next working day. Requests from the school for amendments will be dealt with by the diocese. A proforma letter to accompany the draft report may be found in the inspection templates section on the website (Template 11).
72. The report must be published within 15 working days from the end of the inspection. It will be sent to the school electronically and placed on the diocesan website. Schools should place the report on their own website and distribute the report to parents and carers within five working days. Proformas for letters to school, parents/carers and other bodies can be found in the inspection templates section on the website (Templates 12.1, 12.2 and 12.4).

#### Guidance on writing the report

73. The quality of the school's self-evaluation should be clearly evaluated in the leadership and management section of the report. It is important to acknowledge how well the school knows itself. While it is not necessary to refer to the school's view of itself in each section, this will often occur. Inspectors should ensure that priority is given in the writing of the report to their own judgements, not those of the school.
74. The report is a summary of the judgements which come out of the inspection, plus some illustration. The report must be unique to the school. This is best achieved by including some examples that could only be true of the school being inspected. These could include quotations from the inspection discussions or questionnaires, or other things are unique to the school (for example, its mission statement). The key judgements will be based on much more evidence than appears in the report. The report should evaluate actual performance, not describe or judge motives or attitudes, or record intentions.
75. The assumption behind the inspection process is that the inspector(s) will have spent time in communicating with the school through dialogue and oral feedback, so that the written report is a summary of that dialogue. Inspectors should not feel that they are 'short-changing' the school by the brevity of the report.
76. Inspectors should ensure that the text is simple, jargon free and well punctuated. Since the report serves as a summary for parents/carers, the prime audience should be thought of as the parents/carers. The professionals always have the additional opportunity of extended dialogue. Inspectors will use the guidelines for writing reports.
77. When writing the report, it is important to be succinct and evaluative.

#### Post-inspection surveys

78. Schools will be sent a post-inspection survey by the diocese which should be completed by the school and returned to the diocese. The response to this will be

communicated to inspectors and used in monitoring and moderation of inspectors. For this reason, it is important that schools are encouraged return the post-inspection surveys and should reminded to do so if they forget. The template can be found in the Inspection Templates section on the website (Template 12.3).

#### Complaints

79. A school has the right to complain if they do not consider that the inspection has been carried out in accordance with this Handbook. Details of the complaints procedure can be found in Appendix 8.1: Complaints policy.

# Part 2: How schools will be judged

## The Evaluation Schedule

80. In giving the overall effectiveness grade, inspectors are presenting a global judgement about how effective the school is in providing Catholic education. In arriving at this judgement, inspectors will make judgements on the following areas:

### CATHOLIC LIFE AND MISSION

- Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school.
- Provision: the quality of provision for the Catholic life and mission of the school.
- Leadership: how well leaders and governors promote, monitor and evaluate the provision for the Catholic life and mission of the school.

### RELIGIOUS EDUCATION

- Pupil outcomes: how well pupils achieve and enjoy their learning in religious education.
- Provision: the quality of teaching, learning and assessment in religious education.
- Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.

### COLLECTIVE WORSHIP

- Pupil outcomes: how well pupils participate in and respond to the schools' collective worship.
- Provision: the quality of collective worship provided by the school.
- Leadership: how well leaders and governors promote, monitor, and evaluate the provision for collective worship.



81. In addition to judging these three key judgement areas (Catholic life and mission, religious education, and collective worship), Catholic School Inspectors will judge whether a school is compliant in the following two respects:
- Has it met the curriculum requirements of the Catholic Bishops' Conference of England and Wales<sup>3</sup> and any additional requirements<sup>4</sup> of the diocesan Bishop?.
  - Has it responded to the Areas for Improvement identified in the previous Catholic school inspection (or predecessor equivalent)?<sup>5</sup>
82. Inspectors will use the following four-point scale to make all judgements:

*Table 2: Judgement grade definitions*

	<b>In England</b>	<b>In Wales</b>
<b>Grade 1</b>	Outstanding	Excellent
<b>Grade 2</b>	Good	Good
<b>Grade 3</b>	Requires Improvement	Adequate and needs improvement
<b>Grade 4</b>	Inadequate	Unsatisfactory and needs urgent improvement

83. 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 and phase of education.
84. When making a judgement in each of the nine judgement areas, inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider, using the principle of best-fit, whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all the requirements for good then the inspector should use their own professional judgement, using the principle of best-fit, in deciding whether the school overall is good or requires improvement in this judgement area.

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<sup>3</sup> See Appendix 7: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to religious education.

<sup>4</sup> Such as prescriptions relating to examination specifications or Religious Education schemes.

<sup>5</sup> Areas for improvement from predecessor frameworks remain relevant only if they are still evaluated under the National Framework for the Inspection of Catholic schools, colleges and academies.

## Overall Effectiveness

The overall quality of Catholic education provided by the school

85. The overall effectiveness grade is a summary of the three key judgement areas of Catholic life and mission, religious education, and collective worship. It does not require any additional evidence gathering, but is arrived at using the following descriptors:

Table 3: Overall effectiveness descriptors

<b>1</b>	<p>Each of the following key judgements must be outstanding/excellent:</p> <ul style="list-style-type: none"><li>• The Catholic life and mission of the school.</li><li>• Religious education.</li><li>• Collective worship.</li></ul> <p><b>AND</b> the school must:</p> <ul style="list-style-type: none"><li>• be fully compliant<sup>6</sup> with the curriculum requirements laid down by the Bishops' Conference and any additional requirements<sup>7</sup> of the diocesan bishop.</li><li>• have responded fully to the areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection.<sup>8</sup></li></ul>
<b>2</b>	<p>Each of the following key judgements must be good or outstanding/excellent:</p> <ul style="list-style-type: none"><li>• The Catholic life and mission of the school.</li><li>• Religious education.</li><li>• Collective worship.</li></ul> <p><b>AND</b> the school must have responded fully to the areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection.<sup>8</sup></p>
<b>3</b>	<p>The school's overall effectiveness will require improvement if the school is judged to require improvement in any of the following key judgements:</p> <ul style="list-style-type: none"><li>• The Catholic life and mission of the school.</li><li>• Religious education.</li><li>• Collective worship.</li></ul> <p>The school will also be judged to require improvement if there are areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection<sup>8</sup> that have not been addressed.</p>

<sup>6</sup> See Appendix 7: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to religious education.

<sup>7</sup> Such as prescriptions relating to examination specifications or religious education schemes.

<sup>8</sup> Areas for improvement from predecessor frameworks remain relevant only if they are still evaluated under the National Framework for the Inspection of Catholic schools, colleges and academies.

**4** The overall effectiveness of the school in providing Catholic education will be Inadequate if any of the following are inadequate/unsatisfactory:

- The Catholic life and mission of the school.
- Religious education.
- Collective worship.

The school will also be judged to be inadequate/unsatisfactory if it has consistently failed to address areas for improvement from the previous Catholic school inspection or the equivalent predecessor inspection.<sup>8</sup>

## Catholic life and mission

How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

86. How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission is a key judgement grade that Catholic School Inspectors will arrive at using the following summary descriptors:

*Table 4: Catholic life and mission key judgement descriptors*

<b>1</b>	Each of the following must be at least good, and at least two of the following must be outstanding/excellent: <ul style="list-style-type: none"><li>• Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school.</li><li>• Provision: the quality of provision for the Catholic life and mission of the school.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.</li></ul>
<b>2</b>	Each of the following must be no less than 'requires/in need of improvement' and at least two of the following must be at least good: <ul style="list-style-type: none"><li>• Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school.</li><li>• Provision: the quality of provision for the Catholic life and mission of the school.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.</li></ul>
<b>3</b>	The Catholic life and mission of the school will require improvement if any two or more of the following require improvement: <ul style="list-style-type: none"><li>• Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school.</li><li>• Provision: the quality of provision for the Catholic life and mission of the school.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.</li></ul>
<b>4</b>	The Catholic life and mission of the school will be inadequate/unsatisfactory if any one or more of the following is inadequate/unsatisfactory: <ul style="list-style-type: none"><li>• Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic life and mission of the school.</li><li>• Provision: the quality of provision for the Catholic life and mission of the school.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school.</li></ul>

## Pupil outcomes.

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

87. In arriving at a judgement on the extent to which pupils contribute to and benefit from the Catholic life and mission of the school, inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how well pupils understand the Catholic identity and mission of the school, the extent to which they actively contribute to its life and mission, and the benefits they receive from being members of a school committed to Catholic life and mission.

### Criteria

88. Inspectors will take into account:

- How well pupils understand, value, and contribute to the school's Catholic life and mission.
- How well pupils understand that they are valued and loved as unique persons, made in the image and likeness of God.
- How well pupils flourish as they seek opportunities to grow in virtue.
- How well pupils respond to Catholic Social Teaching.
- The extent to which pupils show respect for themselves and others.
- How well pupils respond to the school's chaplaincy provision.

### Evidence Sources

89. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the extent to which pupils contribute to and benefit from the Catholic life and mission of the school.

- conversations and interviews with pupils.
- conversations and interviews with staff and school leaders.
- conversations and interviews with those involved with the provision of chaplaincy in school.
- records of pupil involvement in charitable activities and campaigns, for example Caritas, Cafod, Missio, ACN, SVP, Mini Vinnies.
- records of pupil involvement in advocacy work and campaigning work and transformational action for the poor, the marginalised and the unjustly treated, for example writing to MPs, sending Christmas cards to prisoners, work for climate concerns.
- records of pupil involvement in activities that contribute to the life and mission of the school, such as choirs, prayer groups, Bible studies, school chaplaincy teams, Growing in Faith Together (GIFT) programme, social justice groups, Eco groups and young leadership programmes.
- records of pupil involvement in those awards that further the Catholic life and mission of the school, such as the and the Faith in Action, Live Simply, and John Paul II and Oscar Romero awards.

- record of pupil involvement with acts of solidarity with the poorest and most vulnerable in the world, such as water saving, Fairtrade or recycling schemes.
- international links with other schools, particularly in developing countries.
- observations of pupils' attitudes and behaviour in lessons and around school.
- the views of pupils and parents/carers on the impact of the school's Catholic life and mission on the wellbeing and character formation of pupils.
- information on the school website and other social media.
- notice boards around school.

90. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

Grade Descriptors for the extent to which pupils contribute to and benefit from the Catholic life and mission of the school

- 1**
- Pupils understand and embrace the distinctive Catholic identity, charism, and mission of their school. They value it greatly and are able to tell its unique story as part of the local and universal Church. Their active participation significantly enhances the Catholic life and mission of the school.
  - Pupils can clearly express an understanding that they are valued and cared for as unique persons, made in the image and likeness of God. They are happy, confident and feel secure.
  - Pupils have a clear understanding that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels, the social teaching of the Church and the school's own particular charism. As a result, pupils flourish as they seek opportunities to grow in virtue. They gladly embrace their personal responsibility to care for our common home, pursue the common good and serve those in need.
  - Pupils take a leading role in responding to the demands of Catholic Social Teaching and are pro-active in finding ways of responding, locally, nationally, and globally. They can clearly articulate the theology underpinning their actions.
  - Pupils show a deep respect for their own personal dignity and that of others, who are made in the image and likeness of God. They demonstrate a deep sense of respect for those of other faiths, religions, and none. The behaviour of pupils is exemplary in lessons and throughout the school.
  - Pupils highly value the school's chaplaincy provision, willingly taking leadership roles within it. They actively participate in and contribute to opportunities provided by the school.
- 
- 2**
- Pupils understand the distinctive Catholic identity, charism, and mission of the school. They value this distinctiveness and actively participate in the Catholic life and mission of the school.
  - Pupils can express an understanding that they are valued and cared for as unique persons, who are made in the image and likeness of God. They are happy, confident and feel secure.
  - Pupils understand that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels, in the social teaching of the Church and in the school's own particular charism. As a result, pupils seek opportunities to grow in virtue, accepting their personal responsibility to care for our common home, pursue the common good and serve those in need.
  - Pupils are actively engaged in responding to the demands of Catholic Social Teaching, supporting those in need locally, nationally, and globally. They can articulate aspects of the theology underpinning their actions.
  - Pupils demonstrate respect for themselves and others who are made in the image and likeness of God. They have a well-developed sense of respect for those of other faiths, religions and none. The behaviour of pupils is good in lessons and throughout the school.
  - Pupils value the school's chaplaincy provision and actively participate in opportunities provided by the school.

- 3**
- Pupils struggle to understand how the Catholic identity or charism of the school makes a difference to its mission. They are indifferent to the school's Catholic character, and their participation in the Catholic life and mission of the school is limited.
  - Pupils have a limited understanding that they are valued and cared for as unique persons. Pupils are sometimes unhappy, have limited confidence or do not always feel secure.
  - Pupils find it difficult to understand the demands that belonging to the school community entails. As a result, pupils' sense of personal responsibility is underdeveloped, and they respond in a limited way to the call to care for our common home, to pursue the common good and to serve those in need.
  - Pupils are only infrequently and passively involved with supporting those in need locally, nationally, and globally.
  - Pupils' respect for themselves and others, who are made in the image and likeness of God, is not always evident. They have little awareness of the existence of difference or the need to respect the beliefs of others. The behaviour of pupils at times, or in places, shows a lack of consideration.
  - Pupils may value the chaplaincy provision, but this is not translated into high levels of participation in opportunities provided by the school.

- 4**
- Pupils are largely ignorant of the school's Catholic identity or charism. They do not appreciate, value, or participate in the Catholic life and mission of the school.
  - Pupils have little or no understanding that they are valued and cared for as unique persons. They are unhappy, lack confidence or do not feel secure.
  - Pupils do not understand, or they reject, the demands that belonging to the school community entails. Pupils have little sense of personal responsibility.
  - Pupils have little, if any, involvement with supporting those in need locally, nationally, and globally.
  - Pupils show little respect for themselves and others. They lack courtesy in their treatment of those who have different beliefs. They are inconsiderate and their behaviour is poor.
  - Pupils do not value the school's chaplaincy provision, and/or do not participate in opportunities provided by the school.



## Provision

The quality of provision for the Catholic life and mission of the school

91. In arriving at a judgement on the quality of provision for the Catholic life and mission of the school (provision), inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area inspectors are evaluating how well the school lives out the educational mission of the Church, the extent to which it is responding to the call to be a community centred on Christ and the commitment and involvement of staff in the Catholic life and mission of the school.

## Criteria

92. Inspectors will take into account:
- How well the school's Catholic life and mission embody the educational mission of the Church or of the school's particular charism.
  - The extent to which staff embrace the Catholic life and mission of the school.
  - The strength of the school community in supporting every one of its members.
  - The extent to which the school provides for those from other faith and belief traditions.
  - The extent to which staff bear witness to the Catholic life and mission of the school.
  - The quality of the pastoral care provided for pupils.
  - How well the school environment witnesses to its identity, mission, and charism.
  - The centrality of chaplaincy to the life and mission of the school and the quality of the provision for spiritual and moral development of pupils and staff.
  - How well planned the curriculum is for Relationships Education; Relationships and Sex Education; and Health Education, hereafter referred to as R(S)HE, and the extent to which it is rooted in the teaching of the Church.

## Evidence Sources

93. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how effective the school is in providing for the Catholic life and mission of the school:
- the school's mission statement.
  - conversations and interviews with staff and school leaders.
  - the physical environment of the school, the presence and visibility of artefacts and other physical signs of the school's Catholic character.
  - conversations and interviews with those involved with the provision of chaplaincy in school.
  - school policies relating to the pastoral care of pupils, such as the behavior management policy, the bullying policy and the school's curricula for R(S)HE.
  - the record of school staff development opportunities both historical and planned.
  - records of staff involvement in activities that contribute to the life and mission of the school, such as choirs, prayer groups, Bible studies, school chaplaincy, the Growing in Faith Together

(GIFT) programme, Rainbows Bereavement GB, social justice groups, Eco groups and young leadership groups.

- records and plans the school has for the spiritual and moral development of the whole community, such as retreats, pilgrimages, and days of recollection for pupils and staff.
- evidence of school supporting local projects to support the marginalised and vulnerable, e.g. supporting refugee families locally, free school meal campaigns.
- evidence of school commitment to the environment and care for our common home, e.g. wildlife gardens or Laudato Si' prayer gardens.
- records or plans relating to working together on joint global learning projects or charitable activities and campaigns with other schools within a multi academy trust or other partnership.
- pupil and staff questionnaires recording the quality and impact of the spiritual and moral development opportunities provided by the school.
- meeting agenda and minutes.

94. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the quality of provision for the Catholic life and mission of the school

- 1
  - The mission statement is a clear and inspiring expression of the educational mission of the Church and of the school's particular charism. It is regularly revisited and is known, lived, and witnessed to throughout the school. As a result, it has a significant impact on the life of the school which excels at being a community based on Catholic tradition and practice. The life and mission of the school are deeply rooted in the Word of God.
  - Staff embrace the mission statement and readily implement it across the curriculum and the whole of school life. They enthusiastically participate in and contribute to those activities which reflect the life and mission of the school and the service it offers to the community.
  - Conscious that Christ is at the heart of the school, there is a lived sense of community, evident in the quality of relationships and the strong culture of welcome. The school goes the extra mile to provide an exceptionally supportive and joyful community for each of its members, valuing all without exception and acknowledging Christ's presence in the other. Everyone is welcomed in a spirit of generous hospitality, especially those who are most vulnerable.
  - This embedded culture of welcome means that the school celebrates the presence of those from various cultures and belief traditions, going the extra mile to understand their needs and enable them to live and pray in fidelity to their own commitments.
  - Staff are exemplary role models for pupils. Through their relationships with each other and the love and care they show for pupils, they consistently bear witness to the school's Catholic life and mission.
  - Staff provide the highest levels of pastoral care for pupils, and there is an explicit and concrete commitment to the most vulnerable.
  - The school environment effectively witnesses to its identity, mission, and charism through explicit and effective signs of the school's Catholic character. The care and attention given to the quality of the space reflects the dignity of each person and contributes positively to their formation.
  - The chaplaincy provision is a central and celebrated aspect of the life and mission of the school. It witnesses to the school's commitment to the flourishing of every member of the school community, to the education of the whole person and to helping each discern their own unique vocation. As a consequence, the school has a dynamic and well-planned chaplaincy programme that provides extensive, creative and high-quality opportunities for the spiritual and moral development of pupils and staff.
  - The provision for R(S)HE is carefully planned to ensure that as well as meeting all statutory requirements, it also fully meets diocesan requirements, is firmly rooted in the teaching of the Church and celebrates a holistic vision of the human person. As a consequence, pupils are able to confidently articulate what they have learned in these lessons.

- 2
- The mission statement is a clear expression of the educational mission of the Church and of the school's particular charism. It is regularly revisited and known and lived throughout the school. It has a visible impact on the life of the school. The Word of God informs and shapes the school's life and mission.
  - Staff are committed to the implementation of the mission statement across the curriculum and the whole of school life. They actively participate in those activities which reflect the life and mission of the school and the service it offers to the community.
  - As Christ is at the heart of the school, there is a sense of community, evident in the quality of relationships and the culture of welcome. The school is a supportive and joyful community, valuing all and acknowledging Christ's presence in the other. Everyone is welcomed in a spirit of hospitality, especially those who are most vulnerable.
  - This culture of welcome includes valuing and supporting those from various cultures and belief traditions, enabling them to live and pray in fidelity to their own commitments.
  - Staff are positive role models for pupils. Through their relationships with each other and the love and care they show for pupils, they bear witness to the school's Catholic life and mission.
  - Staff provide supportive pastoral care for pupils, and there is a commitment to the most vulnerable.
  - The school environment reflects its mission and identity through explicit signs of the school's Catholic character. The quality of the space reflects the dignity of each person.
  - The chaplaincy provision is strong in its support to the life and mission of the school. It is evidence of the school's commitment to the education of the whole person and to helping each to discover their own vocation. As a consequence, the school provides a range of well-planned and effective opportunities for the spiritual and moral development of pupils and staff.
  - The provision for R(S)HE meets both statutory and diocesan requirements, is faithful to the teaching of the Church and presents a holistic vision of the human person. As a consequence, pupils are able to articulate what they have learned in these lessons.

- 3**
- The mission statement expresses the educational mission of the Church or the school's particular charism, but this is not well thought through or its expression lacks depth. It is known throughout the school but the extent to which the Word of God informs and shapes the school's life and mission is underdeveloped or inconsistent.
  - Whilst staff understand some of the demands of the school's mission statement there are inconsistencies in its implementation across the curriculum. They infrequently participate in those activities which reflect the Catholic life and mission of the school.
  - There is some sense of being a Catholic community, evident in relationships and an emerging culture of welcome, which seeks to value the other. The school is working towards a deeper understanding of hospitality.
  - This underdeveloped culture of welcome means that support for those of various cultures and belief traditions is inconsistent and their needs are sometimes overlooked.
  - Staff are inconsistent in providing a positive role model for pupils. Their relationships with each other and the care they show for pupils, do not always witness to the school's Catholic life and mission.
  - Staff do not always provide good pastoral care for 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.
  - The chaplaincy provision is peripheral to the life and mission of the school: a sign of the school's inconsistent commitment to the education of the whole person. Opportunities for the spiritual and moral development of pupils and staff are limited either in their regularity or quality.
  - The provision for R(S)HE is inconsistent in how well it reflects statutory and diocesan requirements or the teaching of the Church. Pupils struggle to articulate what they have learned in these lessons.
- 
- 4**
- The mission statement fails to express the educational mission of the Church or has no impact on the life of the school. The school's mission is not informed by the Word of God.
  - Staff do not understand the demands of the school's mission statement and it has little impact on their work. They rarely, if ever, participate in those activities which reflect the Catholic life and mission of the school.
  - There is little or no sense of being a Catholic community or of a culture of welcome. The concept of hospitality is not understood or considered important.
  - There is a lack of awareness of the presence of those from various cultures and belief traditions and a failure to accommodate their needs.
  - Staff are poor role models for pupils and their relationships with each other and pupils are sometimes contrary to the school's Catholic life and mission.
  - There is lack of effective pastoral care. As a result, the needs of pupils are overlooked or are not addressed.
  - The school environment lacks any outward signs of its Catholic character, or these are few and far between.
  - There is little, if any chaplaincy provision, showing that the school neglects the education of the whole person. It provides few, if any, opportunities for the spiritual and moral development of pupils and staff.
  - The provision for R(S)HE is incompatible with the statutory or diocesan requirements, or the teaching of the Church.

## Leadership

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

95. In arriving at a judgement on how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how well-formed and committed leaders and governors are to carry out their role as guardians of the Catholic life and mission of the school, the effectiveness of their witness, their commitment to the spiritual, moral, and professional development of all in the school community and the effectiveness of their self-evaluation of this area.

## Criteria

96. Inspectors will take into account:

- The commitment of leaders and governors to the Catholic life and mission of the school.
- The extent of their engagement with the diocese.
- The extent to which the school puts itself at the service of the local Church.
- The extent to which school leaders and governors acknowledge parents as the first educators of their children and support them in that vocation.
- The commitment of leaders and governors to Catholic Social Teaching.
- The extent to which leaders and governors demonstrate respect for the rights and dignity of employees.
- The extent to which the whole school curriculum reflects a Catholic worldview.
- The commitment of governors to the Catholic life and mission of the school and their effectiveness as guardians of the Catholic life and mission of the school.
- The quality and effectiveness of the self-evaluation processes of the school.
- The extent to which pupil voice is included in self-evaluation processes.
- The frequency and quality of professional development opportunities devoted to the Catholic life and mission of the school.
- The effectiveness of induction of new staff into the Catholic life and mission of the school.

## Evidence Sources

97. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how well leaders and governors promote, monitor and evaluate the provision for the Catholic life and mission of the school:

- conversations and interviews with staff and school leaders.
- records of leader and governor participation in local or national formation programmes that focus on their spiritual and professional formation as guardians of the Catholic life and mission of the school.
- conversations and interviews with parents/carers, local clergy and diocesan officers.

- school self-evaluation documents and assessments of the impact of planned improvements to the provision for the Catholic life and mission of the school.
- records of the ways in which leaders have engaged with all stakeholders in their evaluation of the Catholic life and mission of the school.
- records of self-evaluation processes that show how the views of pupils are taken into account (e.g. records of pupil questionnaires).
- evidence of partnership working with the diocese to support the wider family of Catholic schools in the diocese.
- evidence of the commitment of leaders to those enrichment activities that further the Catholic life and mission of the school, such as promoting and resourcing schemes that reward pupils for putting faith into action (for example, the GIFT programme, Live Simply and the Faith in Action, John Paul II and Oscar Romero awards).
- the school timetable and curriculum and records of cross-curricular working.
- evidence that the school has made provision for vulnerable pupils, including those who have not been able to flourish in other settings.
- the record of school professional development opportunities both historical and planned.
- meeting agenda and minutes.

98. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

Grade Descriptors how well leaders and governors promote, monitor, and evaluate the provision for the Catholic life and mission of the school

- 1**
- Leaders and governors are able to clearly articulate the Church's mission in education and are fastidious in exercising their duty as guardians of the Catholic life and mission of the school. They ensure that Christ is always at the heart of the school. They are energised, joyful and determined in the pursuit of this mission and are a source of inspiration for the whole community. The development of the Catholic life and mission of the school is embraced by leaders and governors as a core leadership responsibility. As a consequence, all policies and procedures clearly reflect the priority given to the Catholic identity, charism and mission of the school.
  - Leaders and governors embrace and actively promote the bishop's vision for the diocese. They are enthusiastic in their response to diocesan policies and initiatives. As a result, the school has a dynamic partnership with the diocesan bishop, actively participating in the services offered by the diocese while also putting itself at the service of the diocese in a variety of ways.
  - Leaders and governors embrace and actively promote the principle that Catholic schools are at the service of the local Church. They work hard to ensure a flourishing partnership between the school and its local parish or parishes is central to the Catholic life and mission of the school.
  - The leaders and governors of the school truly embrace the principle that parents are the first educators of their children and fully support and empower them in meeting the demands of this vocation. The school has highly successful strategies for engaging with parents/carers to the very obvious benefit of pupils. As a result, parents/carers have a thorough understanding of the school's mission and are highly supportive of it, including those who might otherwise find working with the school difficult.
  - Leaders and governors are inspirational witnesses to the Gospel and to Catholic Social Teaching in their direction of the school at every level. They embody the Church's preferential option for the poor by ensuring that resources are consciously and effectively targeted at those in greatest need, both materially and educationally. In every one of their decisions, they demonstrate an exemplary commitment to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors are inspirational exemplars in their respect for the dignity of workers and ensure that every decision they make reflects this. Policies and structures are in place, which clearly provide the highest levels of pastoral care for staff, and there is an explicit and concrete commitment to both the physical and mental wellbeing of staff.
  - The whole of the taught curriculum, with religious education at its core, is a coherent and compelling expression of the Catholic understanding of reality. Leaders of different subject areas work together to plan opportunities to make connections between discrete subject areas that support this understanding. Opportunities have been taken, across the full breadth of the curriculum, to make choices that reflect the richness of Catholic contributions to culture.



- Governors are highly ambitious for the Catholic life and mission of the school and lead by example in their consistent emphasising of it as a school improvement priority. They are actively involved in its evaluation and have clear systems in place for receiving the views of parents/carers, staff, and pupils. As a result, they offer challenge as well as support where necessary. Governors make a highly significant contribution to the Catholic life and mission of the school. They are passionate, have high levels of expertise and are extremely well-organised and thorough in their work.
- The school's self-evaluation is a coherent reflection of rigorous monitoring, searching analysis and honest self-challenge, and is clearly and explicitly focused on the Catholic life and mission of the school. This leads to well-targeted and planned improvements, often creatively conceived with key partners, to further enhance the life and mission of the school.
- Pupils contribute in a planned and systematic way to the school's evaluation of its Catholic life and mission and take a lead in planning improvements to it.
- Professional development, focusing on the Catholic life and mission of the school, occurs frequently and is engaging, well planned and effective. As a result, staff have a profound understanding of the school's mission. They share its purpose and are actively involved in shaping and supporting it.
- Leaders are deeply committed to supporting staff new to the school. As a consequence, they have developed effective and focused induction programmes to inspire all staff to participate actively in, and contribute to, the Catholic life and mission of the school.

- 2
- Leaders and governors are able to articulate the Church's mission in education and are thorough in exercising their duty as guardians of the Catholic life and mission of the school. They ensure that Christ is at the heart of the school. They are determined in the pursuit of this mission and are well regarded as models of Catholic leadership. The development of the Catholic life and mission of the school is viewed by leaders and governors as a core leadership responsibility. As a consequence, policies and procedures demonstrate the Catholic identity, charisma and mission of the school.
  - Leaders and governors promote the bishop's vision for the diocese. They respond well to diocesan policies and initiatives. As a result, the school works in partnership with the diocesan bishop and actively participates in the services offered by the diocese.
  - Leaders and governors recognise the principle that Catholic schools are at the service of the local Church. They seek to work well with the local parish or parishes as part of their commitment to the Catholic life and mission of the school.
  - The leaders and governors of the school recognise the principle that parents are the first educators of their children and support them in meeting the demands of this vocation. The school has effective strategies for engaging with parents/carers to the benefit of pupils. As a result, parents/carers understand the school's mission and are supportive of it.
  - Leaders and governors witness to the Gospel and to Catholic Social Teaching in their direction of the school at every level. They put into practice the Church's preferential option for the poor by ensuring that resources are used effectively to support those in greatest need, both materially and educationally. In their decisions they demonstrate commitment to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors demonstrate respect for the dignity of workers and ensure that the decisions they make respect this. Policies and structures are in place, which provide supportive pastoral care for staff, and there is commitment to both physical and mental wellbeing of staff.
  - The whole of the taught curriculum, with religious education at its core, is an expression of the Catholic understanding of reality. Leaders of different subject areas work together to plan opportunities to make connections between discrete subject areas that support this understanding.
  - Governors are ambitious for the Catholic life and mission of the school and emphasise it as a school improvement priority. They are actively involved in its evaluation and have clear systems in place for receiving the views of parents/carers, staff, and pupils. As a result, they are ready to challenge as well as support where necessary. Governors contribute to the Catholic life and mission of the school. They are committed, are well-organised and conscientious in their work.
  - The school's self-evaluation involves accurate monitoring, analysis and self-challenge and is clearly focused on the Catholic life and mission of the school. This leads to planned and effective improvements to further enhance the life and mission of the school.
  - Pupils participate in the school's evaluation of its Catholic life and mission and are part of planning improvements to it.
  - Professional development, focusing on the Catholic life and mission of the school, is well planned and effective. As a result, staff have a comprehensive understanding of the school's mission. Staff are involved in shaping and supporting it.

- Leaders are committed to supporting staff new to the school. As a consequence, they have effective induction programmes which enable all staff to participate in, and contribute to, the Catholic life and mission of the school.

- 3**
- Leaders and governors struggle to articulate the Church's mission in education and are limited in their ability to exercise their duty as guardians of the Catholic life and mission of the school. The development of the Catholic life and mission of the school is not viewed as a priority by leaders and governors. It is not clear that the schools' policies and procedures sufficiently reflect the Catholic identity, charism, and mission of the school.
  - Leaders and governors have not fully embraced the bishop's vision for the diocese and are inconsistent in its implementation. They make a limited response to diocesan policies and initiatives.
  - Leaders and governors have limited recognition of the principle that Catholic schools are at the service of the local Church. They are inconsistent in their efforts to work with the local parish or parishes in upholding the Catholic life and mission of the school.
  - The leaders and governors of the school have a poor recognition of the principle that parents are the first educators of their children and offered limited support in helping them meet the demands of this vocation. The school has few strategies for engaging with parents/carers. As a result, they do not fully understand the school's mission.
  - The witness of leaders and governors to the Gospel and to Catholic Social Teaching is inconsistent. Insufficient thought is given to how resources are to support those in greatest need. In their decisions they do not always demonstrate commitment to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors show some regard for the dignity of workers but not all decisions they make demonstrate this. Policies and structures are in place, but these do not always translate to good pastoral care for staff.
  - The school taught curriculum partially expresses the Catholic understanding of reality.
  - Whilst governors make efforts to maintain the Catholic life and mission of the school these efforts are not concerted or maintained. They make some contribution to the Catholic life and mission of the school. However, they are only superficially involved in its self-evaluation and are more comfortable in a supportive role than they are with offering challenge.
  - The school's self-evaluation is acknowledged as a leadership responsibility, but it lacks accuracy and is insufficiently focused on the Catholic life and mission of the school. As a result, any attempted improvements have limited impact.
  - Pupils' involvement in the school's evaluation of its Catholic life and mission is infrequent and/or their contributions lack impact.
  - Professional development, focusing on the Catholic life and mission of the school, rarely occurs or is limited in its effectiveness. As a result, staff have limited understanding of the school's mission.
  - Leaders seek to support staff new to the school but there is no planned induction.

- 4**
- Leaders and governors show minimal understanding of and support for the Church's mission in education and they neglect their duty as guardians of the Catholic life and mission of the school. At least some school policies and procedures are incompatible with the Catholic identity, charism, and mission of the school.
  - Leaders and governors have not embraced the bishop's vision for the diocese. Links between leaders and the diocesan bishop are tenuous, and there is little evidence to demonstrate the school is part of the diocesan community of schools.
  - Leaders and governors have little, if any, recognition of the principle that Catholic schools are at the service of the local Church. Few, if any, attempts have been made to work with the local parish or parishes.
  - The leaders do not recognise the principle that parents are the first educators of their children and offer little, if any, support in helping them meet the demands of this vocation. The school does not engage with parents/carers.
  - Leaders and governors do not consider how resources can be used to support those in greatest need. In their decisions little, if any, consideration is given to care for our common home, to the pursuit of the common good and to service of those in greatest need.
  - Leaders and governors show little, if any, regard for the dignity of workers. Pastoral care of staff is neglected and, the needs of staff are overlooked.
  - The school taught curriculum does not reflect the Catholic understanding of reality.
  - Governors show little interest in the Catholic life and mission of the school.
  - The school's self-evaluation makes little, or no reference to its Catholic life and mission and does not inform planning for improvement.
  - Pupils do not participate in the school's evaluation of its Catholic life and mission.
  - Professional development, focusing on the Catholic life and mission of the school, rarely, if ever occurs.
  - Leaders provide little, or no support for staff new to the school.

## Religious education

The quality of curriculum religious education

99. The quality of curriculum religious education is a key judgement grade that Catholic School Inspectors will arrive at using the following summary descriptor:

*Table 5: Religious education key judgement descriptors*

<b>1</b>	Each of the following must be at least good, and at least two of the following must be outstanding/excellent: <ul style="list-style-type: none"><li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education.</li><li>• Provision: the quality of teaching, learning and assessment in religious education.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li></ul>
<b>2</b>	Each of the following must be no less than 'requires/in need of improvement' and at least two of the following must be at least good: <ul style="list-style-type: none"><li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education.</li><li>• Provision: the quality of teaching, learning and assessment in religious education.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li></ul>
<b>3</b>	Religious education will require improvement if any two or more of the following requires improvement: <ul style="list-style-type: none"><li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education.</li><li>• Provision: the quality of teaching, learning and assessment in religious education.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li></ul>
<b>4</b>	Religious education will be inadequate/unsatisfactory if any one or more of the following is inadequate/unsatisfactory: <ul style="list-style-type: none"><li>• Pupil outcomes: how well pupils achieve and enjoy their learning in religious education.</li><li>• Provision: the quality of teaching, learning and assessment in religious education.</li><li>• Leadership: how well leaders and governors promote, monitor, and evaluate the provision for religious education.</li></ul>

## Pupil outcomes

How well pupils achieve and enjoy their learning in religious education

100. In arriving at a judgement on how well pupils achieve and enjoy their learning in religious education inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors will evaluate the extent to which pupils are engaged in their learning, how well all pupils, including those with specific needs, make progress in their learning and the impact of this on pupil outcomes.

### Criteria

101. Inspectors will take into account:

- how well pupils develop the knowledge, understanding and skills as measured against the learning required by *The Religious Education Directory*.
- the extent to which all pupils, including disadvantaged pupils and pupils with SEND, make progress when measured against the planned curriculum by knowing more, remembering more and doing more, including any variations between age phases and year groups.
- the extent to which pupils are developing as 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 are developing as curious investigators and competent communicators who are able to use increasingly complex and subject-specific vocabulary as they develop to frame questions and speak about what they have learned in religious education.
- the extent to which pupils are developing as independent learners who are able to integrate what they have learned into their lives and express it in original and creative ways.
- The quality and variety of pupils' work.
- the extent to which pupils are engaged in lessons and how committed they are to improving their own knowledge, understanding and skills.
- how well pupils enjoy their learning as shown by their interest, enthusiasm, and behaviour.
- how skilled pupils are in assessing their own learning and taking the next steps in learning.
- how good pupil attainment in religious education is when compared against relevant diocesan or national benchmarks.

### Evidence Sources

102. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of pupil outcomes in religious education:

- observation of religious education lessons.
- scrutiny of pupils' work in religious education.

- conversations and interviews with pupils.
- conversations and interviews with staff and school leaders, including governors.
- displays of pupils' work and portfolios of past exemplars.
- the views of pupils and parents/carers on the effectiveness of religious education.
- formal data measures (where relevant) that compare the progress of individual pupils against expectations.
- teacher assessment of pupils' attainment measured in line with the Bishops' Conference requirements.
- the school's own assessment monitoring records.
- the school's track record in assessing standards of attainment, including the accuracy and the quality of teacher assessment.
- any public examination results in religious education for the last three years.

103. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.



## Grade Descriptors for how well pupils achieve and enjoy their learning in religious education

- 1
  - Pupils are developing excellent knowledge, understanding and skills that exemplify the learning required by the *Religious Education Directory*.
  - Pupils make consistently good progress by knowing more, remembering more, and doing more when measured against the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, achieve the best possible outcomes in all years and age-phases.
  - 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 particularly aware of the demands of religious commitment in everyday life.
  - Pupils can speak fluently and confidently about what they have learned in religious education, using key concepts and subject-specific vocabulary. As a consequence, they ask incisive questions of adults and peers, which indicate an innate curiosity and a desire to deepen learning.
  - Pupils show notable independence in their learning; they can think for themselves, synthesising what they have learned in original and creative ways. As a consequence, they concentrate exceptionally well, love the challenge of learning and are curious, interested learners.
  - Pupils produce work of a consistently high quality, demonstrating excellent presentation, individuality and creativity. This motivates high performance from others through the modelling and displaying of excellent work.
  - Pupils are actively engaged in lessons; they are reflective and are highly committed to improving their knowledge, understanding and skills, in order to develop further as competent learners.
  - Pupils enjoy their learning and approach lessons with great interest, passion, and enthusiasm. As a consequence, behaviour in lessons is outstanding because almost all pupils enjoy religious education, and they remain fully engaged even in extended periods without direction from an adult.
  - Pupils 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.
  - Pupils achieve above average attainment when compared with other core curriculum subjects or using national data where available. This has been sustained for the last three years for almost all pupils.

2

- Pupils are developing secure knowledge, understanding and skills that reflect the learning required by the *Religious Education Directory*.
- Pupils make good progress in knowing more, remembering more, and doing more when measured against the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, achieve well in all age phases and most years.
- 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.
- Pupils can speak with confidence about what they have learned in religious education, showing an awareness of key concepts, and using some subject-specific vocabulary. As a consequence, they are able to ask good questions of adults and peers, which enhance learning.
- Pupils are able to work independently and take the initiative in their learning when given the opportunity to do so. As a consequence, they concentrate well, and respond to the challenge of learning.
- Pupils produce good work that is presented well and shows signs of emerging individuality and creativity. Through the modelling and displaying of this work other pupils are encouraged to strive to improve.
- Pupils engage in lessons and show a willingness to improve their knowledge, understanding and skills, in order to further develop as competent learners.
- Pupils enjoy their learning and approach their lessons with interest and enthusiasm. As a consequence, behaviour in lessons is good because most pupils enjoy religious education and are usually engaged.
- Pupils 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.
- Pupils achieve at least average attainment when compared with other core curriculum subjects or using national data where available. This has been sustained for the last three years, or if it has not there is an improving trend.

- 3**
- For a significant minority of pupils, the knowledge, understanding, and skills required by the *Religious Education Directory* are insufficiently developed.
  - Pupils make limited progress in knowing more, remembering more, and doing more and/or this does not always match the planned curriculum for each year. As a result, pupils, including disadvantaged pupils and pupils with SEND, do not achieve as well as they should in at least one age-phase.
  - Pupils, relative to their age and capacity make some use of their knowledge, understanding and skills, to reflect spiritually and think ethically and theologically in a limited way about the demands of religious commitment in everyday life.
  - Pupils are able speak about what they have learned in religious education, although with limited confidence and limited use of subject-specific vocabulary. As a consequence, they ask questions of adults and peers, which sometimes enhance learning.
  - Pupils demonstrate a limited ability to work independently and take the initiative in their learning. They struggle to concentrate and respond in a limited way to the challenge of learning.
  - Pupils produce work that is inconsistent in its quality, showing limited evidence of individuality and creativity.
  - Pupils participate in their lessons but with limited motivation to improve their knowledge, understanding and skills as learners.
  - Pupils show limited interest and little enjoyment of learning in religious education. As a consequence, behaviour in lessons is varied and disruptions in lessons sometimes take place.
  - Pupils have a limited understanding of how well they are doing and of what they need to do to improve.
  - Pupils do not always achieve average attainment when compared with other core curriculum subjects or national data where available.
- 
- 4**
- The knowledge, understanding and skills of pupils are limited or poorly reflect the learning required by the *Religious Education Directory*.
  - Pupil do not make sufficient progress when measured against the planned curriculum for each year, and as a result pupils, including those disadvantaged pupils and pupils with SEND, significantly underachieve.
  - Pupils make little, if any use of their knowledge, understanding and skills, to reflect spiritually and think ethically and theologically. They are largely unaware of the demands of religious commitment in everyday life.
  - Pupils are hesitant and unsure in their articulation of what they have learned in religious education. They rarely ask questions, or their questions are not relevant to their learning.
  - Pupils rarely, if ever, work independently. They frequently lack concentration.
  - Pupils produce work that is poorly presented, showing little if any, individuality or creativity; it is deficient both in terms of quality and quantity.
  - Pupils are not engaged in lessons and have little interest in the subject.
  - Pupils show little or no enjoyment of their learning in religious education. As a consequence, their behaviour in lessons is disruptive and not conducive to learning.
  - Pupils have no involvement in assessing how well they are learning.
  - Most pupils achieve below average attainment when compared with other core curriculum subjects or national data where available.

## Provision

The quality of teaching, learning and assessment in religious education

104. In arriving at a judgement on teaching, learning and assessment in religious education inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how committed teachers are to religious education as the core of the core curriculum, how well-formed they are to teach religious education, the quality of the teaching and learning in the classroom and its impact on pupil development.

## Criteria

105. Inspectors will take into account:

- the depth of teacher subject knowledge and teaching expertise and how well teachers ensure this depth is constantly sustained and nurtured.
- the extent to which teachers' expertise and commitment to religious education inspires pupils and builds their knowledge, understanding and skills.
- the extent to which lesson planning is linked to a current assessment of pupils' prior learning and is responsive and adapted so that it consolidates, builds and extends learning for all pupils.
- how effectively questioning is used in lessons to identify prior learning, to deepen understanding and to assess new learning and how well teachers respond to the gaps in knowledge, understanding and skills revealed by incisive questioning.
- how effectively feedback ensures that pupils know how well they are doing and what they need to do to improve, including how well teachers use appropriate praise for effort to motivate pupils in their learning.
- how well teachers understand the contributions religious education makes to moral and spiritual development and the amount and quality of time set aside to allow for personal and spiritual reflection in the classroom.
- how good teachers are at creating, selecting, adapting, and utilising resources to produce high quality learning experiences for all pupils, including how well they make use of the support provided by other adults.

## Evidence Sources

106. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of provision for religious education:

- observation of religious education lessons.
- scrutiny of pupils' work in religious education.
- conversations and interviews with pupils.
- conversations and interviews with staff and school leaders.
- displays of pupils' work and portfolios of past exemplars.

- records of teacher planning, including an indication of how teachers use assessment to inform future learning.
- the views of pupils and parents/carers on the effectiveness of religious education.

107. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the quality of teaching, learning and assessment in religious education

- |          |  |
|----------|--|
| <b>1</b> | <ul style="list-style-type: none"><li>• Teachers have a high level of confidence based on authentic subject knowledge and teaching expertise, appropriate to the phase in which they are teaching.</li><li>• Teachers demonstrate a deep commitment and high expectations for religious education, and they communicate this highly effectively to their pupils.</li><li>• Planning is linked to pupils' current assessment and their knowledge of the individual, such that lessons consolidate and extend pupils' knowledge and understanding, so that they learn extremely well.</li><li>• Teachers use questioning skillfully during lessons to identify precisely where pupils are in their understanding. As a result, they adapt explanations and tasks, thus increasing engagement and maximising learning for all pupils.</li><li>• Celebration of effort is clearly evident, leading to high levels of motivation from pupils. Teachers provide pupils with relevant and specific feedback which ensures that all pupils clearly understand what they need to do to make progress in their learning.</li><li>• Teachers have a profound understanding of the impact religious education has on the moral and spiritual development of pupils and their ability to meaningfully make sense of their experience of the world. Therefore, teachers give pupils space and time for purposeful reflection in lessons.</li><li>• Teachers plan carefully to ensure that pupils are given extensive opportunities to present their learning using a wide variety of forms of expression to meet the differing needs of all pupils. High quality resources, including other adults, are used very effectively to optimise learning for all pupils.</li></ul> |
| <b>2</b> | <ul style="list-style-type: none"><li>• Teachers are confident in their subject knowledge and have a good understanding of how pupils learn, appropriate to the phase in which they are teaching.</li><li>• Teachers are committed to value of religious education, and they communicate this effectively to their pupils.</li><li>• Planning is linked to pupils' current assessment so that pupils learn well.</li><li>• Teachers use questioning during lessons to identify where pupils are in their understanding. As a result, they adapt explanations and tasks, thus improving learning for most pupils.</li><li>• Pupil effort is often celebrated leading to good levels of motivation from pupils. Teachers provide pupils with feedback which ensures that most pupils understand what they need to do to make progress in their learning.</li><li>• Teachers recognise the impact religious education has on the moral and spiritual development of pupils. Therefore, teachers give pupils space and time for reflection in lessons.</li><li>• Teachers provide pupils with opportunities to present their learning using a variety of forms of expression to meet the differing needs of pupils. Good quality resources, including other adults are used effectively to optimise learning for most pupils.</li></ul>  |

- 3
- Teachers have insufficient subject knowledge or a limited understanding of how pupils learn. They are insufficiently prepared to lead the learning in religious education.
  - Teachers are passive in their commitment to religious education and this is communicated to their pupils.
  - Planning is not always linked to pupils' current assessment such that learning is limited.
  - Teachers' skill in questioning is limited and/or their adaptation of explanations and tasks and explanations is minimal.
  - Celebration of pupil effort is inconsistent. Teachers provide pupils with feedback, but this makes little difference to pupils' understanding of how to make progress in their learning.
  - Teachers have a limited understanding of the importance of religious education as a component of moral and spiritual development. As a consequence, they do not value, or make little time for reflection in lessons.
  - Teachers provide limited opportunities for pupils to use a variety of forms of expression and do not fully meet the differing learning needs of pupils. The quality of resources is limited and the use of resources, including other adults, is not as good as it should be.
- 
- 4
- Teachers have little, if any, appropriate subject knowledge, or no real understanding of how pupils learn. They are not equipped to lead the learning in religious education.
  - Teachers lack commitment to religious education.
  - Planning is not linked to pupils' current assessment.
  - Teachers rarely ask questions and/or do not adapt explanations or tasks as a consequence of questioning.
  - There is no culture of celebration of effort. Feedback rarely, if ever, happens and when given makes no difference to pupils' understanding of how to make progress in their learning.
  - Teachers do not appear to recognise the value of moral and spiritual development as an integral part of learning in religious education.
  - Teachers provide few, if any, opportunities for pupils to use a variety of forms of expression and the differing learning needs of pupils are overlooked. The quality of resources is poor and resources, including other adults, are not well deployed.

## Leadership

How well leaders and governors promote, monitor and evaluate the provision for religious education

108. In arriving at a judgement on how well leaders and governors promote, monitor and evaluate the provision for religious education inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how well leaders have planned and overseen the curriculum for religious education, how well they have ensured its place at the core of the core curriculum and the effectiveness of their self-evaluation in bringing about identified improvements.

## Criteria

109. Inspectors will take into account:

- how faithful the planned curriculum is to the learning required by *The Religious Education Directory*, and the extent to which resources enhance this learning.
- whether religious education has parity with other core curriculum subjects in terms of resourcing, timetabling, staffing, accommodation and exam entries.
- the frequency and quality of professional development in subject and pedagogical expertise provided for teachers of religious education.
- how effective the subject leader is in securing high quality teaching and learning in all religious education lessons.
- how well the sequencing of learning in the planned curriculum secures progress, and how coherent it is within and between different age phases.
- the extent to which the planned curriculum ensures that all pupils are able to make progress in their learning.
- the extent to which the subject leader ensures that the learning in the classroom is enhanced by the enrichment opportunities provided for pupils.
- the quality of the self-evaluation undertaken by leaders and governors and its impact on improvements to teaching and learning in religious education.

## Evidence Sources

110. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of leadership of religious education:

- curriculum documents and evidence of compliance with *The Religious Education Directory*.
- Timetables.
- conversations and interviews with staff and school leaders, including governors.
- conversations and interviews with pupils.
- observation of religious education lessons.
- scrutiny of pupils' work in religious education.
- records of lesson observations and subject monitoring.



- records of past and planned professional development opportunities for teachers of religious education and evidence of its impact on practice.
  - records of past and planned enrichment activities and evidence of the impact of these on pupil engagement.
  - the views of teachers on the effectiveness of religious education.
  - the views of pupils and parents/carers on the effectiveness of religious education.
  - systems for tracking, monitoring and analysis, and evaluation of their impact on pupils and groups of pupils.
  - evidence of rigorous self-evaluation processes, including records of leadership meetings where planning improvements in religious education were a priority.
111. This is not an exhaustive list and inspectors may well need to triangulate these sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

Grade Descriptors for how well leaders and governors promote, monitor, and evaluate the provision for religious education

- 1**
- Leaders and governors ensure that the school curriculum for religious education is a faithful expression of the *Religious Education Directory*. Religious education programmes and/or other resources are used imaginatively and creatively to enhance the delivery of the *Directory*.
  - Leaders and governors ensure that religious education has at least full parity with other core curriculum subjects, which will include professional development, resourcing, timetabling, staffing, and accommodation. They ensure a parity of demand with other core subjects in relation to whole-school policies, such as homework, marking and reporting to parents/carers.
  - Leaders and governors are committed to securing regular, high quality professional development in religious education for all practitioners in relation to both subject knowledge and pedagogical development.
  - The subject 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. The quality of subject leadership is recognised beyond the school and the subject leader willingly shares this expertise to the benefit of other diocesan schools.
  - Leaders carefully plan an appropriately sequential curriculum which ensures that subject content is introduced systematically in an increasingly demanding way, as learners progress through the planned curriculum.
  - Leaders 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.
  - Excellent links are forged with other appropriate agencies and the wider community to provide a wide range of enrichment activities to promote pupils' learning and engagement with religious education.
  - Leaders' and governors' self-evaluation of religious education demonstrates forensic monitoring, searching analysis and self-challenge. This results in strategic action and well-targeted planning which leads to outstanding outcomes.

- 2**
- Leaders and governors ensure that the school curriculum for religious education is a faithful expression of the *Religious Education Directory*. The religious education programmes and/or resources used are selected for their ability to deliver the curriculum aims set out in the *Directory*.
  - Leaders and governors ensure that religious education is comparable to other core curriculum subjects, in terms of professional development, resourcing, timetabling, staffing and accommodation. They ensure whole-school policies, such as those on homework, marking and reporting to parents/carers are equitably applied to all core subjects.
  - Leaders and governors ensure that professional development opportunities are available for practitioners in relation to both subject knowledge and pedagogical development.
  - The subject 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 plan the curriculum to provide sufficient opportunities for learners to progress sequentially through the subject content.
  - Leaders 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.
  - Leaders ensure that pupils are provided with engaging enrichment activities that enhance pupil learning in religious education.
  - Leaders' and governors' self-evaluation of religious education is informed by thorough monitoring, analysis, and self-challenge. This results in strategic action taken by the school which lead to good outcomes.
- 3**
- The curriculum for religious education shows signs of the learning required by the *Religious Education Directory* but this does not appear to be the result of careful planning or depth of understanding. Fidelity to the *Directory* does not appear to have been a consideration in the choice of religious education programmes and/or resources used in the school.
  - Leaders and governors are not ensuring religious education is comparable with other core curriculum subjects, in terms of professional development, resourcing, timetabling, staffing or accommodation. Whole-school policies, such as those on homework, marking and reporting to parents/carers are inconsistently applied.
  - Leaders and governors have not given sufficient priority to professional development in religious education such that opportunities are infrequent or are not available to all.
  - The subject leader for religious education does not effectively plan improvements to teaching and learning in religious education.
  - The curriculum has features that indicate it may secure progression, but this does not appear to have been the consequence of thoughtful planning.
  - Leaders 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.
  - There are only limited opportunities for pupils to engage in enrichment activities, or those that are provided appear to contribute modestly to pupil learning and engagement.
  - Leaders' and governors' self-evaluation of religious education is insufficiently informed by monitoring and analysis and is shallow in its self-challenge.

- 4**
- The curriculum for religious education does not reflect the aims and purposes laid out in the *Religious Education Directory*.
  - Leaders and governors are failing to ensure that religious education is treated comparably to other core curriculum subjects, such that there are significant disparities between religious education and other core curriculum subjects. There are significant disparities in the way whole-school policies, such as those on homework, marking and reporting to parents/carers are applied.
  - Leaders and governors have neglected the professional development of the subject leader and teachers of religious education.
  - The subject leader for religious education lacks a vision for the subject and does not plan improvements to teaching and learning in religious education.
  - The curriculum does not reflect a coherent understanding of what progression looks like in religious education.
  - Leaders 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.
  - There are few, if any, opportunities for pupils to engage in enrichment activities relating to their learning in religious education.
  - Leaders' and governors' self-evaluation of religious education is either ineffective or absent.

## Collective worship

The quality and range of liturgy and prayer provided by the school

112. The quality and range of liturgy and prayer provided by the school is a key judgement grade that inspectors will arrive at using the following summary descriptor:

*Table 6: Collective worship key judgement grade descriptors*

1	Each of the following must be at least good, and at least two of the following must be outstanding/excellent: <ul style="list-style-type: none"><li>• How well pupils participate in and respond to the school's collective worship.</li><li>• The quality of collective worship provided by the school.</li><li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li></ul>
2	Each of the following must be no less than 'requires/in need of improvement' and at least two of the following must be at least good: <ul style="list-style-type: none"><li>• How well pupils participate in and respond to the school's collective worship.</li><li>• The quality of collective worship provided by the school.</li><li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li></ul>
3	Collective worship will require improvement if any two or more of the following requires improvement: <ul style="list-style-type: none"><li>• How well pupils participate in and respond to the school's collective worship.</li><li>• The quality of collective worship provided by the school.</li><li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li></ul>
4	Collective worship will be inadequate/unsatisfactory if any one or more of the following is inadequate/unsatisfactory: <ul style="list-style-type: none"><li>• How well pupils participate in and respond to the school's collective worship.</li><li>• The quality of collective worship provided by the school.</li><li>• How well leaders and governors promote, monitor, and evaluate the provision for collective worship.</li></ul>

## Pupil outcomes

How well pupils participate in and respond to the school's collective worship

113. In arriving at a judgement on how well pupils participate in and respond to the school's collective worship inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating the extent to which pupils are engaged by and participate in the collective worship provided by the school, how well-formed they are to prepare, participate and minister in prayer and liturgy, and the impact of the prayer and liturgical life of the school on the spiritual and moral development of pupils.

### Criteria

114. Inspectors will take into account:

- the extent to which pupils are engaged by and participate in prayer and liturgy.
- the extent to which pupils are able to articulate an understanding of different ways of praying and the cycle of the liturgical year.
- the ability of pupils to work with others to prepare prayer and liturgy and how well formed they are to undertake liturgical ministries.
- the capacity of pupils to recognise and articulate the connections between prayer and liturgy and the curriculum and life of the school.
- the ability of pupils to reflect on their experience of prayer and liturgy and the extent to which this reflection inspires them to action.

### Evidence Sources

115. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how well pupils participate in and respond to the school's collective worship:

- observations of whole-school prayer and liturgy.
- observations of class-based prayer and liturgy.
- observation of religious education lessons.
- conversations and interviews with pupils.
- records of pupil planning of prayer and liturgy.
- the views of pupils and parents/carers on the effectiveness of prayer and liturgy.

116. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for how well pupils participate in and respond to the school's collective worship

- |          |   |
|----------|---|
| <b>1</b> | <ul style="list-style-type: none"><li>• The experiences of prayer and liturgy provided by the school engage pupils deeply and lead them to full, active, and conscious participation. Pupils demonstrate this by, for example, the quality of prayerful silence, their attentiveness and response to prayer and liturgy, and their engagement in communal singing.</li><li>• Appropriate to their age and capacity, pupils have a detailed understanding of the wide variety of ways of praying that are part of the Catholic tradition. This would include, for example, the use of scripture, symbol, silence, meditation, reflection, and liturgical music. They demonstrate an excellent understanding of the shape and meaning of the Church's liturgical year and how it is expressed in the prayer life of the school.</li><li>• Pupils work collaboratively with others, such as teachers, other pupils, and chaplains to prepare creative and well-constructed experiences of prayer and liturgy. Due to the school's provision of liturgical formation for its pupils, they can undertake liturgical ministries with confidence, understanding and skill. Pupils have a developed capacity for evaluating the quality of the prayer and liturgy they have planned and can identify how to improve next time.</li><li>• Pupils demonstrate confidence in articulating the ways in which prayer and liturgy influence and are influenced by both the curriculum and the wider life of the school. They make connections with ease and speak about them in their own language.</li><li>• Pupils readily reflect on their experience of prayer and liturgy with confidence and in detail. They can clearly articulate the ways in which these experiences have shaped how they think about themselves and the world and how this has inspired them to action.</li></ul> |
| <b>2</b> | <ul style="list-style-type: none"><li>• Pupils respond well to the experiences of prayer and liturgy provided by the school. They participate in them by, for example, reflecting in silence, joining in community prayer with confidence and singing readily.</li><li>• Appropriate to their age and capacity, pupils understand a variety of ways of praying that are part of the Catholic tradition. This would include, for example, the use of scripture, symbol, silence, meditation, reflection, and liturgical music. They can describe the parts of the Church's liturgical year and articulate how it influences the prayer life of the school.</li><li>• Pupils work well with others, such as teachers, other pupils, and chaplains, to prepare engaging experiences of prayer and liturgy. Due to the school's provision of liturgical preparation for pupils, they undertake liturgical ministries willingly and are involved in evaluating the quality of the prayer and liturgy they have planned.</li><li>• Pupils are able to recognise and articulate the ways in which prayer and liturgy influence and are influenced by both the curriculum and the wider life of the school.</li><li>• Pupils understand how to reflect on their experience of prayer and liturgy. They can articulate the ways in which these experiences have led to action.</li></ul>   |

- 3**
- Pupils participate passively and not always with enthusiasm in the regular prayer and liturgical life of the school.
  - Pupils have a limited understanding of some ways of praying that are part of the Catholic tradition. They struggle to articulate how the Church's liturgical year influences the prayer life of the school.
  - Pupils have limited opportunities to work with others, to prepare prayer and liturgy. They sometimes undertake liturgical ministries but are not always well-prepared to do so.
  - Pupils struggle to make connections between prayer and liturgy, the curriculum, and the wider life of the school.
  - Pupils find it difficult to reflect on their experience of prayer and liturgy. They display some awareness of the ways in which these experiences can lead to action but struggle to give any concrete examples.
- 
- 4**
- Pupils are reluctant to engage in the prayer and liturgical life or they are often inattentive and ill-disciplined during these times.
  - Pupils have no awareness of the variety of ways of praying that are part of the Catholic tradition. They do not understand the Church's liturgical year.
  - Pupils have few, if any, opportunities to work with others, to prepare prayer and liturgy. They rarely, if ever, undertake liturgical ministries.
  - Pupils do not recognise that prayer and liturgy have any connection to the curriculum or the wider life of the school.
  - Pupils rarely, if ever, reflect on their experience of prayer and liturgy. They fail to make any links between prayer and action.



## Provision

The quality of collective worship provided by the school

117. In arriving at a judgement on the quality of collective worship provided by the school inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating how central prayer and liturgy are to the life of the school, the skill of relevant staff in the liturgical formation of pupils, and the quality of the collective worship opportunities provided by the school.

## Criteria

118. Inspectors will take into account:

- how central prayer and liturgy are to the whole of school life.
- how well daily patterns of prayer are embedded and the extent to which these reflect the rhythms of the prayer life of the Church.
- how well the range of prayer and liturgy engage participants with the breadth and richness of the Catholic tradition.
- the extent to which the celebration of prayer and liturgy has scripture at its heart, and how well informed that selection is by the liturgical calendar and takes account of the capacity of the participants.
- how effectively staff, including senior leaders, model good practice as leaders of and participants in prayer and liturgy.
- how skilled relevant staff are in helping pupils to plan and lead well-constructed celebrations of prayer and liturgy according to the norms of the Church.
- how well the school draws upon the creative and artistic skills of pupils and relevant staff and the riches of the Church to enhance prayer and liturgy.
- how well space and the physical environment are prepared to support pupils' experience of prayer and liturgy.
- how well the school works with families and parishes to support the developing prayer life and liturgical participation of pupils.

## Evidence Sources

119. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about the quality of collective worship provided by the school:

- observations of whole-school acts of worship.
- observations of class-based acts of worship.
- observations of the patterns of daily prayer.
- conversations and interviews with pupils.
- conversations and interviews with relevant staff.
- school diary and records of planning for providing Mass and the Sacrament of Reconciliation.
- records of parental/carer involvement in the prayer life of the school.

- the views of parents/carers and other members of the wider community on how welcome and able they are to attend acts of collective worship.
  - school displays or portfolios that record celebrations of holy days or other significant days in the life of the school.
120. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

## Grade Descriptors for the quality of collective worship provided by the school

- 1**
- The centrality of prayer and liturgy to the life of the school is clear across a whole range of evidence sources. These demonstrate that appropriately planned prayer and liturgy are always integral to routine gatherings of pupils, staff, or leaders. A wide range of significant moments of joy and sorrow are identified and celebrated in prayer.
  - There is a naturally embedded daily pattern of prayer, that faithfully reflects the rhythm of the prayer life of the Church. There is a creative balance between routine and innovative times of prayer.
  - Prayer and liturgy offer participants a wide range of engaging and creative experiences of the breadth and richness of the Catholic tradition.
  - Well-chosen Scripture passages that are informed by the liturgical season form the heart of prayer and liturgy and there are intrinsic links between these passages and the whole of the celebration. They are carefully and thoughtfully chosen to ensure that all present can fully and actively participate.
  - Staff, including senior leaders, are inspiring models of exemplary practice to other staff and pupils as participants in and leaders of prayer and liturgy.
  - Relevant staff are highly skilled in helping pupils to confidently plan and lead well-constructed prayer and liturgy. They have a thorough and comprehensive understanding of the liturgical norms of the Church and are adept at helping pupils to faithfully reflect these norms in their preparation.
  - The creative and artistic skill and expertise of pupils and relevant staff have been identified, nurtured, and practised to enable them to use their gifts confidently to enhance prayer and liturgy. A wide range of high-quality music and other art forms are, when appropriate, integrated into prayer and liturgy in a way that significantly enhances these experiences for participants and reflects the riches of the Church.
  - The school makes imaginative and creative use of the spaces available to:
    - provide prayer spaces within classrooms and elsewhere that are owned by the pupils.
    - ensure that it has access to everything that is necessary for the worthy celebration of Mass, including an appropriately sized space.
    - create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is cherished and regularly used by staff and students.
- Time and attention are regularly given over to ensure that these spaces are used appropriately, are well-cared for and are conducive to prayer.
- Relevant staff have thoughtfully planned how to work with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school works hard to secure a flourishing partnership with the local parish or parishes to help pupils participate more fully in the liturgy.

- 2
- Appropriately planned prayer and liturgy are central to the life of the school and form part of routine gatherings of pupils, staff, or leaders. Significant moments of joy and sorrow are identified and celebrated in prayer.
  - There is a daily pattern of prayer, that reflects the rhythm of the prayer life of the Church.
  - Prayer and liturgy offer participants experiences of a range of ways of praying that are part of the Catholic tradition.
  - Seasonally appropriate Scripture passages are central to prayer and liturgy. They are chosen to help those present to participate fully and actively.
  - Staff, including senior leaders, are models of good practice to other staff and pupils as participants in and leaders of prayer and liturgy.
  - Relevant staff are skilled in helping pupils to plan and lead well-constructed prayer and liturgy. They have a good understanding of the liturgical norms of the Church and are able to help pupils draw on these norms in their preparation.
  - Pupils and relevant staff regularly use their gifts to enhance the prayer and liturgy of the school. Music and other art forms are, when appropriate, included in prayer and liturgy in a way that enhances these experiences for participants and reflects the riches of the Church.
  - The school makes good use of the spaces available to:
    - provide prayer spaces within classrooms and elsewhere.
    - ensure that it has access to everything that is necessary for the celebration of Mass, including an appropriately sized space.
    - create, where possible, a permanently dedicated prayer space, such as a prayer room or chapel that is regularly used by staff and students.
- Time and attention are given to ensure that these spaces are used appropriately, are well-cared for and conducive to prayer.
- Relevant staff work well with families to include them in the prayer life of the school and to support the developing prayer life of pupils. The school seeks to work well with the local parish or parishes to help pupils participate more fully in the liturgy.

- 3**
- Prayer and liturgy are part of school life, but they tend to be peripheral to the main activities or are not well planned to ensure they are a meaningful part of either routine or significant school gatherings.
  - The daily pattern of prayer is inconsistent, or it does not sufficiently reflect the rhythm of the prayer life of the Church.
  - Prayer and liturgy offer participants a limited range of ways of praying, or a variety that does not exemplify the richness of the Catholic tradition.
  - Scripture does not always hold a central place in prayer and liturgy, or its selection indicates there is a lack of depth and breadth in responding to the liturgical calendar or the capacity of participants.
  - Staff only occasionally participate in or lead prayer and liturgy or they are present but not participating.
  - Relevant staff are limited in their ability to help pupils plan and lead prayer and liturgy. They have only superficial understanding of the liturgical norms of the Church or pupils are not initiated into these norms.
  - The potential for pupils and relevant staff to enhance the school's prayer and liturgy is not fully realised. Music and other art forms are not always appropriately used in prayer and liturgy or do not sufficiently reflect the riches of the Church.
  - The school makes inconsistent use of the spaces available to it for the provision of:
    - prayer spaces within classrooms and elsewhere.
    - an appropriately sized space for the celebration of Mass.
    - where possible, a prayer room or chapel.

These spaces are not always well-cared for, are sometimes used carelessly, or are not always conducive to prayer.
  - Relevant staff have made some attempt to work with families but with limited success. The school is inconsistent in its efforts to work with the local parish or parishes.
- 
- 4**
- Prayer and liturgy are rarely, if ever, a central feature of school life.
  - There is no daily pattern of prayer.
  - Prayer and liturgy are repetitive and narrow.
  - Prayer and liturgy rarely, if ever, has Scripture at its heart or the selection is thoughtless and fails to reflect either the liturgical calendar or the capacity of participants.
  - Staff rarely if ever, lead or participate in prayer and liturgy.
  - Relevant staff lack the skill to help pupils plan and lead prayer and liturgy. They have little or no understanding of the liturgical norms of the Church.
  - The skills of pupils and relevant staff or the riches of the Church are neglected as resources to enhance the school's prayer and liturgy. Music and other art forms rarely if ever play a role.
  - The school makes poor or no use of the spaces available to it for the provision of:
    - prayer spaces within classrooms and elsewhere.
    - an appropriately sized space for the celebration of Mass.
    - a prayer room or chapel, even when possible.

If such spaces exist, they are neglected, are used carelessly or are not conducive to prayer.
  - Little, or no effort has been made to work with families. Few, if any, attempts have been made to establish partnership with the local parish or parishes.

## Leadership

How well leaders and governors promote, monitor, and evaluate the provision for collective worship

121. In arriving at a judgement on how well leaders and governors promote, monitor, and evaluate the provision for collective worship inspectors should begin with the 'good' descriptors. Only if a school meets all of the requirements for good, should an inspector then consider whether it meets enough of the outstanding/excellent descriptors to warrant judging the school to be outstanding/excellent in this area. If it does not meet all of the requirements for good then inspectors will exercise their professional judgement, using the principle of best-fit, in applying the grade descriptors to the areas for evaluation outlined below.

In this judgement area, inspectors are evaluating the effectiveness of plans and policies for collective worship, the commitment of leaders to ensuring the availability of the Sacraments, the priority given to the professional formation of staff in prayer and liturgy and effectiveness of leaders and governors in their self-evaluation of this area of school life.

## Criteria

122. Inspectors will take into account:

- how well formulated the school's policy on prayer and liturgy is and how effective it is in shaping and supporting the prayer and liturgical life of the school.
- how well leaders, including governors, have planned prayer and liturgy across the school to facilitate the pupils' progressive participation.
- the priority given by leaders, including governors, to the Celebration of the Eucharist, especially on holy days of obligation and other significant days in the Church's or school's calendar, and to the Sacrament of Reconciliation at key times in the liturgical year.
- the frequency, quality and impact of the planned opportunities for the professional development of all staff: how well these reflect the significant role of prayer and liturgy in the life of the school.
- how well leaders, including chaplains, understand prayer in the Catholic tradition, the spiritual development of students and the interplay between the personal and collective experiences of prayer.
- how well leaders, including chaplains, understand the principles of liturgical participation and ministry and how well they draw upon the Church's liturgical sources.
- the effectiveness of leaders, including chaplains, in facilitating pupils and staff to provide high quality prayer and liturgy across the school, in a manner that reflects the age and capacity of participants.
- the priority given to prayer and liturgy when setting budgets and allocating resources, such as time, staffing and dedicated spaces for prayer and liturgy.
- the extent to which evaluation of prayer and liturgy is central to the school's annual review cycle and how effectively leaders, including governors, implement improvements as a result.

## Evidence Sources

123. Inspectors will most likely draw upon some or all of the following evidence sources in making judgements about how well leaders and governors promote, monitor, and evaluate the provision for collective worship:

- conversations and interviews with staff and school leaders, including chaplains.

- conversations and interviews with pupils.
- observation of acts of collective worship.
- records of any observations of collective worship by leaders.
- records of past and planned professional development opportunities for relevant staff and evidence of its impact on practice.
- the views of teachers on the effectiveness of religious education.
- the views of pupils and parents/carers on the effectiveness of religious education.
- evidence of rigorous self-evaluation processes, including records of leadership meetings where planning improvements to collective worship were a priority.
- The school's collective worship policy.
- Records of pupil voice in the evaluation of collective worship.
- Conversations with clergy linked to the school.

124. This is not an exhaustive list and inspectors may well need to triangulate sources of evidence against other relevant ones. Equally, there will be sources of evidence a school is able to provide that may not have been considered in this list. Inspectors will consider all relevant evidence presented before and during the inspection.

Grade Descriptors for how well leaders and governors promote, monitor, and evaluate the provision for collective worship

- 1**
- The school's policy on prayer and liturgy is carefully formulated, regularly reviewed, and fit for purpose. It is written in such a way that makes it accessible and useful to relevant staff who use it consistently as a reference point when preparing prayer and liturgy.
  - Leaders, including governors, have a developed understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear and comprehensive strategy for building up these skills of participation as pupils progress through school. The effectiveness of this plan is evidenced by the increasing ease with which pupils are able to participate in liturgy and prayer as they mature.
  - Leaders, including governors, have planned the school calendar and timetable carefully to ensure that opportunities to celebrate the Eucharist are regularly offered to the whole school community, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders' and patrons' days, are prioritised in the school's calendar and timetable to ensure that all those who wish to are able to participate in Mass, or other appropriate liturgies, on such days. Equally, school leaders work hard to ensure that the Sacrament of Reconciliation is offered in school at key times in the liturgical year, such as Lent and Advent.
  - Leaders, including governors, place the highest priority on inspirational professional development of all staff that focuses on liturgical formation and, for relevant staff, planning of prayer and liturgy; it happens frequently and is of a consistently high quality. As a result, all staff understand the centrality of prayer and liturgy to the life of the school and relevant staff are highly skilled and well supported to lead it.
  - Leaders, including chaplains, have a thorough understanding of a broad range of ways of praying that are part of the Catholic tradition. They can confidently articulate the Church's understanding of the relationship between participation and ministry and have a thorough familiarity with the Church's liturgical sources (including the lectionary, the missal, and the calendar). They consciously bring this understanding, together with their knowledge of the particular needs of the community, to their planning of prayer and liturgy.
  - Leaders, including chaplains, are highly effective in facilitating others to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a consistently high quality and are accessible, meaningful, and relevant for the whole community.
  - Leaders, including governors, ensure provision for prayer and liturgy is prioritised when setting budgets and allocating resources, such as time, staffing, and facilities. As a result, relevant staff are supported in developing consistently high-quality experiences of prayer and liturgy.
  - Leaders, including governors, place the highest priority on the evaluation of the quality and impact of prayer and liturgy and ensure it is embedded in the school's cycle of self-evaluation and planned improvements. The voice of pupils and other relevant stakeholders are an integral and valued part of the school's evaluation of prayer and liturgy.



- 2
- The school's policy on prayer and liturgy is well formulated and fit for purpose. It is accessible and useful to relevant staff who use it often when preparing prayer and liturgy.
  - Leaders, including governors, understand the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a clear strategy for building up these skills of participation as pupils progress through school.
  - Leaders, including governors, have planned the school calendar and timetable to set aside opportunities to celebrate the Eucharist, particularly at key times in the liturgical year and at significant moments within the life of the school. All holy days of obligation and other significant days, such as founders' and patrons' days, are recognised in the school's calendar and timetable. Members of the school community are able to access Mass, or other appropriate liturgies, on such days. Equally, school leaders strive to offer the Sacrament of Reconciliation at key times in the liturgical year, such as Lent and Advent.
  - Leaders, including governors, offer regular opportunities for the professional development of all staff that incorporates liturgical formation and, for relevant staff, the planning of prayer and liturgy; it is well-planned and effective. As a result, all staff understand the importance of prayer and liturgy and relevant staff are well supported to lead liturgy and prayer in school.
  - Leaders, including chaplains, understand a variety of ways of praying that are part of the Catholic tradition. They can articulate the Church's understanding of the relationship between participation and ministry and are familiar with the Church's liturgical sources (including the lectionary, the missal and the calendar). This understanding, together with their knowledge of the particular needs of the community, informs their planning of prayer and liturgy.
  - Leaders, including chaplains, assist others well to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to provide prayer and liturgy opportunities that are engaging, of a high quality and accessible and relevant to pupils.
  - Leaders, including governors, recognise the importance of prayer and liturgy when setting budgets and allocating resources, such as time, staffing, and facilities. As a result, relevant staff are supported in developing high-quality experiences of prayer and liturgy.
  - Leaders, including governors, regularly review the quality and impact of prayer and liturgy as part of the school's cycle of self-evaluation and planned improvements. The views of pupils are regularly sought as part of the school's evaluation of prayer and liturgy.

- 3**
- The school has a policy on prayer and liturgy, but it is superficial or is not comprehensive; it has only limited impact on the work of relevant staff who prepare prayer and liturgy.
  - Leaders, including governors, have a limited understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils. They have a superficial strategy that does not adapt materials to accommodate different ages and capacities.
  - Opportunities to celebrate the Eucharist are sporadic and are not sufficiently planned for. Holy days of obligation and other significant days, such as founders' and patrons' days, are not always marked or celebrated in the school's calendar. Efforts to enable members of the school community to access Mass, or other appropriate liturgies, are inconsistent.
  - Leaders, including governors, are inconsistent in their provision of opportunities for professional development in prayer and liturgy. As a result, the importance of prayer and liturgy is not widely understood, and relevant staff are insufficiently trained and supported in their own leadership of it.
  - Leaders, including chaplains, have a limited understanding of understanding of the variety of ways of praying that are part of the Catholic tradition. They struggle to articulate the Church's understanding of the relationship between participation and ministry and are only partially familiar with the Church's liturgical sources.
  - Leaders, including chaplains, provide limited support to others in planning and leading experiences of prayer and liturgy. As a result, pupils and staff lack confidence in planning or leading prayer and liturgy or their lack of preparedness is detrimental to the quality, relevance or accessibility of the prayer and liturgy opportunities they provide.
  - Leaders, including governors do not always recognise the importance of worship when setting budgets and allocating resources. As a result, relevant staff are insufficiently supported in developing quality experiences of prayer and liturgy.
  - Leaders, including governors are inconsistent in their reviews of the quality and impact of prayer and liturgy. Such reviews, when they occur, are peripheral to the school's cycle of self-evaluation.

- 4**
- The school does not have a policy on prayer or liturgy, or it has one that is never referred to by those whose work it should inform.
  - Leaders, including governors, have little, or no understanding of the different levels and skills of participation that are reflective of the age and capacity of pupils.
  - Little, or no effort, is made to provide opportunities for the celebration of the Eucharist. Holy days of obligation and other significant days are frequently overlooked in the planning of the school calendar. Little, or no effort is made to allow members of the school community to access Mass, or other appropriate liturgies, on such days.
  - Leaders, including governors, offer few, if any, opportunities for the professional development in prayer and liturgy. Staff have little, if any understanding of its importance and relevant staff are ill-equipped to lead it.
  - Leaders, including chaplains, have little, if any understanding of the variety of ways of praying that are part of the Catholic tradition. They are unaware of the relationship between participation and ministry and have little, if any, familiarity with the Church's liturgical sources.
  - Leaders, including chaplains, provide little, if any, support to others to plan and lead prayer and liturgy. As a result, pupils, and staff rarely, if ever, plan or lead prayer and liturgy.
  - Leaders, including governors, neglect prayer and liturgy when setting budgets and allocating resources.
  - Leaders, including governors, rarely, if ever, review the quality and impact of prayer and liturgy.

## Part 3: Context-specific annexes

125. The National Framework for Catholic Schools, Colleges and Academies covers every kind of Catholic school in England and Wales. However, inspectors should take care to ensure that they understand the context of different kinds of schools and the difference this will make to how the Framework is interpreted in each of these different contexts. The annexes that follow are intended to assist inspectors with this task. The contexts that will be included in these annexes are:

- Catholic sixth form colleges.
- Special schools.
- Independent schools.
- Religious order schools.
- Joint schools.
- Recognised schools.

126. Some of these contexts will be exclusive, but others can be cumulative, so it is possible that more than one context-specific annexe might apply to a single school. For example, any Catholic school is either a maintained school, an academy, a (fee-paying) Independent school, a non-maintained special school or a sixth form college. These categories are mutually exclusive. However, religious order schools, joint schools and recognised schools can be found in more than one of those categories.

### Catholic sixth form colleges

#### Context

127. All but one of the voluntary sixth form colleges remaining in England and Wales are Catholic sixth form colleges. There are 13 Catholic sixth form colleges in England and 1 in Wales. The 14 Catholic sixth form colleges in England and Wales are listed at the end of this annexe. All Catholic sixth form colleges in England and Wales are members of the Association of Catholic Sixth Form Colleges (ACVIC).

128. Catholic sixth form colleges are either under the trusteeship of a diocese or a religious order. Sixth form colleges in England and Wales became part of the Further Education sector in 1993. Former voluntary aided sixth form colleges were designated as Further Education Institutions under section 28 of the Further and Higher Education Act 1992. They remained unincorporated institutions under their respective Trustees retaining their distinctive governance regime under their Instruments and Articles of Government.

129. On 1st April 2001, the former voluntary aided sixth form colleges were incorporated under section 143 of the Learning and Skills Act 2000 and became exempt charities. On 1st April 2010, sixth form colleges in England were designated as Sixth Form College Corporations by Order of the Secretary of State under section 33A of the Further and Higher Education Act 1992 (as amended by

the Apprenticeship, Skills, Children and Learning Act 2009). The Colleges retained their continuity as bodies corporate and their Instruments and Articles of Government, and the distinctive governance of the Catholic sixth form colleges was protected by section 33J of the Further and Higher Education Act 1992.

## Specific characteristics

### Student Body

130. The core student body of the Catholic colleges are full-time students of the ages of 16-18. Over the course of their further education some students may exceed the core age. A minority of the colleges deliver higher education and, in some exceptional circumstances, may deliver programmes of study to 14–16-year-olds, provided there is a prior funding agreement with the Education and Standards Funding Agency. Colleges typically serve a diverse student population in terms of ethnic origin, socio-economic indicators and religious background.
131. An increasing number of Catholic secondary schools have extended their offer to include post-16 provision and the offer is richer than it was in the past. This has, inevitably, reduced the population of Roman Catholic pupils progressing from schools to Catholic Sixth Form Colleges. In addition, sixth form colleges recruit students from a much wider catchment area than Catholic secondary schools do. As a consequence, while retaining the Catholic identity of their trust deeds, the Colleges provide education for students from a wide range of confessional commitments.

### Admissions

132. Unlike schools, sixth form colleges do not have a pupil admission number (PAN) and their approach to admissions are therefore likely to be very different to school admissions policies. This, in addition to the reasons given above, is also likely to lead to a greater degree of diversity in Catholic sixth form colleges. .

### A Level and General/Core Religious Education

133. Unlike at key stage four in secondary schools, it is not the expectation that religious education in a Catholic sixth form college is delivered through a public examination curriculum. A level religious studies should be inspected, but it is not how the requirement to provide religious education for all students is met. All students, even those studying for an A level in religious studies, will also receive a general/core religious education. General/core religious education is likely to be the only subject that every student in a Catholic sixth form college is required to take. This puts particular pressures on religious education departments, which will often be responsible for the learning of thousands of students every week.

## Interpreting the framework

### Catholic self-evaluation document

134. The Catholic Schools Inspectorate does not require any school to use the provided Catholic Self-evaluation Document (CSED). This is particularly relevant in the

Catholic sixth form colleges, which tend to follow the FE model of a number of individual Self-Assessment Reports (SARs). So, it is more likely that a college would have individual SARs, for example, for Catholic mission and ethos, general religious education, A level religious studies, chaplaincy, pastoral care, etc. rather than a single self-evaluation document like the CSED. While it would be helpful for inspectors for colleges to provide a summary that will make inspection preparation more straightforward for the inspectors, a college should not be penalised for only providing self-evaluation in a form that is more usual in their context.

#### Curriculum percentage requirement

135. The bishops require that Catholic school leaders ensure that:
- religious education be taught<sup>9</sup> for a specified portion of each repeating cycle of the regular school timetable in each year of sixth form;
  - the amount of time must constitute 5% of this repeating cycle
136. In Catholic sixth form Colleges, the 5% will best be understood as a proportion of the total number of learning hours a Sixth Form student is expected to receive in an average sixth form offer. This will differ depending on the curriculum route individual students take through their sixth form studies. The 5% should be worked out as a proportion of the number of hours students attend curriculum lessons. This proportion should be distributed in such a way that they constitute a proportion of each repeating timetable cycle, as laid out above. Ordinarily, the requirement will best be understood as one period of religious education in each week that a student is on timetable, ending when the public examination season begins. For this reason, inspectors need to be aware that after Easter of a student's final year of study, the standard timetable cycle may no longer be applicable, and the general religious education programme may be complete by then.
137. Any collapsed timetable days would be in addition to this requirement and must not replace it. Adjusting the proportion of curriculum time in either year of sixth form and off-setting in the other is not compliant with the bishops' curriculum requirements which require 5% curriculum time be devoted to religious education in each year of sixth form study.
138. For students who have more than two planned years of sixth form, it is expected that they have religious education in each of their years of sixth form, that is designed in such a way as to ensure that their experience of the offered curriculum is not repetitive.

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<sup>9</sup> In the post-Covid context, teaching can be done online as well as in a classroom and this would count towards the percentage offer, as long as these were learning opportunities led by a teacher.

### Assessment in general religious education

139. There is a tension for sixth form colleges, as there is for general religious education in Catholic school sixth forms, between maximising engagement and assessing student progress in learning. For students, the purpose of assessment is to help them to know how well they are doing and what they need to do to improve. For teachers, its purpose is to inform the planning of future learning. If assessment is done well and done creatively it will improve student engagement and enjoyment, since it will help the student to appreciate the ways in which religious education has increased their wisdom and expanded the horizons of their understanding and will ensure that lessons continue to meet the needs of learners. Although assessment can include formal summative assessments, it does not need to, to be effective. In contexts where teachers may teach thousands of pupils, it may also be impractical and detrimental to student learning to attempt it. Nevertheless, excellent general religious education teachers have always engaged with this dilemma. Some have adopted the method of a learning journal; others have set tasks or even tests; still others have provided individual effort/progress/understanding marks or even written reports to students on their progress and engagement, with pointers for improvement. A distinction needs to be made between strategies by which staff and students explore progress in class (for example in periodic one-to-one meetings) which is for the immediate benefit of students, and how leaders and governors monitor progress. The latter might include an intelligent use of IT, based on focus groups and surveys, for example. As long as a college is assessing learning in some way and has produced a coherent policy explaining why they adopt the approach they have, then they should not be penalised for finding creative ways to make it more effective for students, and more manageable for teachers.

### Independent work in religious education

140. 'Independent work' may not be appropriate in every single general/core religious education lesson in a college, apart from on the level of thought or dialogue. It should not be interpreted to merely refer to 'written work'. Some lessons during an inspection might have a predominant focus on group work, plenary work or discussion. In such cases, inspectors should seek to establish through discussion with teachers and students the extent to which independent thought and enquiry are a feature of the learning.

### Mass

141. Colleges should offer Mass, if possible, on a regular basis but each college will have its own arrangements depending on their local relationships with parishes and clergy. As in all settings, the celebration of Holy Mass is something to which the community is invited, not compelled to attend. However, a college should ensure that the opportunity for attending Mass is maximised, for example, by finding the best time to celebrate it or by cancelling other events that would compete for attention of staff and students. This should be particularly true on holy days of

obligation when Catholic staff and students may have no other opportunity to attend Mass.

#### Daily worship

142. Colleges should seek to accommodate regular spiritual reflection, with daily prayers and, ideally, a time for a short daily prayer or reflection (for those on site at that point in the day). Assemblies or liturgies that involve the whole college (or even a whole year group) may be impossible in a Catholic sixth form college, and this for several reasons. First, it is often the case that students have individual timetables that means there is never a single time in the week when they are all on site at the same time. Second, most colleges have some staff members who only work part time. Finally, there is often no space large enough to accommodate such a gathering of the whole college or whole year group.
143. Good practice would be, for example, a weekly prayer or liturgy, open to all staff and students, combined with a daily prayer offering for smaller groups (perhaps with the possibility of joining online), such as form or religious education classes that meet at the same time.

#### Parental engagement in worship

144. It may not be appropriate in a college context for families to be as involved in prayer and liturgy as they are in a primary school. Nor is it easy to offer thousands of individual parents spiritual support in their role as first educators. However, creative opportunities for including parents in the prayer life of the college should be explored. For example, collective worship could sometimes be streamed online, or material on the college website that supported spiritual development could be shared with parents.

#### Student involvement in chaplaincy

145. Given the diverse nature of student populations in sixth form colleges, the quality of student involvement in the college chaplaincy provision should not be assessed based on how many students are involved. Rather, it should be based on the participation, leadership and creativity of those who are committed and involved. The judgement on the provision for chaplaincy and worship should assess the extent to which colleges have maximised opportunities for the committed and interested students and how well they have developed strategies to reach out to others to increase interest and commitment in other students. It should also assess the extent to which all students value the chaplaincy provision.

#### Engaging with the local parish

146. As with schools, the extent to which a college is able to maintain a relationship with local parishes will not always be within their control. The college should be able to demonstrate the ways in which it has sought to engage with local parishes and the strategies it has attempted to sustain positive relationships with the parish, but failures in this regard that are outside of their control should not have a detrimental impact on the inspection judgement. Equally, it may be the case that



a college, especially those in the trusteeship of religious orders, may have very positive relationships with priests or religious communities other than those in their local parishes, for example a university chaplaincy. This should be acknowledged as a strength for a college's chaplaincy provision, not a weakness.

#### Prayer and liturgy policy

147. The framework expects that all schools, colleges and academies will have a policy on prayer and liturgy. This will be an innovation for sixth form colleges and any inspections carried out at the beginning of the implementation of the new framework should be sensitive to this fact. Most colleges will have regular review cycles for policy documents and a prayer and liturgy policy may not be ready for immediate inspection. This could be an area for improvement, but it should not be seen, in the first few years at least, as an indication of inadequate leadership in this area.

#### Catholic Sixth Form Colleges

URN	College Name	Diocese	City	Postcode
402285	St David's Catholic College	Cardiff	Cardiff	CF23 5QD
130563	St Brendan's Catholic Sixth Form College	Clifton	Bristol	BS4 5RQ
130745	Cardinal Newman College	Lancaster	Preston	PR1 4HD
130548	Notre Dame Catholic Sixth Form College	Leeds	Leeds	LS2 9BL
130489	Carmel Catholic College	Liverpool	St Helens	WA10 3AG
130523	St John Rigby Catholic College	Liverpool	Wigan	WN5 0LJ
130499	Holy Cross College	Salford	Bury	BL9 9BB
130503	Loreto College	Salford	Manchester	M15 5PB
130504	Xaverian College	Salford	Manchester	M14 5RB
130514	Aquinas College	Shrewsbury	Stockport	SK2 6TH
130416	Christ the King Catholic Sixth Form College	Southwark	London	SE13 5GE
130422	St Francis Xavier College	Southwark	London	SW12 8EN
130411	St Charles Catholic Sixth Form College	Westminster	London	W10 6EY
130443	St Dominic's Sixth Form College	Westminster	Harrow	HA1 3HX

## Catholic Special Schools

### Context

148. There are 9 Catholic special schools in England, 8 of which are non-maintained special schools, and 1 of which is an independent school approved to take pupils with special educational needs. The 10 Catholic special schools in England are listed at the end of this annexe.

### Non-maintained special schools

149. The category of non-maintained special schools was created by section 33 of the Education Act 1944, as the special school equivalent of voluntary aided schools. This was because these publicly funded schools were not maintained by a local education authority but receive their funding through fees paid by the various authorities who place pupils at the school. They are all conducted by a charitable foundation which, in the case of Catholic non-maintained special schools, is a diocese or religious order. Non-maintained special schools are approved by the Secretary of State under section 342 of the Education Act 1996 and are governed in accordance with their Trust Deed and their Instrument of Government, the latter of which is approved under the Non-Maintained Special School (England) Regulations 2015.

### Independent special schools

150. Independent special schools are approved by the Secretary of State under section 41 of the Children and Families Act 2014 and the Special Educational Needs and Disability Regulations 2014.

## Specific characteristics

### Pupils

151. In terms of their Catholic identity special schools are different to other sorts of Catholic school which primarily exist to provide support to Catholic families in the faith formation of their children. Modelled on Christ's care for all, the identity of a Catholic special school is manifest in their service of those pupils who have particular needs. It should also be noted that special schools are not only different from other kinds of school, but they are also different from each other, and the kinds of need they serve are unique to each special school context. Inspectors will need to understand the nature of the pupil body in the special school they are inspecting, in order to inform their judgements.

### Admissions

152. Therefore, the admissions' criteria for Catholic special schools also differ from those in other Catholic schools. The principal admission criterion is on the basis of the child's special educational need, not their faith designation. Similarly, those recruited to work in special schools are recruited primarily because they have expertise in supporting pupils with complex special needs. Many staff and pupils are coming from contexts where they have not had the opportunity to experience the ethos of a religious school. By their very nature, our special schools

are a rich tapestry of people of all faiths, beliefs and cultures. Therefore, the overriding ethos of a Catholic special school is to unite and embrace this diverse community in fellowship and communion with Christ.

#### The distinctive ethos of Catholic special schools

153. There is no such thing as spiritual impairment or a hierarchy of souls: all of us experience vulnerability and need at some time. Pupils at special schools may have cognitive or other impairments but their capacities for spiritual growth and engagement are unlimited. In Catholic special schools the Gospel is expressed through the mutual service of everyone in the community. This is a spiritually enriching experience for pupils and staff, with Christ at its heart. Special schools evangelise by bearing witness to the dignity and value of every person, inspired by the love and compassion of Christ.

#### Interpreting the framework

##### Curriculum percentage requirement

154. In the overall effectiveness descriptor, it is clear that a school cannot achieve an outstanding grade if it does not offer Religious Education as 10% of the taught curriculum. The precise meaning of this and its implications are given in *Appendix 7: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to Religious Education*. In the special school context, it is important for inspectors to take into account the distinctive character of such schools when arriving at a judgement about whether a special school is compliant or not.
155. In special schools, and in mainstream schools that have separate provision for pupils with special needs, a significant proportion of the offer to pupils often and necessarily focuses on therapeutic and behavioural interventions and support programmes, as well as timetabled curricular learning. Therefore, the 10% requirement is best understood as a proportion of this timetabled curricular learning only. The special school would need to demonstrate that religious education has a parity with the other core curriculum subjects, whatever the demand is in those subjects.

##### Religious Education Directory

156. The prescriptions of the Religious Education Directory need to be interpreted in light of the specific needs of pupils in each of the different special schools. Advice on how to adapt the Directory for special schools and pupils with cognitive disabilities accompanies the Directory. Inspectors need to make sure they are measuring all progress judgements in light of this advice.

##### Oracy

157. The reference to speech in the grade descriptors here is not to be taken literally in the special school context. It refers to the general ability to communicate and express understanding. The way understanding is articulated could include writing, speaking, art, drama, symbolism, music or the use of artefacts and

will differ in different kinds of special school. Demonstrating curiosity and a desire to learn more is to be taken as analogous to the ability to ask questions.

#### Independence, concentration, and behaviour for learning in religious education

158. In the context of the special school, independence does not necessarily mean the ability of a pupil to work by themselves. Most pupils would always have support but can still be improving in their independence, relative to their own starting points. While the ability to work without direction from an adult may be an indicator of outstanding engagement in a mainstream context, most pupils in special schools would have permanent support. Indeed, it is precisely to receive this support that they are present at a special school in the first place. Equally, what is meant by concentration will be different for different individuals and groups and will be different in each special school context. Pupils will be able demonstrate improvements in concentration through aspirational individualized targets but would rarely be able to concentrate for extended periods of time. In the same way, disruptive behaviour should be distinguished from those behaviour manifestations that are a consequence of the special needs of individual pupils.

#### Pupil leadership of prayer and liturgy

159. Pupil leadership of prayer and liturgy may not be independent of the support pupils receive from adults. This adult support should both be interpreted as the ability of pupils in special schools to prepare and lead prayer and liturgy in a way that is appropriate to their age and capacity.

#### Catholic Special Schools

URN	College Name	Diocese	Type	Postcode
125456	St Joseph's Specialist Trust	Arundel & Brighton	Non-maintained	GU6 7DH
125403	More House School	Arundel & Brighton	Independent	GU10 3AP
115466	St John's RC School	Brentwood	Non-maintained	IG8 8AX
115853	St Rose's School	Clifton	Non-maintained	GL5 4AP
116584	St Edward's School	Clifton	Independent	SO51 6ZR
108120	St John's Catholic School for the Deaf	Leeds	Non-maintained	LS23 6DF
104734	St Vincent's School	Liverpool	Non-maintained	L12 9HN
106167	St John Vianney RC School	Salford	Non-maintained	M16 0EX
102464	Pield Heath House RC School	Westminster	Non-maintained	UB8 3NW
117665	St Elizabeth's School	Westminster	Non-maintained	SG10 6EW

## Catholic Independent Schools

### Context

160. In this handbook, the term 'Independent schools' is used solely to denote fee-paying independent schools. Academies, which are legally classified as independent schools, but which are state funded, are dealt with as a separate category. There are 100 fee-paying Catholic independent schools in England and one in Wales. Independent schools have a variety of governance structures. Most, but not all, are charities, and most, but not all, were founded by religious orders. Independent schools must be registered under the Education and Skills Act 2008 and must comply with the Independent School Standards set out under section 94 of that Act in the Education (Independent School Standards) Regulations 2014. They are inspected by an independent inspectorate or by Ofsted.

### Specific characteristics

161. In terms of their Catholic identity independent schools are different to other sorts of Catholic school which primarily exist to provide support to Catholic families in the faith formation of their children. Their admissions' criteria are different to other Catholic schools and though admissions criteria may vary between independent schools, the principal admission criterion is on the basis of the parents' desire for their child to experience an independent education in an inclusive, values-led environment, not their faith designation. This means that, in the context of a Catholic independent school with its focus on mission and service to the common good, Catholic life and worship is experienced by both Catholic pupils and a significant number of non-Catholic pupils alike. As a consequence, many pupils are coming from contexts where they have not had the opportunity to experience the ethos of a religious school and as such, their knowledge of Catholic life and religious education will vary greatly.
162. This is very likely to alter the pedagogical approaches adopted in religious education given the diverse composition. However, the overriding ethos of a Catholic independent school, while respecting those of other or no faith, is to present the Catholic faith at its best. The independent Catholic school endeavours to unite and embrace this diverse community in a loving environment with the Good News of Jesus Christ at its heart. This great variety of religious and life experience, knowledge and faith is united in a common goal to serve the mission of the Church by educating young men and women to take their place in society as young disciples, and for those who are not of the Catholic faith, as principled citizens with values based on the Gospel who will work for the common good.

### Interpreting the framework

#### Curriculum percentage requirement

163. In the overall effectiveness descriptor, it is clear that a school cannot achieve an outstanding grade if it does not offer Religious Education as 10% of the taught curriculum. The precise meaning of this and its implications are given in *Appendix*

*7: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to Religious Education.* In the Catholic independent school context, it is important for inspectors to take into account the distinctive character of such schools when arriving at a judgement about whether a school is compliant or not. Therefore, the 10% requirement is best understood as a proportion of Monday-Friday timetabled curricular learning only, excluding extra-curricular and Saturday morning scheduling. The Catholic independent school would need to demonstrate that religious education has a parity with the other core curriculum subjects, whatever the demand is in those subjects.

## Religious Order Schools

### Context

164. Many Catholic schools were founded by institutes of consecrated life or societies of apostolic life or their provinces or houses ('religious orders'). A considerable number of these have been transferred to diocesan trusteeship over the years, but about 150 schools remain in religious order trusteeship. They currently exist in all sectors - maintained schools, academies, independent schools, non-maintained special schools and sixth form colleges. In 2022 a group of religious orders established a collaborative trust called The Gaudete Trust, a public juridical person (church corporation) erected by the Bishops' Conference with the intention that the Trust will discharge the trusteeship of their schools on their behalf. These schools are treated as religious order schools for the purposes of this handbook, with the Trust acting in the place of the religious order trustees.
165. Unlike diocesan schools, where the responsibilities of trusteeship and episcopal oversight are united, in religious order schools, these are separated, so it is important to be able to distinguish between the two functions. The ownership, control, and immediate accountability belong to the religious order trustees, who are responsible for the school's physical infrastructure and decisions about its strategic future. These functions should be exercised in collaboration with the diocese, but do not belong to the diocese nor to the school itself. The diocesan bishop, through his diocesan education service, exercises oversight and supervision through mechanisms such as visitation and inspection. There is a Protocol setting out the mutual relations between dioceses and religious orders in respect of Catholic schools (see Appendix 1.2).

### Specific characteristics

#### Charism

166. Religious Orders establish and operate schools with the consent of the diocesan bishop (canon 801). However, the schools of Religious Orders should still live out their particular identity and mission (their "charism"). In some cases, the Religious Order has effectively withdrawn from the running of the school and the school conducts itself as a diocesan school. However, in other cases the Religious Order is still very involved in the school and the school's identity and mission is part of the Religious Order's work in education. And there are schools at varying degrees between these two positions. It is important for inspectors to be aware of the situation of a school they are inspecting and of its particular charism. Religious Orders with work in education will often have long-established ways of proceeding, and contemporary statements of what it is to be a school in the charism of the Order. Inspectors should familiarise themselves with these statements, where they exist.

### Relationship between the diocese and the Religious Order

167. The contributions of Religious Orders and dioceses to Catholic education are complementary: two pathways offering different gifts that encourage each other to flourish in their own particular way. In all matters, therefore, dioceses and Religious Orders are to proceed by way of mutual consultation and collaboration that springs from a mutual respect, trust and care of each other.
168. The overall responsibility for fostering the Christian life in the diocese belongs to the bishop: the 'overseer'. As works of the apostolate, all Catholic schools are subject to his jurisdiction. A Religious Order needs his consent to establish a school. The bishop has the right of supervision, visitation and inspection of Catholic schools in his diocese, including those established or directed by Religious Orders. He also has the right to issue directives concerning the general regulation of Catholic schools, after consultation with the superiors of any Religious Orders whose schools are to be included in any directive.

### Interpreting the framework

#### The involvement of the school with the parish and diocese

169. Religious Orders are usually international in character and schools in their trusteeship will often have links with other schools overseas and be part of international networks. Inspectors should take this into consideration when reviewing the school's involvement in the parish, diocese and wider church.

#### Charism and religious education

170. Religious Order schools should be expected to include teaching about their charism in the religious education programme and through other activities of the school. Inspectors should ensure that they are well briefed about what this will look like in practice and the expectations the Order has for the school. During the inspection, inspectors should take note of values, practices and policies which express the particular religious charism of the school and to include them in their evaluation and inspection comments and judgements on the school.

#### Notification and feedback

171. When the school is notified of its inspection, notice should also be given to the relevant religious superior of the Religious Order who should be invited to contact the inspector directly, or via a nominee, to brief them on the nature of the educational charism of the order. A nominee of the superior of the Religious Order should also be invited to the verbal feedback given to the Head and governors at the end of an inspection.
172. The draft inspection report that is shared with the head should be shared with the religious superior of the Religious Order, or his or her nominee, who would then have the opportunity to correct factual matters before the inspection report is published. This must be done within the same 24-hour response window that applies to head teachers, in order to allow a diocese to comply with the statutory timescales for reporting.



#### Inspection, visitation and self-evaluation

173. Some Religious Orders have a system of annual or regular Visitation by the religious superior to the schools. This may involve a report on the school's identity and mission being prepared. This report should form part of the inspection evidence base in arriving at a judgement.
174. Religious Orders are encouraged to align their own self-evaluation reports to the National Framework model such that it includes at least the ground that the Framework requires and, additionally, aspects particular to the religious charism of the school.

## Joint schools

175. There are 27 joint Catholic schools in England and Wales. 26 of these are in 10 English dioceses and the other is in Wales. A joint school is one which, with the approval of the diocesan bishop, is subject to an ecumenical arrangement in which another ecclesial community is involved in the governance of the school. Currently all these joint schools involve an Anglican diocese. They are, by definition, recognised by the diocesan bishop as Catholic schools under canon 803. The exact governance arrangement for each of these schools derives from the unique circumstances of its formation. For example, some joint schools are in the trusteeship of a Catholic diocese, with an agreement with the local Anglican diocese for the school to be conducted on an ecumenical basis, whereas others have a separate, ecumenical trust jointly controlled by the two dioceses.
176. Further advice on the inspection of joint schools will follow in a later iteration of this handbook.

## Recognised schools

177. Most Catholic schools are Catholic because they are controlled by a diocese, religious order or equivalent. There are a small number of Catholic schools which are Catholic schools because they have been recognised as a Catholic school, as an exception to the general rule, by the diocesan bishop. A few of these schools were founded by a lay initiative and granted recognition by the diocesan bishop. Some others were founded by a religious order but are now no longer controlled by it. These schools will have a variety of different governance structures. The diocesan bishop's decree of recognition should set out the ways in which the bishop's rights and responsibilities in relation to the school are to be secured, and there may be an agreement in place between the bishop and the school's proprietor alongside the decree of recognition.

## Part 4: Appendices

### Appendix 1.1: Legal bases of inspection

#### Canon Law (all Catholic schools)

All Catholic schools, including those founded by religious orders, are subject to the authority of their diocesan Bishop, who has the right and the responsibility to oversee their provision of Catholic education. These rights and duties are set out in canons 804 and 806, in the Code of Canon law:

- Can. 804      §1.      The Catholic religious instruction and education which are imparted in any schools whatsoever or are provided through the various instruments of social communication are subject to the authority of the Church. It is for the conference of bishops to issue general norms about this field of action and for the diocesan bishop to regulate and watch over it.
- Can. 806      §1.      The diocesan bishop has the right to watch over and visit the Catholic schools in his territory, even those which members of religious institutes have founded or direct. He also issues prescripts which pertain to the general regulation of Catholic schools; these prescripts are valid also for schools which these religious direct, without prejudice, however, to their autonomy regarding the internal direction of their schools.
- §2.      Directors of Catholic schools are to take care under the watchfulness of the local ordinary that the instruction which is given in them is at least as academically distinguished as that in the other schools of the area.

#### Statute (maintained Catholic schools)

For maintained Catholic schools in England and Wales this canonical inspection also fulfils a statutory duty of schools to secure an inspection under sections 48 and 50 of the Education Act 2005:

#### **48. Inspection of religious education: England**

(1) It is the duty of the governing body of any voluntary or foundation school in England which has been designated under section 69(3) of the School Standards and Framework Act 1998 by the Secretary of State as having a religious character to secure that—

(a) any denominational education given to pupils, and

(b) the content of the school's collective worship, are inspected under this section.

(2) An inspection under this section is to be conducted by a person chosen—

(a) in the case of a voluntary controlled school, by the foundation governors after consultation with any person prescribed for the purposes of this subsection in relation to the religion or religious denomination that is specified in relation to the school under section 69(4) of the School Standards and Framework Act 1998, and.

(b) in any other case, by the governing body after consultation with any person so prescribed.

(3) Inspections under this section must be carried out at such intervals as may be prescribed.

(4) It is the general duty of a person conducting an inspection under this section—

(a) to report on the quality of the denominational education provided by the school for any pupils to whom denominational education is given by the school, and.

(b) to report on the content of the school's collective worship,

and any such person may report on the spiritual, moral, social and cultural development of pupils at the school.

(5) A person conducting an inspection under this section may do so with the assistance of such other persons chosen by him as are in his opinion fit and proper persons for carrying out the inspection.

## **50. Inspection of religious education: Wales**

(1) It is the duty of the governing body of any voluntary or foundation school in Wales which has been designated under section 69(3) of the School Standards and Framework Act 1998 by the Assembly as having a religious character to secure that.

(a) any denominational education given to pupils, and.

(b) the content of the school's collective worship,

are inspected under this section.

(2) An inspection under this section is to be conducted by a person chosen—

(a) in the case of a voluntary controlled school, by the foundation governors after consultation with any person prescribed for the purposes of this subsection in relation to the religion or religious denomination that is specified in relation to the school under section 69(4) of the School Standards and Framework Act 1998 (c. 31), and.

(b) in any other case, by the governing body after consultation with any person so prescribed.

(3) The person chosen need not be registered as an inspector under section 25.

(4) Inspections under this section must be carried out at such intervals as may be prescribed.

(5) It is the general duty of a person conducting an inspection under this section—  
(a) to report on the quality of the denominational education provided by the school for any pupils to whom denominational education is given by the school, and,

(b) to report on the content of the school's collective worship,  
and any such person may report on the spiritual, moral, social and cultural development of pupils at the school.

(6) A person conducting an inspection under this section may do so with the assistance of such other persons chosen by him as are in his opinion fit and proper persons for carrying out the inspection.

(7) Schedule 6 makes further provision with respect to inspections under this section.

(8) In this section (and that Schedule)—

“collective worship” means collective worship required by section 70 of the School Standards and Framework Act 1998;

“prescribed” means prescribed by regulations made by the Assembly.

#### Academy funding agreements (Catholic academies)

Catholic academies have a duty to secure an inspection of their religious education and worship which is equivalent to that carried out under s48, as prescribed by the academy funding agreement, an example of which is given below:

2.50. Subject to clause 2.49, where the Academy is designated with a religious character (in accordance with section 124B of the School Standards and Framework Act 1998 or further to section 6(8) of the Academies Act 2010):

(a) provision must be made for religious education to be given to all pupils at the Academy in accordance with the tenets of the Academy's specified religion or religious denomination. This is subject to paragraph 4 of Schedule 19 to the School Standards and Framework Act 1998, which applies as if the Academy were a voluntary aided school with a religious character;

(b) the Academy Trust must comply with section 70(1) of, and Schedule 20 to, the School Standards and Framework Act 1998 as if the Academy were a foundation school with a religious character or a voluntary school, and as if references to “the required collective worship” were references to collective worship in accordance with the tenets and practices of the Academy's specified religion or religious denomination;

(c) the Academy Trust must ensure that the quality of religious education given to pupils at the Academy and the contents of the Academy's collective

worship given in accordance with the tenets and practices of its specific religion or religious denomination are inspected. The inspection must be conducted by a person chosen by the Academy Trust, and the Academy Trust must ensure that the inspection complies with the statutory provisions and regulations which would apply if the Academy were a foundation or voluntary school designated as having a religious character.

#### Statutory timescales for inspecting in England

All maintained schools and academies in England must ordinarily be inspected before the end of the fifth year following the academic year in which they were last inspected, as set out in The Education (School Inspection) (England) Regulations 2009:

For the purposes of subsection (3) of section 48 of the 2005 Act, the governing body shall secure that any inspection takes place within 5 school years from the end of the school year in which the last inspection took place.

However, due to the impact of the COVID 19 pandemic on the ability of dioceses to carry out inspections in schools, the following regulatory amendment was made in July 2021, such that the amended regulation now reads:

For the purposes of subsection (3) of section 48 of the 2005 Act, the governing body shall secure that any inspection takes place within 5 school years from the end of the school year in which the last inspection took place.

But where the last inspection took place in the period beginning with 1st August 2014 and ending with the end of 31st July 2021, paragraph (1) is to be read as if for "5 school years" there were substituted "8 school years".

## Appendix 1.2 Mutual Relations between Religious Orders, Dioceses and the CES in the Service of Catholic Education.

**Terminology** This Protocol is to be read in conjunction with the **CES Diocesan Protocol**.<sup>10</sup> Therefore concepts set out in that Protocol which are relevant to this one are not repeated here. In this Protocol the term **Religious Order** is used to mean an institute of consecrated life or a society of apostolic life (or a constituent part of one) which has at least one Catholic School in its Trusteeship. It is recognised that this term can be seen as anachronistic and does not do justice to the variety of forms of religious life, nor the variety of terms in use. However, it is simply used here as a convenient and customary shorthand. No distinction is made (unless it is necessary to do so) between pontifical and diocesan, or clerical and lay.

**Bishop** means the diocesan bishop. **Ordinary** means those with general ordinary executive power; besides Bishops, this includes Vicars-General and Episcopal, and, for members of clerical Religious Orders, major superiors. **Local Ordinary** means the Bishop and his Vicars. **School** includes *any* type of Catholic school, no matter its legal structure, sources of funding, or relationship with the State. These attributes do not affect in any way a Catholic school's relationship with the Church. It therefore includes maintained schools, academies, non-maintained special schools, independent schools and in this context it also includes sixth-form colleges. **Governing Body** means the legal entity that conducts the school. In maintained schools and sixth form colleges, this will be the governing body. In academies it is the Academy trust company. In non-maintained special schools and independent schools, terminology may vary, depending on the legal constitution of the entity.

### General Principles

Catholic education is part of the mission of the Church (also referred to as a work of the apostolate). In applying the principles in this Protocol, it is to be recognised that the Catholic education system in England and Wales has grown out of the apostolic works of both Religious Orders and dioceses. These various and unique contributions to Catholic education are complementary, two pathways offering different gifts that encourage each other to flourish in their own particular way. In all matters, therefore, Dioceses and Religious Orders are to proceed by way of mutual consultation and collaboration that springs from a mutual respect, trust and care of each other.

In matters concerning works of the apostolate, Religious are subject to the authority of their own superiors, and are to remain faithful to the discipline of their Order. Bishops are to support and protect these charisms and, although Religious are also subject to

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<sup>10</sup> Current edition adopted July 2014. Available from the CES upon request.

their authority in respect of those works of the apostolate, Bishops must proceed by way of mutual consultation.

All, particularly Bishops and other Local Ordinaries, are to:

- respect the charism and patrimony of the Religious Order, that is its nature, purpose, spirit and character, together with its sound traditions according to the mind of the founders and their dispositions;
- recognise that each institute has its own discipline in the Church in order to preserve whole and entire that patrimony and charism; and
- preserve and safeguard a true autonomy of life, especially of governance, for each Religious Order.

### **The Role of Trustees in Catholic Education: Diocesan and Religious Order**

Unless the Bishop has specifically approved alternative arrangements (e.g. joint schools), Catholic schools are in the control of a public juridical person (normally a diocese or Religious Order). In the context of England and Wales, that normally requires the diocese or Religious Order in whose **Trusteeship** the school is, to own the property occupied by the school and to appoint the Governing Body (or at least a majority of it). Trustees that are less active in Trusteeship may have delegated some or all of the functions to another Church body (usually the dioceses) but technically remain Trustees if they retain ownership of the property.

In English law, the property is held by the civil legal entity representing the diocese or Religious Order. They are held in charitable trusts by diocesan Trustees (appointed by the Bishop) or Religious Order Trustees (appointed by the superior) who represent the respective canonical entity. Catholic schools are provided by the Trustees for the purposes set out in their various governing documents, known collectively in education law as the 'trust deed'. Most trust deeds state that the school is provided *'for the maintenance and advancement of the Roman Catholic religion'*, and the provisions of canon law form part of the trust deed in every Catholic school. Under charity and education law, the school is regulated by its trust deed, and the school's Instrument of Government or Articles of Association must reflect those requirements.

For schools within the charism of a Religious Order, the Religious Order will articulate its charism in education and resource school governors, leaders and staff who are expected to promote the particular identity and mission of the school.

### **The Role of the Bishop**

The overall responsibility for fostering the Christian life in the diocese belongs to the Bishop – the 'overseer'. As works of the apostolate, all Catholic schools are subject to his jurisdiction. A Religious Order needs his consent to establish a school. The Bishop has the right of supervision, visitation and inspection of Catholic schools in his diocese, including those established or directed by Religious Orders. He also has the right to issue directives



concerning the general regulation of Catholic schools, after consultation with the superiors of any Religious Orders whose schools are to be included in any directive.

**Inspection** is where the Bishop or his delegate (who can be a member of a Religious Order) inspects a school according to criteria determined by the Bishop. In maintained schools and academies, this is normally carried out under section 48 or 50 of the Education Act 2005 (or equivalent) in a way which is complementary in scope to the s.5 or s.28 inspection (or equivalent). A similar interaction between the canonical inspection and Ofsted or ISI inspections operates in independent schools, non-maintained special schools and sixth form colleges. However, a diocesan inspection can extend to all aspects of the school's curriculum and life at the Bishop's discretion.

**Visitation** is a particular form of ecclesiastical oversight which an Ordinary (whether Diocesan or Religious Order) is obliged to carry out from time to time. Whereas inspections are usually carried out according to a schedule and specific framework, this is not necessarily so with visitations. Some Ordinaries carry out visitations on this basis, and others do so on an *ad hoc* basis. It is carried out by the Ordinary or his delegate. A Diocesan Ordinary is entitled to appoint a member of a Religious Order as his delegate if he wishes, and, likewise, a Religious Ordinary may appoint a member of a Diocese as a delegate. A visitation can be broad ranging or specific in focus. It can be carried out in response to concerns that come to the attention of the Ordinary, or as part of the Ordinary's general duty of visitation. Schools are most likely to experience visitations as part of a broader visitation of, for example, a parish, deanery or religious institute, but all Catholic schools can be the subject of a visitation by the Bishop or its Religious Superior.

**Supervision**, or episcopal oversight, is the duty of the Bishop, personally or through others, to ensure that all Catholic institutions within his diocese are acting in conformity with the teachings and regulations of the Church and the mission of the Diocese, to regulate all works of the apostolate, and to take all necessary actions to ensure such conformity.

### **The Role of the Governing Body**

The governing body of a Catholic school occupies and conducts the school, on behalf of their Trustees and under the supervision of the Bishop, as the:

- occupier of the premises,
- proprietor of the undertaking, and
- employer of the staff.

It occupies the school subject to the parameters laid down by their Trustees, and ultimately any decisions relating to the land and buildings rest with the Trustees, except in so far as these have been delegated to the governing body by the Trustees.

In schools within the charism of a Religious Order, there is a responsibility and expectation that the governors and school leaders will inform themselves of, promote,

and put into practice in the everyday life of the school, the particular charism of the Religious Order; and that they will be held accountable for this in visitations and inspections.

### **Relationship between Religious Orders and the CES**

CES has two principal tasks: representing the views of the Catholic Church in England and Wales collectively to the governments and other national agencies; and supporting dioceses and Religious Orders in carrying out their educational functions.

The CES's representative function is carried out directly on behalf of the Bishops' Conference.

The CES's role in supporting Religious Orders is carried out in a number of ways. It includes offering model documentation and guidance for dioceses, Trustees and Catholic schools which Religious Orders are free to use. It also includes advice, guidance and assistance on particular matters, particularly specialist ones, as a result of a request from the Religious Order concerned. Religious Orders are free to approach the CES for advice, guidance and support at any time.

The CES will only seek on its own initiative to become directly involved in a particular matter, and always alongside the Trustees and the local diocese, where the matter has potential national implications.

Religious Orders are to avoid engaging with national bodies (such as the DfE) in matters within the competence of the CES (rather than local matters). If a national body contacts the Religious Order on such a matter, they will normally be referred to the CES. Religious Orders will seek to involve the CES in any matter where a national policy position of the Bishops comes in to play.

The CES has no direct contact with individual Catholic schools except with the consent, express or implied, of its Diocese or Religious Order.

Implied consent is assumed by the CES in all routine and customary communications, e.g. the CES Newsletter to schools. This consent can be withdrawn at any time.

The CES carries out an annual census of Catholic schools. It collects data from schools on behalf of the

relevant diocese, and shares that data with them and its Religious Order on a confidential basis.

If an individual school spontaneously contacts the CES, they will normally be referred to its diocese or, where appropriate, its Religious Order unless the school has been referred to the CES by the diocese. All substantive interactions with a school without the interaction of the diocese will be reported to the diocese and, where appropriate, its Religious Order as soon as possible.

The CES will maintain an ongoing dialogue with Religious Orders to discuss matters of mutual concern. The CES will seek to ensure that adequate representation from Religious Orders is included, where appropriate, on national working groups and other forums, (including encouraging other bodies to do the same). The CES will include Religious Orders in all appropriate communications about Catholic education, including the CES Schools Newsletter, Policy Digest and Legal Newsletter.

The CES will endeavour to keep an up-to-date record of all Religious Orders, their relevant superiors and education officers and their contact details, and the schools for which they are responsible. Religious Orders will keep the CES informed of changes of personnel, contact details and structures so that the CES can keep these records updated in the service of the dialogue mentioned above.

With the assistance of those Religious Orders that wish to assist, the CES will collect and make available and promote materials relating to the distinctive contribution of Religious Orders and their schools to the life of the Church in this country, both currently and historically.

The CES will seek to support and facilitate good communications between Religious Orders and dioceses, and will become pro-active in doing so if requested by a Religious Order or diocese.

### **Relationship between Religious Orders and the Dioceses**

Dioceses with schools in Religious Order Trusteeship will maintain an ongoing dialogue with those Religious Orders with schools in the diocese to discuss matters of mutual concern. This will include any specific concerns about a particular Religious Order School. Recognising that the primary accountability within the Church for school standards in a Religious Order School rests with the Religious Order, the diocese will consult the Religious Superior before taking any action, which will, ideally, be an agreed course of action. Dioceses will seek to ensure that adequate representation from Religious Orders is included, where appropriate, on diocesan working groups and other forums.

Dioceses will make themselves familiar with the charisms of Religious Orders in their dioceses, including any documents relating to the particular patrimony of the Religious Order as it relates to education. It will endeavour to support that charism and patrimony in Religious Order schools, and promote an understanding of the contribution of the Religious Orders and their schools throughout the diocese.

Dioceses will ensure that Religious Orders receive copies of all communications sent to its schools, no later than when the schools receive them. Diocese will communicate to Religious Orders all other information that comes to their attention that will affect schools in Religious Order Trusteeship.

The Diocesan Schools' Commissioners' Conference, which normally meets once a term, invites a representative of the Conference of Religious to be a full participant in those meetings.

## **Review of Protocol**

This Protocol may undergo periodic review by the CES, and will be reviewed if requested by the Religious Orders in Education (ROE), the Conference of Religious, the Diocesan Schools' Commissioners' Conference or the National Board for Religious Inspectors and Advisers (NBRIA). Before any proposed changes to the Protocol are considered by the CES Management Committee, they will be subject to consultation including the four bodies listed above, and, in the absence of.

consensus about such proposals, any representations made by those bodies will be considered by the CES Management Committee before coming to a conclusion.

## **Conclusion**

The CES, dioceses and Religious Orders will work together for the common good as mutually complementary expressions of Catholic Education serving the same mission of the Church.

*Approved by the CES Management Committee April 2020 as amended March 2022.*

## Appendix 2: Protocols for Ofsted Inspections of Catholic schools and sixth form colleges in England

### Protocol for inspection of Catholic Schools

The following text is the protocol agreed between the Catholic Education Service and Ofsted in 2015.

The inspection of schools with a religious character in England (those schools subject to Inspection Under Both Sections 5 And 48 Of The Education Act 2005).

### Protocol for inspectors

#### Purpose

1. All maintained schools and academies are subject to s5 inspections. All types of schools designated as having a religious character are also subject to a religious or denominational inspection, which for maintained schools is a s48 inspection.
2. Ofsted have no statutory remit in respect of section 48 inspections. This protocol is designed to clarify the manner in which section 5 and section 48 inspectors cooperate while remaining within the statutory requirements of each inspection, including the provision of separate reports.
3. Where schools are subject to both a s5 and a denominational inspection, this protocol governs the relationship between these two inspectorates. It serves to ensure that: (i) appropriate arrangements are in place for the independent scheduling of section 48 inspections; (ii) the legal parameters of each inspectorate are clearly defined and understood; (iii) if section 5 and section 48 inspections happen to occur simultaneously, to define the relationship between each inspectorate and the range and purpose of each.
4. This version of the protocol is between Ofsted and the CES.

#### Background

5. If a maintained school has a religious character, as designated by the Secretary of State for Education and Skills under section 69(3) of the School Standards and Framework Act 1998, denominational religious education and the content of collective worship are inspected under section 48 of the Education Act 2005. .
6. If an academy or free school has a religious character, designated according to the regulations stated in the Religious Character of Schools (Designation Procedure) (Independent Schools) (England) Regulations 2003, the Academy or free school shall ensure that the quality of Religious Education given to pupils and the contents of the school's collective worship given in accordance with the tenets and practice of the faith are inspected. Such inspection shall be conducted by a person chosen by the governing board and the Academy shall secure that such inspection shall comply with the requirements set out in any statutory provision and regulations as if the Academy were a foundation or voluntary school which has been designated under section 69(3) of the School Standards and Framework Act 1998 as having a religious character. In all but name, these inspections will have the same character and status as section 48 inspections.

7. Section 5 inspections must not extend to a judgment of, nor must section inspectors comment on, denominational education or the content of collective worship and assemblies.
8. The governing board of a school (or foundation governors in the case of a voluntary controlled school) is responsible, after consultation with the diocese as specified in Education (School Inspection) (England) Regulations (2005), for setting up the section 48 or denominational inspection and for appointing that inspector.
9. Section 5 inspections are generally carried out by a team, one member of which is designated the lead inspector. This designated lead inspector may be one of Her Majesty's Inspectors (HMI). Where a section 5 inspection is carried out by a single inspector, the term 'lead inspector' is used to describe this inspector in this protocol. Section 48 inspections are generally carried out by one inspector, approved by the appropriate authority, and the term section 48 inspector in this protocol refers to this person or the lead inspector where there is more than one inspector on the section 48 team.

i. Scheduling the s48 or denominational inspection

10. Section 48 inspections will be scheduled separately from section 5 inspections. Each prescribed inspection authority is able to determine the timing of these inspections as long as they occur within 5 years<sup>11</sup> of the end of the school year in which the school was last inspected.
11. A separate arrangement with the DfE allows for a grant to be made payable according to the following arrangements:
  - a. For schools which were good or better in their last section 48 inspection, a grant will be made available in the fifth year following the end of the school year in which the school was last inspected.
  - b. For schools which were less than good in their last section 48 inspection, a grant will be made available at any point three years after the previous inspection and not later than the end of the fifth school year following the end of the school year in which the school was last inspected.
12. No school or academy is exempt from denominational or s48 inspection, which must always occur within five years of the end of the school year in which the school or academy last received a denominational inspection.
13. Ofsted will inform signatory organisations to this protocol of the names of relevant schools designated as having a religious character to be inspected on the day the school itself is informed.

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<sup>11</sup> For all schools last inspected between 1<sup>st</sup> August 2014 and the 31<sup>st</sup> July 2021, these inspection must occur within 8 years of the end of the school year in which the school was last inspected. See The Education (School Inspection) (England) (Coronavirus) (Amendment) Regulations 2021, regulation 5

ii. The scope and remit of each inspectorate

14. It is the duty of a section 5 inspector, to inspect and report on:

- overall effectiveness.
- effectiveness of leadership and management .
- quality of teaching, learning and assessment .
- personal development, behaviour and welfare.
- outcomes for pupils.

15. A section 5 inspector must not inspect or comment on:

- a. denominational education, or.
- b. the content of collective worship.

16. Denominational education, including a judgment on teaching and assessment, and the content of collective worship are to be inspected by the s48 or denominational inspector alone.

17. Although a section 5 inspector cannot make a judgment on denominational education or the content of Collective Worship, a section 5 inspector may visit Religious Education lessons and acts of Collective Worship to help them to arrive at a whole-school judgement about:

- a. Spiritual, Moral, Social and Cultural education.
- b. Behaviour for learning.
- c. Pupils' welfare.

18. Section 48 inspection reports shall not be subject to scrutiny by Ofsted for the purposes of quality assurance, and section 5 inspection reports shall not be subject to scrutiny by section 48 inspectors or their faith groups for the purposes of quality assurance.

19. The work under section 48 of the Education Act 2005 of any section 48 inspector who also inspects under section 5 shall not be admissible in support of her or his performance management by Ofsted.

iii. Relationship between inspectors

20. If the independent scheduling of the section 48 inspection means that the section 5 and section 48 inspections are scheduled to occur on one or more of the same days, then it will be permissible for both inspections to happen simultaneously.

21. Where a section 48 inspection takes place concurrently with a section 5 inspection, the section 48 inspector will, if it is requested, make available to the section 5 lead inspector the evaluation schedule to be used for the section 48 inspection and any supporting guidance.

22. Section 5 and section 48 inspectors should jointly take steps to avoid over-inspection of particular teachers.

23. In the case of concurrent inspections, to support their understanding of the school and its standards and provision, section 5 and section 48 inspectors may discuss, within the terms of the Ofsted Code of Conduct for inspectors, inspection evidence and emerging judgements, providing that no inspector from either inspection shall seek to take part in decisions or influence judgements made by inspectors from the other.

24. In the case when the inspections take place within the same term, the lead inspector on the later inspection should inform him or herself of any key issues raised but should not use its evidence in their own inspection.
25. Where section 5 and section 48 inspections occur concurrently, feedback on both inspections may take place at the same meeting, with the agreement of those receiving feedback, and provided that the feedback and subsequent discussion are conducted under the terms of the Ofsted Code of Conduct for inspectors. The timing of the feedback should be agreed beforehand by the inspection teams and the school's leadership.
26. The existence of a section 48 inspection report on a school shall be acknowledged in the Information about the school section of a section 5 inspection report.

#### Review of Protocol

27. This protocol will be subject to collective review and amendment by Ofsted and other signatories from time to time.

#### Protocol for inspecting Catholic sixth form colleges

The following wording was agreed with Ofsted and can be found in paragraph 84 of their Further Education and Skills Inspection Handbook:

#### Inspection of religious education and collective worship in relation to Catholic sixth-form colleges

84. In the case of these colleges, the relevant Catholic diocese will inspect their denominational religious education, Catholic ethos and the content of collective worship. Our inspectors will not comment on the content of religious worship or on denominational religious education. Inspectors may visit lessons and assemblies in order to help them evaluate how these contribute to students' personal development and behaviour and attitudes.



### Appendix 3: Code of conduct for inspectors

It is important that inspectors and schools establish and maintain a positive working relationship, based on courteous and professional behaviour.

Inspectors must uphold the highest professional standards in their work, and treat everyone they meet during inspections fairly, with respect and with sensitivity.

In meeting this expectation, inspectors will:

- uphold and demonstrate Catholic values and virtues at all times.
- be committed to and publicly supportive of the Catholic Schools Inspectorate policies and processes and also those of the diocese in which they are inspecting.
- carry out their work with integrity, treating all those they meet with courtesy, respect and sensitivity.
- declare all actual and perceived conflicts of interest and have no real or perceived connection with the school that could undermine the objectivity of the inspection.
- evaluate objectively, be impartial and inspect without fear or favour.
- evaluate the school in line with the framework.
- base all evaluations only on clear and robust evidence.
- report honestly and clearly, ensuring that judgements are fair and reliable.
- take all reasonable steps to prevent undue anxiety and to minimise stress acting in the best interests and well-being of leaders and staff in school.
- maintain purposeful and productive communication with schools and inform them of judgements sensitively, but clearly and frankly.
- respect the confidentiality of information as far as possible, particularly about individuals and their work.
- respond appropriately to reasonable requests.
- use their title 'Licensed Inspector' only in relation to their work for the Catholic Schools Inspectorate.

Those inspectors shadowing will not contribute to evidence collection or formation of judgements.

## Appendix 4: Code of conduct for schools

The following expectations apply to all schools, colleges and academies.

In order to establish and maintain a positive working relationship, we expect schools to:

- be courteous and professional, treating inspectors with respect and sensitivity.
- enable inspectors to carry out their visit in an open and honest way.
- enable inspectors to evaluate the school objectively against the Framework.
- provide evidence – or access to evidence – in a timely manner that will enable the inspector to report honestly, fairly and reliably about their provision; this includes the opportunity for inspectors to meet with pupils.
- work with inspectors to minimise disruption, stress and bureaucracy.
- ensure the good health and safety of inspectors while on their premises, ensuring inspectors have the space and resources they need to carry out the inspection professionally and comfortably.
- maintain purposeful and productive communication with the inspector or the inspection team.
- bring any concerns about the inspection to the attention of inspectors promptly and in a suitable manner.
- ensure that inspectors have the opportunity to observe practice and talk to staff, pupils, parents/carers, those responsible for governance, clergy and other stakeholders without the presence of a senior leader.
- welcome and co-operate in the same spirit with others who may accompany inspectors for training or quality assurance purposes.
- respect the confidentiality of all parts of the inspection process, including only sharing provisional feedback of outcomes with senior leaders, the curriculum lead for religious education, and all those responsible for governance, and not using inspection feedback for the purposes of the performance management, or equivalent, of individual members of staff.

## Appendix 5: Policy and procedure for managing conflicts of interest and other kinds of compromising connectivity

### Policy principles

It is expected that anyone engaged in inspections will conduct themselves in accordance with the Code of Conduct for Inspectors:

- evaluate the work of the school objectively and impartially.
- report honestly and fairly, ensuring that judgements reflect, reliably and accurately, what the school does.
- treat all those they meet with courtesy and sensitivity.
- act with the best interests of pupils and staff as a priority.
- maintain purposeful dialogue with staff and communicate judgements without fear or favour.
- respect the confidentiality of information.
- bear in mind at all times that they are the bishop's representatives.

Those who work as inspectors for the Catholic Schools Inspectorate must not put themselves in a position where previous employment, personal relationships or private interests conflict, or could be perceived to conflict, with this code. In the case of potential conflict, whether real or perceived:

- The inspector must always disclose potential conflicts by informing the diocese.
- Arrangements will be agreed with the diocese to manage the real or perceived conflict.
- If the conflict cannot be adequately managed, certain inspection activities may be prohibited.
- In some cases, the inspector or diocesan officer may have to withdraw from involvement in the inspection of that school.

Effectively managed, individuals with declared personal interests should be able to conduct their business without restriction, particularly when they use their time and talents for the benefit of the community. However, any conflict, whether real or perceived, that is not managed appropriately can severely jeopardise individual reputation, the public standing of the Inspectorate and the dioceses, and trust in the outcomes of inspection. Therefore, all those in scope of this policy and procedure must uphold their professional obligation to declare any potential conflict of interest and adhere to any conditions or measures put in place.

### Definition

A conflict of interest arises where an inspector or their household members or close friends have a private interest that might influence, or be reasonably perceived to influence, their judgement in carrying out their duties, including making inspection judgements.

As well as real conflicts of interest, it is important that inspectors are aware of the perspective of others. Therefore, any interests that could be perceived to give an

appearance of bias or where misuse of position could reasonably be inferred must also be declared.

These policy principles cover those individuals who act as inspectors, both lead inspectors and team inspectors, as well as diocesan officers who oversee inspection.

### Policy summary

There are three general areas of conflict:

- financial conflicts, including professional activity outside the dioceses.
- conflicts with the Code of Conduct for inspectors.
- conflicts in inspection activity.

These conflicts can also arise from interests of household members, friends and anyone with whom there was/is an association.

All conflicts must be assessed to determine whether they can proceed alongside work as inspectors without affecting the integrity and reputation of the dioceses, the Inspectorate or the individual. Measures or conditions may be implemented to minimise and manage any conflict. It is important that all conflicts of interest are declared as failure to do so, whether intentionally or unintentionally, will compromise the validity of the inspection and may result in a need for the school to be re-inspected.

### Conflicts of interest procedure

#### Introduction

This procedure applies to all inspectors working on behalf of the Catholic Schools Inspectorate.

All conflicts and potential conflicts, whether real or perceived, must be disclosed and updated on a regular basis (using template 2 that accompanies the Administration Guidebook). If an inspector is in any doubt or requires further advice, they must speak to the Inspection Coordinator.

Any activity that may contravene the provisions of this policy and procedure is deemed to be a potential conflict of interest and must be declared.

As detailed in the policy statement, individuals with declared conflicts are often able to conduct their business without restriction. The purpose of this document is to ensure that all real or perceived conflicts are declared to enable the Catholic Schools Inspectorate Coordinator to consider them, thus helping to protect the individual and the organisation.

Inspectors are expected to apply good judgement in assessing whether any non-listed activity may also represent a real or perceived conflict. Each situation should be considered on its own merits.

Conflicts of interest are grouped by, but not limited to, three types as detailed in the policy statement. More detail on each type of conflict is provided below.

### 1. Financial conflicts including professional activity outside inspecting

A financial conflict is a personal pecuniary interest or financial interest of close associates, household members or friends that may be affected by the inspectors work for the Inspectorate. All such conflicts, whether real or at risk of being perceived, must be declared.

Financial conflicts must be declared but can usually proceed alongside inspecting for the Inspectorate as long as the integrity and reputation of the inspection process is protected and damage to the individual's reputation is avoided.

Inspectors must only use the 'Licensed Inspector' title while undertaking work on the Inspectorate's behalf. The title 'Licensed Inspector' must not be used in any other context or used to procure other work.

Financial conflicts, including professional activity, which **MUST** be declared (including that of household members and close friends) include:

- previous, present or future consultancy work, including goods and services to the school or any linked schools, within the five years preceding or following the date of inspection.
- any employment or volunteer work, paid or unpaid, including leadership roles in charities and trusts.
- ownership, personal share or financial interest in a provider of a service to a school that the Inspectorate inspects that could be perceived to be impacted by the inspectors' judgements.
- participation in any interviews or broadcasts (including online broadcasts and blogs).

### 2. Conflicts with inspection for the diocese

Inspectors must act at all times in a way that is consistent with the Code of Conduct for Inspectors.

It is vital that all dioceses protect their ability to inspect without fear or favour. Inspectors must declare any membership/participation in groups or associations that may cause a real or perceived bias of inspection and regulation practice or judgements.

It is important to be aware that personal presentation, dress and behaviour can all give rise to perceived conflicts. Inspectors must therefore declare anything that could give rise to a perceived conflict with their work duties or perceived impact on their ability, impartiality or judgement.

### 3. Conflicts in inspection activity

Inspectors must not undertake inspection with a school where past, present or future employment, allegiance or relationship suggests an actual or perceived bias or any personal benefit.

Conflicts in inspection activity which **MUST** be declared (including that of household members and close friends) include:

- a school within their own deanery.
- a school within their own multi-academy trust (in the case of an academy).
- a school within their local authority (in the case of a voluntary aided school).
- a school at which they are a parent/carer, governor, or past employee within the last five years.
- a school where they are or have been an adviser or where they have provided formal, professional support.
- any other work, professional contact (including being interviewed for a post in the school), voluntary work with a school in the last five years.
- a school where a friend or family member is a pupil or employee.
- a school they have already inspected.

Inspectors may not offer support, advice or consultancy services to the school being inspected before, during or after the inspection. .

Unless asked to do so as part of their role as inspectors, inspectors should not use the 'Licensed Inspector' title in any activity that includes speaking publicly on matters related to the work of, or within areas of interest relating to inspection, for example, carrying out mock inspections or speaking publicly on how to prepare for inspection.

### The Process for Dealing with Conflicts of Interest

#### Step 1 – Declaring a conflict

Inspectors will be asked to declare annually all potential conflicts of interest for any school in England and Wales in order for the diocese to fully assess whether they will be able to effectively perform an inspector role. These conflicts of interest should be communicated to the Catholic Schools Inspectorate coordinator via an annual return. These conflicts of interest will be held on the central register of licensed inspectors and be accessible by the responsible person in each diocese.

Inspectors must keep their information, including conflicts of interest with schools, up to date by informing the Catholic Schools Inspectorate coordinator if there any changes. .

If the inspector is uncertain whether a real or perceived conflict of interest exists, they must discuss it with the Catholic School Inspectorate coordinator for the diocese in which the school is situated.

There is a possibility that during the course of the year, links between schools and inspectors may arise. Therefore, inspectors are responsible for continuously ensuring that there is no real or perceived conflict of interest before undertaking an inspection.

If an inspector realises a conflict may exist upon receiving the full inspection details, they should contact the Catholic Schools Inspectorate Coordinator to discuss if it is appropriate for the inspector to continue with the inspection. If a conflict of interest is revealed at this stage, it should be communicated to the Catholic Schools Inspectorate who will update the central register.

Occasionally, a conflict of interest may occur unexpectedly during an inspection, for example, meeting a former close colleague during an inspection. Where this happens, the lead inspector must be informed immediately. The lead inspector must contact the Catholic Schools Inspectorate Coordinator and a decision taken whether to remove the individual from that inspection. Again, if a conflict of interest is revealed at this stage, it should be communicated to the Catholic Schools Inspectorate who will update the central register.

#### Step 2 – Considering the declaration

All conflicts submitted to the Catholic Schools Inspectorate will be recorded on the central register of licensed inspectors.

When assessing conflicts, the Catholic Schools Inspectorate Coordinator must consider whether:

- the interest affects the inspector's ability to meet the requirements of their agreement, for example whether the interest has a negative impact on the overall scheduling of inspections.
- any restrictions required to manage the conflict would prevent the inspector from undertaking the full range of duties.
- the conflict is likely to bring the diocese/s into disrepute or if the interest may give rise any reasonable concerns that the inspector's judgement or independence could be compromised.
- there is likely to be potential damage to the reputation of the inspector that would damage their credibility or their perceived judgement.
- the inspector could be or be seen to be unfairly using the knowledge obtained through the inspection for personal gain.
- the interest would cause any increase in costs or administration for the diocese/s, cause a reduction in efficiency or put an unreasonable burden on other inspectors.

#### Step 3 – Reaching a decision

It may be possible to manage a conflict of interest by implementing measures or conditions to mitigate or minimise the risk, for example by altering schedules or reorganising inspection teams. The decision maker will ensure that:

- the inspector is informed of the decision.
- the decision is recorded by the Catholic Schools Inspectorate Coordinator and communicated to the Catholic Schools Inspectorate if the register of licensed inspectors needs to be updated.
- any conditions/measures put in place are clearly explained and reasons provided.
- any conditions/measures agreed are implemented and their effectiveness monitored.
- where it is not possible to put in place measures to manage the conflict, the inspector is given a full explanation for the decision.

#### Step 4 – Reviewing decisions and declaring changes

The Catholic Schools Inspectorate Coordinator should monitor any declared interests and mitigating conditions/measures to ensure that they are, and remain, appropriate and effective.

Inspectors are required to keep their declaration of conflicts up to date and declare to the Catholic Schools Inspectorate Coordinator any change in circumstances or new interests before or as soon as they occur.



## Appendix 6.1: Deferral policy

This appendix sets out the policy to determine whether the inspection of a school on behalf of the Catholic Schools Inspectorate should go ahead or not on the planned dates. It applies to all inspections undertaken under the National Framework.

There are a limited number of circumstances when the diocese may decide that an inspection should not go ahead on the planned date. This document sets out the approach of the Catholic Schools Inspectorate to the deferral, cancellation, and re-scheduling of inspections.

Deferral or cancellation will only be considered if:

- The school has experienced a recent major incident, such as the death, serious injury or illness of a pupil or member of staff.
- The school is due to merge, close or move and it is decided that no useful purpose will be served in inspecting it.
- The school is closed to all pupils – for example, owing to a staff training day or adverse weather conditions – for at least half of the time for which the inspection has been scheduled.
- At least three quarters of the children or staff will not be in school – for example, owing to a school trip or a religious celebration – for at least half of the period for which the inspection has been scheduled.
- The head teacher or a member of the school’s senior leadership team is subject to a current police investigation or serious concern from another agency that would be compromised by an inspection of the school.
- Other exceptional circumstances that, in the judgement of the director of the department for education of the diocese in which the school is situated, justify deferral or cancellation of the inspection.

The Inspectorate puts the interest of children, pupils, students, and learners first. It is only in the exceptional circumstances set out above that deferral of inspection would be considered. The nature of such circumstances should be recorded fully.

Applications to defer a planned inspection on the grounds that the head teacher is not present will not be accepted as the school remains open and providing a Catholic education.

For the avoidance of doubt, in the case of illness or death of the head teacher, only the responsible person in each diocese in which the school is situated will determine whether the inspection will take place.

Building and/or refurbishment work is not usually a reason for deferral if the school is open and pupils are on site. However, if a school is significantly disrupted by measures taken to deal with reinforced autoclaved aerated concrete (RAAC), Catholic Schools Inspectorate co-ordinators will consider these deferral requests carefully as an

exceptional circumstance. Inspections may still go ahead when all or substantial numbers of pupils are not on site but continue to be educated through remote or blended learning.

Where a deferral is proposed, the diocese in consultation with the Inspectorate will ensure, as far as possible, that the timing of any rescheduled inspection does not place the school outside of the legally defined period for the inspection of that school.

#### Deferral Process

When a school is considering lodging a request for deferral of their inspection, they should study the criteria above carefully and ensure that at least one of the criteria applies before they make a request.

- Requests for deferral should be made in writing by e-mail at the earliest opportunity to the Catholic Schools Inspectorate Coordinator.
- Arrangements for the inspection will continue to be made whilst the request for deferral is considered.
- The diocese will make a decision based on the policy and inform the school of the outcome.
- The decision can only be reviewed or amended by the responsible person in the diocese in which the school is situated.

If a school cannot be contacted by the Catholic Schools Inspectorate Coordinator and /or the lead inspector

In exceptional circumstances, it may prove difficult for the Catholic Schools Inspectorate Coordinator and/or the lead inspector to make contact with the school. In these cases, the Catholic Schools Inspectorate Coordinator and the lead inspector should discuss the situation. The lead inspector will normally advise that the inspection will go ahead and should continue to try and contact the school. If there continues to be no answer, the inspection will be carried out as an unannounced inspection.

#### Deferral by the diocese

In exceptional circumstances an inspection that has already been announced to a school may be deferred by the diocese. For instance, when the lead inspector for an already announced inspection is no longer able to carry out the inspection. In this case, the Catholic Schools Inspectorate Coordinator should first attempt to find a replacement inspector. If this is not possible at short notice, then the inspection may be deferred to a later date.

## Appendix 6.2: Special considerations for when the statutory inspectorate and Catholic Schools Inspectorate inspections coincide

### In England

There are three circumstances where the statutory inspection (by Ofsted or ISIS) and the Catholic Inspectorate inspection might coincide in such a way that it impacts upon the Catholic Schools Inspectorate.

The first possible scenario is when the Catholic Schools Inspectorate inspector is informed that their own school, or one for which they are responsible, is about to be inspected by the statutory inspectorate on one or both of the days they are already assigned to inspect. In this case, the presumption should be that the Catholic Schools Inspectorate inspection goes ahead as planned, since the inspector has already committed to the inspection, and the school is preparing for it. The inspector should contact the statutory inspectorate to request a deferral of their inspection. If this is not forthcoming, then the presumption remains that the inspector makes arrangements with other senior leaders in their own school (or the school for which they are responsible) to cover the demands of the statutory inspection in their absence.

The second possible scenario is when the school to be inspected by the Catholic Schools Inspectorate is subsequently notified that the statutory inspectorate intend to inspect on one or both of those announced days of inspection. In this case, a deferral can be sought from the statutory inspectorate. However, if this is not forthcoming, the presumption is that the two inspections run concurrently. Concurrent inspection is dealt with in the protocol between Ofsted and the denominational inspectorates (Appendix 2).

The third possible scenario is when the executive head of a school to be inspected by the Catholic Schools Inspectorate is subsequently notified that the statutory inspectorate intend to inspect another school for which they are responsible on one or both of those announced days of inspection. Again, in this case, a deferral can be sought from the statutory inspectorate. However, if this is not forthcoming, the presumption is that both inspections would go ahead as planned and the executive head would need to arrange how these two inspections are to be managed in the two schools.

It might also occur when an inspector functions as a school improvement officer for many schools within a diocese or MAT/MAC and one of these schools receives notification from the statutory inspectorate while they are due to inspect for the Catholic Schools Inspectorate. In this case, the inspector's first obligation is to the Catholic Schools Inspectorate inspection.

### In Wales

Estyn, the statutory inspectorate for maintained schools in Wales, gives ten working days' notice of inspection. This means that it will never be the case that a school will have received notification of its Catholic Schools Inspectorate inspection before notice of an

Estyn inspection. However, it is possible that an announced Estyn inspection could clash with a planned Catholic Schools Inspectorate inspection that has not yet been announced. In such circumstances, the commissioning diocese could reallocate inspection teams to avoid the conflict. Otherwise, as in England, the presumption is that the Catholic Schools Inspectorate inspection would go ahead as planned.

## Appendix 7: What compliance with the Catholic Bishops' Conference of England and Wales requires in relation to religious education

### Introduction

Classroom religious education complements and is enhanced by the catechetical and worshipping life of the whole school community but is distinct from each of them.<sup>12</sup> The nature, purpose and scope of curriculum religious education are defined in the *Religious Education Directory*.<sup>13</sup> It is a discrete subject discipline as canonically and statutorily defined; it is not to be conflated with, or subsumed under, other curriculum subject areas, such as relationships, sex, and health education (R(S)HE) or personal, social, and health education (PSHE). It is an academic discipline "with the same systematic demands and the same rigour as other disciplines."<sup>14</sup> Its primary goal is an increase in knowledge and understanding<sup>15</sup> of the Christian message for all pupils in Catholic schools. Teaching religious education, as defined by the Catholic Bishops' Conference of England and Wales, is the main reason Catholic schools exist.<sup>16</sup> It is for this reason that religious education in Catholic schools is considered the "core of the core curriculum."<sup>17</sup> The centrality of curriculum religious education to the curriculum is reflected in several ways in Catholic schools, including the parity it has with other core curriculum subjects. This parity means that religious education should be taught, as far as possible, by subject specialists or by those trained by such specialists and Catholic leaders must ensure that in terms of funding, facilities and staffing it is at least as well-resourced as the other core curriculum subjects. As a demonstration of this parity, the bishops have mandated that pupils are entitled to receive a religious education that constitutes 10% of the taught week from the

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<sup>12</sup> CCE, 'Circular Letter on Religious Education in Schools', 2009, 18

<sup>13</sup> CBCEW, *Religious Education Curriculum Directory (3-19) for Catholic Schools and Colleges in England and Wales* (London, 2012).

<sup>14</sup> Congregation for the Clergy, *General Directory for Catechesis*, 1997, 73

<sup>15</sup> CCE, 17

<sup>16</sup> CBCEW, 'A Joint Pastoral Letter from the Bishops of England and Wales for Education Sunday, 27th January 1991, on Catholic Education', 1991, 7.

<sup>17</sup> Pope John Paul II, 'To the Bishops of Great Britain on Their Ad Limina Visit, 26 March', 1992.

beginning of compulsory schooling until the end of year 11<sup>18</sup>, and 5% of the taught week in the sixth form<sup>19</sup>.

#### Context and rationale

This figure of 10% may seem arbitrary, but it is not meaningless. It first arose in response to the UK government's implementation of a national curriculum in 1988, prescribing 10% for all core curriculum subjects. It was first issued as a directive by the bishops in 1989<sup>20</sup>, and reiterated in a joint pastoral letter that quickly followed it:

'Catholic schools have the responsibility to show that it is possible to study all the subjects in the National Curriculum without lessening the attention and time given to religious education. In a message to schools in 1989 we said that 10% of teaching time should be allocated to this subject. This will not always be easy, but we insist that it be done.'<sup>21</sup>

The 10% figure is thus a proxy for the parity that religious education must have, as core of the core, with the other core curriculum subjects in Catholic schools. If anything, the curriculum time given to maths and English has increased since the National Curriculum first came into existence. Therefore, the 10% figure represents the minimum expectation for the amount of time to be devoted to religious education in the taught week of a Catholic school.

Independent schools were never obliged to teach a national curriculum, but the concept of core curriculum subjects has the same meaning in such schools as it does in maintained schools and academies. Hence, Catholic independent schools must also ensure that 10% of the taught week is devoted to religious education. In addition, such schools must ensure that the parity between religious education and other core curriculum subjects must extend to the private study time prescribed by the schools for particular subjects.

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<sup>18</sup> CBCEW, 'Religious Education in Catholic Schools', 2000

<sup>19</sup> CBCEW, Religious Education Curriculum Directory (3-19) for Catholic Schools and Colleges in England and Wales, p.5.

<sup>20</sup> CBCEW, 'Statement Issued after the Low Week 1989 Meeting', *Briefing*, 19/8 (1989)

<sup>21</sup> CBCEW, 'A Joint Pastoral Letter from the Bishops of England and Wales for Education Sunday, 27th January 1991, on Catholic Education'.

## Principles of compliance

For age 3-16

The bishops require that Catholic school leaders ensure that:

- religious education be taught for a specified portion of each repeating cycle<sup>22</sup> of the regular school timetable in each year of compulsory schooling.
- the amount of time must constitute at least 10% of this repeating cycle, as a proportion of the taught curriculum time, excluding non-curriculum directed time (such as assemblies, form time, or prayer and liturgy)

For age 16-19

The bishops require that Catholic school leaders ensure that:

- religious education be taught for a specified portion of each repeating cycle of the regular school timetable in each year of sixth form.
- the amount of time must constitute 5% of this repeating cycle, as a proportion of the taught curriculum time, excluding non-curriculum directed time (such as assemblies, form time, or prayer and liturgy)

## Compliance test

Any Catholic school, academy or college that does not meet this curriculum requirement in each year of each key stage or phase, would not be compliant with the requirements of the Catholic Bishops' Conference of England and Wales, as defined in the Catholic Schools Inspectorate National Framework for Inspection.

## Exemplars for different ages and phases

Age 4-11

In primary schools, for pupils of compulsory school age, the 10% will best be understood as a minimum number of hours in each of these repeating cycles, which in primary schools are usually one week in length. For example:

- in a school week of 22.5 hours of curriculum time, the number of hours spent teaching curriculum religious education must be no less than 2 hours and 15 minutes.
- in a school week of 25 hours of curriculum time, the number of hours spent teaching curriculum religious education must be no less than 2 hours and 30 minutes.

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<sup>22</sup> The phrase "repeating cycle" is here used to refer to the number of days in a single timetable cycle. For example, some schools have a ten working day cycle (a two-week timetable), while many have the historically more common five working day cycle (a one-week timetable).

#### Age 11-16

In secondary schools, the 10% will best be understood as a proportion of the lesson periods in each repeating timetable cycle, on the presumption that each of these lesson period lengths is equal. For example:

- in a school with a timetable cycle of five working days (a one-week timetable) of 30 periods of curriculum time, the number of periods spent teaching curriculum religious education must be no less than 3 periods in each cycle.
- in a school with a timetable cycle of five working days (a one-week timetable) of 25 periods of curriculum time, the number of periods spent teaching curriculum religious education must be no less than 3 periods in each cycle.
- in a school with a timetable cycle of ten working days (a two-week timetable) of 50 periods of curriculum time, the number of periods spent teaching curriculum religious education must be no less than 5 periods in each cycle.

Any collapsed timetable days would be in addition to the regular requirement for each timetable cycle and must not replace it. Limiting the proportion of curriculum time in some school years or key stages/age-phases and off-setting this in others would not be compliant with the bishops' curriculum requirements which require 10% curriculum time be devoted to religious education in each taught week of each year of compulsory schooling up to the end of KS4.

#### Age 16-19

In school sixth forms and Catholic sixth form colleges, the 5% will best be understood as a proportion of the total number of learning hours a sixth form student is expected to receive in an average sixth form offer. This will differ depending on the curriculum route individual students take through their sixth form studies. The 5% should be worked out as a proportion of the number of hours students attend curriculum lessons. This proportion should be distributed in such a way that they constitute a proportion of each repeating timetable cycle, as laid out above. Ordinarily, the requirement will best be understood as one period of religious education in each week that a student is on timetable, ending when the public examination season begins. For this reason, inspectors need to be aware that after Easter of a student's final year of study, the standard timetable cycle may no longer be applicable, and the general religious education programme may be complete by then.

Any collapsed timetable days would be in addition to this requirement and must not replace it. Adjusting the proportion of curriculum time in either year of sixth form and off-setting in the other is not compliant with the bishops' curriculum requirements which require 5% curriculum time be devoted to religious education in each year of sixth form study.

For students who have more than two planned years of sixth form, it is expected that they have religious education in each of their years of sixth form, that is designed in such a way as to ensure that their experience of the offered curriculum is not repetitive.



## Questions and Clarifications

### **Can the curriculum requirement for religious education be under the Bishops' Conference requirements in one key stage/age-phases if it this is offset in other key stages/age-phases?**

No. Pupils have an entitlement to religious education that meets the conference requirements in every year of schooling. Learning in religious education, like learning in all subjects, is developmental and incremental. Curtailing in one Key Stage and cramming in another does violence to this developmentally appropriate pedagogy. The curriculum requirements of 10% and 5% apply to each key stage/age-phase and each year group equally.

### **Can the curriculum requirement for religious education be under the Bishops' Conference requirements in one year if this is offset in other years?**

No. For the same reasons given above in relation to key stages and phases, this practice would not be compliant with the Bishops' Conference requirements. Furthermore, such a calculation assumes that pupil populations and timetables remain constant year to year. Attempting to meet the requirement in this way may well put some students at risk of receiving significantly less than their entitlement.

### **Is the quality of religious education not more important than the quantity?**

Both are important. The quality of religious education is judged throughout the rest of the Catholic school inspection framework. Whether a school is compliant or not is not matter of degree, it is a straightforward binary: they are either compliant or they are not. Even if they are compliant, the quality may be poor. Compliance is a minimum expectation, not an aspiration: a floor, not a ceiling.

### **If a school does not have a sufficient number of religious education specialists to cover the curriculum minimum, would it not be preferable to have less curriculum time taught by specialists than a compliant curriculum taught by some non-specialists?**

No. Obviously, the ideal would be a fully compliant curriculum taught by fully qualified religious education specialists. However, if this is not possible because of staff shortages, then 8% covered by specialists and the remaining 2% covered by non-specialists would be compliant with the Bishops' Conference requirements, on the understanding that the school was doing all it could to fill the teaching gap. A comparison with other core curriculum subjects is helpful here. When a school is short of a maths teacher, it does not reduce the amount of time given to maths but fills the teaching gap with the best available expertise until a specialist teacher can be appointed to cover the shortfall. The same should apply to religious education.

**Can the curriculum requirement be met by collapsed timetable days, for example retreat weekends or themed days?**

No. This would not be compliant with the principle that the 10% must be a portion of each repeating cycle of the regular school timetable. Such experiences are hugely valuable and are to be encouraged, but they must be in offered addition to the minimum curriculum for each repeating cycle of the regular school timetable, not offered instead of it. Collapsed timetable days do not respect the developmental pedagogical principles laid out above, and they are far more likely to mean that some students miss out on their entitlement to religious education if they happen to be absent on the collapsed timetable day.

**Can the religious education portions of other subjects count as part of the 10% curriculum time? For example, in teaching RSE, some of the content will be Catholic teaching on marriage and family life.**

It is clearly possible that other curriculum subjects could cover some portions of the religious education curriculum. For it to count towards the curriculum requirement for curriculum religious education then the lesson, or sequence of lessons must be:

- explicitly part of the religious education scheme of work/learning for that year group for that year – e.g. it has to be identified on the Scheme of Work that this particular module (say a unit on relationships) will be delivered in tutorial time.
- mapped to the *Religious Education Directory*.
- planned by the religious education department or curriculum lead for religious education.
- marked by the religious education department or curriculum lead for religious education, or coordinated by the department of curriculum lead and feedback given by the religious education department or the curriculum lead for religious education.
- able to feed into the system that is used to track pupil progress in religious education.

There is no requirement for these lessons to be taught by religious education specialist teachers, but the same support must be given to those teachers delivering the lessons as would be given to other non-specialists who teach other parts of the religious education curriculum.

## Appendix 8.1: Complaints policy

A school can complain about an inspection undertaken by the Catholic Schools Inspectorate if they think there was a problem with:

- the inspection process.
- how the inspection was conducted, for example the behaviour of an inspector.

The Inspectorate is working within statutory constraints and is therefore unlikely to stop the publication of a report or remove an existing one while a complaint is being investigated.

### Prior to a complaint

Before you complain:

- You should raise any concerns during the inspection by speaking to the lead inspector.
- If you can't speak to the lead inspector, call the responsible person of the diocese in which the school is situated and ask for the Catholic Schools Inspectorate Coordinator or a senior diocesan officer.

Concerns can often be addressed before the report is drafted or published. You must complain in writing if your concerns were not resolved during the inspection. In your written complaint you should be precise about whether your complaint pertains to the inspection process or the conduct of the inspector. Your complaint should also include evidence to substantiate your complaint. You can complain at any time up to five working days after the concern was first raised during the inspection.

### What happens next?

The diocese will appoint an investigating officer who will be an appropriate competent person (this could be the Catholic Schools Inspectorate coordinator, a senior diocesan officer, or someone suitable they appoint). They will communicate with the complainant by telephone and then investigate using:

- The inspectors' evidence from the inspection.
- Evidence from the draft report.
- Feedback from the team that carried out the inspection.

The investigating officer will provide a report to the diocese (see Template 13.1 Investigating Officer's Record) following their investigation into the complaint. This informs the diocese's response to the complainant and the school will receive a written response from the diocese, normally within 30 working days of the diocese receiving the complaint, informing them of its outcome. The diocese should complete a complaint log for each complaint that records the outcome of the complaint (see Template 13.2: Diocesan Complaint log).

### If the complainant is still unhappy

A school can ask the responsible person in each diocese to review the case. This must be done within three months of getting the written response to the complaint. The responsible person can't change the outcome of the complaint but can make recommendations to the Catholic Schools Inspectorate Coordinator and, if required, the

Catholic Schools Inspectorate which may inform future professional development of the inspection team.

## Appendix 8.2: Complaining about a school

In the event that inspectors wish to lodge a complaint against the school, the Catholic Schools Inspectorate coordinator should use the school's own complaints procedure. Any resulting investigation carried out by the school, should be conducted via the coordinator and not with the inspectors directly.

If the coordinator is ultimately unhappy with any part of the school's response, please inform the Chief Inspector of the Catholic Schools Inspectorate.

## Appendix 9: Upheld complaints procedure

This appendix outlines the procedure to be followed when a complaint against an inspection undertaken by the Catholic Schools Inspectorate has been upheld.

Complaints against an inspection undertaken by the Catholic School Inspectorate are either against the conduct of the inspector or the processes of the inspection. In some cases, the complaint is about both conduct and process.

This procedure comes into effect when the investigating officer appointed by the diocese where the school is situated has concluded that one, some or all aspects of a complaint are upheld.

### Step 1

The investigating officer notifies the diocese formally, by way of a written submission, that they have found sufficient evidence to uphold one, some or all aspects of the complaint. Each successful aspect of the complaint is to be set out with the appropriate evidence presented alongside, using Template 13.1 Investigating Officer's Record.

### Step 2

In every case, the complaint will be responded to in the form of a formal letter. The responsible person reviews the evidence and evaluates the most proportionate response to the complaint. S/he will select from the courses of action set out below:

- 1 **Issue an apology:** This will normally take the form of a letter to the complainant, copied, where relevant, to the chair of the governing board, the head teacher and the lead inspector<sup>23</sup>. Where a team inspector's conduct or work is the subject of the complaint, they will be included in the distribution list.
- 2 **Recommend further training:** In some cases, the complainant will receive a letter, as above, noting the aspects of the complaint that are upheld. They will also be advised that relevant inspectors will be referred for further training. In such cases, the inspectors will be advised that they must attend further relevant training when it becomes available.
- 3 **Mandatory re-training of the inspector before deployment on further inspections:** In a few cases, the conduct or work of an inspector may be found to require immediate improvement. If this is the case, they will be notified that they cannot inspect again until they have completed mandatory and specific training on the matter. The responsible person should use the following form of words in their notification letter to the complainant: 'As a result, X will undertake no inspection activity until they have satisfactorily completed specific mandatory training/re-training on this matter'. In this case, the Catholic Schools Inspectorate should be informed so that the central register of licensed inspectors can be

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<sup>23</sup> In each course of action, a letter will be sent to the complainant and copied to those listed here.

amended to reflect the inspector's temporary ineligibility to serve as an inspector until training has been completed.

- 4 **Deem the inspection to be incomplete:** In exceptional circumstances, the conduct or work of the inspection team may be judged to render the outcome so unreliable that it is necessary to send them back to the school to gather more evidence. Where relationships are judged to have broken down and inspectors may be hampered in their attempts to gather further evidence, stakeholders' views or information, the responsible person may ask other suitably qualified and experienced inspectors to carry out this work on their behalf.
- 5 **Deeming the inspection null and void:** In extremely rare circumstances, the investigation may indicate that the work or conduct of the inspection team compromises the integrity of the inspection and renders the outcome unreliable. In such circumstances, the responsible person will deem the inspection to be null and void. They will write to the complainant to notify them of this decision. They will also act to ensure the school is re-inspected within the relevant window. They will notify the complainant of this decision and all other relevant stakeholders. The inspection team will be notified of the outcome and advised of any necessary remedial action intended to restore the Catholic Schools Inspectorate's confidence in their ability to inspect without fear or favour, rigorously and fairly.

## Appendix 10: Guidance on grammar and house style

### Part A: Grammatical rules

#### Apostrophes

1. Use to indicate possession (the pupil's book, school's plans, parents' meeting).
2. Possessive pronouns (its, his, hers, ours, yours, theirs) do not take apostrophes.
3. Note the difference between 'its' and 'it's'. The former is a possessive pronoun and does not take an apostrophe. The latter is the contraction of the words 'it is' or 'it has' and does take an apostrophe. For example:
  - 'The school has completed its self-evaluation form.' (possessive pronoun) .
  - 'It's been one year since the school's last inspection.' (contraction of 'it has') .
4. An apostrophe follows the 's' when the 's' indicates a plural noun but not when the plural noun does not end in an 's'. For example, the books belonging to all of the pupils is 'the pupils' books' but the parents of all the children is 'the children's parents'.
5. Apostrophes are used in terms of duration (for example, in three years' time; four months' experience).
6. For names that end with 's', such as Charles, James, Thomas, the advice still applies: .
  - 'Thomas's GCSE results' (The GCSE results belong to Thomas).
7. Do not apostrophes use to indicate plurals (1980s not 1980's).

#### Colons

8. Never follow a colon with a dash.
9. Use a colon to separate a clause that introduces a list, quotation, or summary.
10. Use a colon also when the second half of the sentence explains the first half, as if it were standing for the words 'in the following way'. For example, 'This publication aims to help all staff: it sets out guidance and provides advice on tricky areas of writing.'
11. Colons introduce lists, the items of which may be separated by commas or semi colons in a paragraph. Choose the latter if the items of the list are complex. For example, 'Under the new inspection arrangements, introduced in January 2021, inspectors report on three key judgement areas: the Catholic life of the school; collective worship; and classroom religious education.'

#### Commas

12. Keep to a minimum. Use commas at both ends of an embedded clause in a sentence that could be removed leaving the sentence complete. For example, 'The monthly newsletter, introduced in July, contains information for all staff.'
13. Use before and after connectives (however, therefore, consequently, moreover) when they are embedded in a sentence, and after connectives where the connective starts a sentence.

#### Ellipses

14. An ellipsis consists of three dots (...) and is used to mark an omission of one or



more words from a sentence. It may be used at the end of a sentence to indicate that one or more sentences have been missed out. You do not need to precede or follow an ellipsis with full stops.

### Hyphens (dashes and 'en rules')

15. Use hyphens for compound adjectives which precede a noun: for example, 'long-standing agreement', 'part-time teacher', 'up-to-date records'. This includes adverbs not ending in 'ly', such as 'well', 'ill', 'better', 'worse', 'little', 'much', 'new' and 'old', and the words they modify, which should be hyphenated when they precede a noun. For example: 'well-qualified teacher', 'little-used method'. This is to avoid any ambiguity of meaning arising from the fact that some of these adverbs can also be adjectives. The hyphen makes clear that the word is an adverb that modifies the following word and not a separate adjective describing the noun. These compounds do not usually need a hyphen if they follow the noun, for example: 'an agreement of long standing'; 'the teacher works part time'; 'the records are up to date', 'the teacher is well qualified', 'the method is little used'. However, the hyphen may be retained if it is needed to make clear the connection between the parts of the compound: for instance, not only 'a child-friendly policy' but 'a policy that is child-friendly'.
16. Never hyphenate adverbs that end '-ly', for example, 'newly qualified teacher'.
17. It is not necessary to use hyphens in adjectival phrases ('high quality', 'well planned', 'well established'), except to avoid ambiguity ('whole-school improvement' rather than 'whole school improvement').
18. Hyphenate compound nouns that have been derived from phrasal verbs, for example: 'take-up', 'cut-off', 'catch-up'.
19. Floating hyphens take the following form:
  - three and four-year degrees.
  - three and four-part lesson structures.
20. If a word has a prefix, use a hyphen to avoid confusion or mispronunciation. For example: 're-engage'; 'pre-existing'; 'non-negotiable'. Also use a hyphen where a word that has a prefix could be confused with a word that does not, for example: 're-form'; 're-creation'.
21. Use a hyphen where a prefix is followed by a proper name, a numeral or a date, for example: 'pre-inspection'; 'mid-August'; 'post-16'.
22. Use hyphens when referring to children's ages, for example: 'four-year-old children'. This helps to avoid ambiguity, since 'four year old children' can mean either 'four year-old children' or 'four-year-old children'.
23. Do not hyphenate fractions unless used adjectivally, for example write 'two thirds of the sample', but 'a two-thirds majority'.
24. For guidance on the hyphenation of particular words, refer to the Glossary. If the word you are looking for is not there, consult the Oxford English Dictionary.

### Quotations

25. Use single quotation marks ('xxx') to mark the beginning and end of reported

speech. Use double quotation marks (“xxx”) when a quotation appears within a quotation. For example, the head teacher suggested that ‘the “loyalty factor” might have influenced responses to the questionnaire.’

26. If the quoted material is a single word or phrase, put the punctuation outside the closing quotation mark. For example, Planning was underpinned by a strong commitment to the principle that ‘every child matters’.
27. If the quoted material is a complete sentence or question, punctuation should fall inside the closing quotation mark. For example, ‘Pupils highlighted the lack of rigorous question by stating: “Jesus is the answer to most questions in our lessons.”’
28. When quoting direct speech, use a comma to introduce or follow a short sentence or phrase and a colon to introduce a longer quotation. For example: ‘Standards in religious education have improved,’ he said, ‘but more work needs to be done’.

#### Semicolons

29. Semicolons are used to connect clauses that could stand as sentences on their own but are so closely related that they convey their sense better combined into one sentence: ‘Staff conveyed to pupils that they were offering a fresh start; they had high expectations for them, set them challenging tasks and anticipated what support they would need.’
30. They are also used for breaking up lists of complex items after a colon in a paragraph (but not in a bulleted list), in order to make it clear where the items divide: ‘Inspectors judge religious education against three criteria: outcomes; provision; leadership.’

#### Adjectives

31. Make sure that adjectives are matched to the correct noun, for example ‘an organic box of vegetables’ should be ‘a box of organic vegetables’.

#### ‘Me’, ‘myself’ and ‘I’

32. Use ‘I’ if you are doing the action of the verb (for example, the speaking in ‘I spoke to him’); use ‘me’ if the action of the verb is being done to you (‘he spoke to me’). Confusion sometimes arises when there is more than one person doing the action (‘Claire and I spoke to him’), or having the action done to them (He spoke to Claire and me’). If you are unsure which is correct, try removing the extra person from the sentence: ‘He spoke to I’ is obviously wrong.
33. Do not use ‘myself’ as a substitute for ‘I’ or ‘me’.

#### Position of ‘only’

34. Beware of ambiguity, for example: ‘Resources only issued on Fridays.’ This could mean: ‘Only resources are issued on Fridays’, or ‘Resources are issued, not checked in, on Fridays’, or ‘Resources are issued on Fridays only’.

#### Singular or plural verb

35. Consistently treat group (corporate) nouns (for example, ‘Diocese’; ‘Church’; ‘team’; ‘division’, ‘family’, ‘playgroup’) as singular. ‘Staff’ is an exception, for example: ‘The

staff were pleased when the inspector gave positive feedback.' If a plural sense is desired, redraft the sentence, for example: 'several members of the governors were.'

36. Use a singular verb ('is', not 'are') for the following: 'none of them is...'; 'neither of them is...'
37. Use a plural verb ('are', not 'is') for the following: 'leadership and management are...'; 'data are...'; 'criteria are...'
38. Avoid using a singular verb in sentences such as 'A majority of pupils are happy at school.' If the word 'pupils' is omitted and the sense of the sentence still suggests that the subject is plural, it is preferable to use a plural verb.
39. The same applies to sentences where expressions of quantity such as 'a proportion', 'a percentage', 'a number', 'one in three', 'half' or 'one third' are used in a similar context. For instance: 'A small proportion of settings are inadequate.'

'That', 'which' and 'who'

40. 'That' is used for a defining clause; 'which' is used for non-defining clauses. Defining clauses identify and distinguish one kind of object from another (i.e. they define). Non-defining clauses contribute information but do not distinguish one kind of object from others (i.e. they are non-defining). Defining clauses have no punctuation, but non-defining clauses must be between commas or introduced by a comma. For example:
  - 'The training sessions that were repetitive and unchallenging were poorly attended.'
  - 'The training sessions, which were repetitive and unchallenging, were poorly attended.'

The punctuation changes the meaning of the sentence and makes a clause defining or non-defining: in the first sentence 'repetitive and unchallenging' defines which particular sessions were poorly attended; it suggests that there were other sessions which were not poorly attended. In the second sentence the 'which' clause between the commas simply adds extra information about the training sessions (that they were repetitive and unchallenging), all of which were poorly attended.

41. 'Who' can be used in either defining or non-defining clauses, in which case the punctuation makes the meaning clear. For example, 'the deputy head teacher who is responsible for assessment' is counterposed to any other deputy head teachers who do not have this responsibility. On the other hand, in 'the deputy head teacher, who is responsible for assessment,' the clause between the commas merely tells you something about the deputy head teacher. In this second instance there may well be other deputy head teachers who are also responsible for assessment.

## Part B: House style

### General

42. Refer to 'children' in early years settings, 'pupils' in the rest of primary school inspections, 'students' in secondary school and sixth form college inspections.
43. Do not use anyone's personal name. Refer to individuals by their titles not their names.

### Abbreviations

44. Avoid using abbreviations whenever possible. If the abbreviated expression occurs only a few times at intervals, it is best to write it out in full each time. Exceptions to this are GCSE and A level, which never need to be written in full.
45. If a phrase that can be abbreviated appears many times, especially if the occurrences are close together, you may need to use an abbreviation to avoid annoying repetition. In this case, spell out the words in full the first time the expression is used and put the abbreviation in brackets after it, for example, *Religious Education Directory* (RED). Do not put an abbreviation in brackets if you do not intend to use the abbreviation at any future point. The glossary includes some details of particular abbreviations.
46. Avoid overloading sentences with abbreviations. For example: 'Schools sometimes see residential and off-site experiences as attempts to compensate for the lack of OAA content in PE or to support RSHE programmes.' Such use of technical abbreviations inhibits clarity for ordinary readers.
47. Do not use the abbreviations 'eg', 'ie' or 'etc'. Always spell out in full: 'for example', 'that is', 'and so on'. Etcetera is not to be used at the end of a list that begins with 'for example', since it is clear from your use of 'for example...' that you do not intend to list all possible instances.
48. Do not use full stops in abbreviations.

### Bullets and lists

49. Only use numbered lists if the ordering of the list is hierarchical and the priority of each item matters; otherwise, always use bullets. Do not use alphabetised lists.
50. Ensure that all the items in the list have the same grammatical structure. That is to say, the items in the list need to be all single words of the same part of speech (e.g. all nouns, all adjectives, all verbs), all phrases of the same structure (e.g. all verbal phrases, all noun phrases, all prepositional phrases), all subordinate clauses, or all main clauses (i.e. full sentences).
51. If the list items are complete sentences, begin each one with a capital letter and end it with a full stop.
52. When the items in a list are not complete sentences, treat a list as a single long sentence. Provide a relevant and clearly expressed lead-in clause or phrase, which will be the first half of the full sentence finishing with a colon. Remember that each of the items in this kind of list must complete a meaningful, grammatically correct statement when read with the partial sentence lead-in.
53. Begin the first word in each item with a lower-cased letter and do not punctuate

the end of any of the list items other than the final item in the list which should finish with a full-stop.

54. The use of “and” and “or” are superfluous in a bulleted list and should be avoided.

### Capital letters

55. Our style is to minimise the use of capital letters. In general, capital initials should be used only for proper nouns: the names of individual people, places, organisations, or languages. They should not be used for common nouns except where these begin a sentence or heading. They should not be used for the subject (curriculum area) religious education.
56. Use sentence case in titles, headings, and subheadings: for example, ‘The Catholic life and mission of the school’, not ‘The Catholic Life and Mission of the School’. This applies to all documents, including letters.
57. Use capital initials for certain titles and ranks when they refer to a specific person. For example: the Archbishop, the Pope. Job titles take lower case when used in a generic sense, or where there are more than one. For example: ‘the principals of all the colleges’; ‘the meeting of heads of department’; and additional inspectors.
58. Use capital initials for Key Stage 1, but lower-case letters when ‘key stage’ is used generically. For example: ‘Standards in religious education were high in Key Stage 1, but low in other key stages.’ Capital initials should also be used for the names of school years: for example, Reception, Year 1 and Year 2. ‘Nursery’ should take a capital initial when it refers to the Nursery Year in a school. ‘Level’ is lower case in references to post-16 qualifications.
59. The title of an initiative, policy or programme should be capitalised: for example, ‘the Religious Education Directory’. Also use an organisation’s website to check the spacing between words of programmes or initiatives. Fair trade is lower case when used generically, but the correct form for the accrediting organisation is Fairtrade, which should be used when referring to products or services it has approved.
60. Do not use capital initials in the titles of publications; use sentence case instead. Exceptions to this are the titles of newspapers and periodicals, for example The Universe and The Tablet.
61. Words and phrases which always take upper case are noted in the glossary and include ‘Mass’ and ‘Catholic’.

### Commas

62. Always use a comma before ‘and’ or ‘or’ in a list (the ‘Oxford comma’). The correctness of this usage is debated but it almost always improves clarity and is adopted in all Catholic Schools Inspectorate documentation, including reports. For example, ‘The pupils studied English, mathematics, science, and information and communication technology’.

### ‘-ise’ v ‘ize’ spellings

63. Use the ‘-ise’ ending for words like ‘realise’ and ‘organise’.

### Days and dates

64. The correct order is day, month, and year. For example, Tuesday 13 September 2022.
65. An academic or other period of one year comprising parts of two calendar years is expressed: 'in the academic year 2020/21'.

### Font size and type

66. The body text in all documents should be Open Sans, font size 11. Heading text should be Lato, font size 16.
67. Text should be fully justified.
68. Do not use underlining for headings.

### Full Stops

69. Use one space after a full stop.
70. Full stops are unnecessary in abbreviations (DfE, BBC, DTI, Ufi, LSC, ALI, RSA), contractions (Mr, Dr, Ltd) and after initials in names.

### Inclusive language

71. If writing about adults, refer to 'men' and 'women'. Use 'male' and 'female' only where the age range referred to includes adults, young people, and children. .
72. Use the terms 'person with a disability' and 'people with disabilities' rather than 'disabled person' and 'disabled people'. In accordance with the new 'Special educational needs and disability code of practice', use 'pupils who have special educational needs or disability'. There is some flexibility when writing about pupils with multiple and complex disabilities.
73. Use of the term 'minority ethnic' is preferable to 'black and minority ethnic' as a collective term for ethnic groups that are minorities in Britain. When referring to black people or groups, it is appropriate to use 'Black', with an initial capital, as this form has become a signifier of social, cultural and political identity.
74. 'Black' and 'White' should both have initial capitals when they form part of a specific census category, such as 'Black Caribbean' or 'Any other White background'. These categories may appear in questionnaires and survey results.
75. Refer to 'older people', not 'old people' or 'the elderly'.
76. Referring to 'vulnerable young people' or 'hard-to-reach groups' may give the impression that these are innate characteristics. At the first mention, it is better to refer instead to 'young people whose circumstances have made them vulnerable' or 'groups whose circumstances have made them hard to reach'.

### Italics

77. Use italics for:
  - titles of diocesan and other Church publications, for example: *Religious Education Directory*.
  - titles of published books, except for the Bible, and books of the Bible.

## Money.

78. Use numerals for monetary values, for example '£8' not 'eight pounds' and '£8,000' not '£8 thousand', but use numerals and words combined to express very large round numbers, for example '£27 million'. Do not use 'k' or 'K' for thousands. Do not mix units. For round figures, miss out the empty decimal places, for example use £1, not £1.00. For sums under £1, do not use pound signs, for example, 55p, not £0.55. However, where sums of money above and below £1 appear together, treat them all in the same way (£7.70, £2.65 and £0.53).

## Numbers

79. Write numbers from one to nine in words and use numerals for 10 and above. Exceptions are:
- mathematical/statistical data, including percentages.
  - money.
  - Key Stage 1, Key Stage 2.
  - and Year 1, Year 2.
80. Try not to use a number to start a sentence. When this is unavoidable, write the number as a word rather than as a numeral. If the figure is a percentage, write out 'per cent' rather than using the '%' sign.
81. Express decimals in numbers and fractions in words, for example: 0.75; three quarters. Do not hyphenate fractions unless used adjectivally, for example: 'two thirds'; 'a two-thirds majority'.
82. Use numbers before abbreviations: for example, '5kg', '6%'; remember that abbreviated units of measurement have no full stops and do not take 's' in the plural. There should be no space between the number and the unit of measurement.
83. Use the '%' sign (it is short and easily visible), unless a sentence begins with a percentage, when 'per cent' should be written out to match the number (for instance, 'Ten per cent.'). Percentages are proportions, not exact numbers.
84. Avoid mixing numbers, fractions and decimals and percentages in the same sentence or paragraph.
85. Use first, second, third (not firstly, secondly, thirdly). Use 20th century, 21st century, avoiding superscripts as in 20<sup>th</sup> and 21<sup>st</sup>.

## Plain English

86. Use plain English in all written communications. The Plain English Campaign describes it as text that is 'written with the reader in mind and with the right tone of voice, that is clear and concise'. Using it involves following a few simple principles to ensure that your writing is easier to read and understand. This section offers some basic guidance; for more detailed information see the Plain English Campaign website: [www.plainenglishcampaign.co.uk](http://www.plainenglishcampaign.co.uk).
87. Be ruthless: get to the point and cut out all unnecessary words. Be explicit about what your messages mean in practice.



88. Try to use short sentences whenever possible. Long sentences which express several different ideas can be confusing for the reader. It is usually easy to break these up into shorter sentences. A good principle to follow is to express one main idea per sentence, with one other related point if necessary. This does not mean that all sentences should be the same length; good writing will contain a mixture of short sentences and well-punctuated longer ones. The Plain English Campaign recommends that the average sentence length should be 15 to 20 words.
89. Choose familiar words whenever possible. They are surprisingly good at describing complicated information. Avoid old-fashioned forms of words, such as 'whilst' and 'amongst'.
- 'As a result of' – 'because'.
  - 'Comprise' – 'form'.
  - 'Contains' – 'has'.
  - 'Determine' – 'Decide', 'figure', 'find'.
  - 'Employ' – 'use'.
  - 'Following' – 'after'.
  - 'Has a duty to' – 'must'.
  - 'In excess of' – 'more than'.
  - 'Objective' – 'aim', 'goal'.
90. Avoid jargon. If you need to use technical or specialist language, ensure that you explain the meaning clearly. Jargon can be useful shorthand in discussions between professionals, but it is not usually appropriate for publications aimed at a wider audience. All material published should be understandable to non-specialist readers.
91. Avoid using a long word if there is a shorter one that expresses the same meaning. Long words can sound pompous and may not be understood by all your readers. The Plain English Campaign website includes an A-Z of alternative words which may be helpful: [www.plainenglishcampaign.co.uk](http://www.plainenglishcampaign.co.uk).
92. Avoid circumlocutions. There is sometimes a tendency when writing reports to soften the judgement out of misplaced compassion by not expressing it directly. It is always preferable to be blunt but accurate, rather than kind but imprecise. For example, 'The school would benefit from introducing more robust assessment procedures, with the good practice in upper Key Stage 2 being implemented across the school' really means something more like 'Assessment processes were robust in upper Key Stage 2. Elsewhere they were inconsistent and lacked impact.'

#### Active and passive verbs

93. A sentence written in the active voice is where the subject of the sentence performs the action in the sentence: 'The girl was washing the dog.' A sentence is written in the passive voice when the subject of the sentence has an action done to it by someone or something else: 'The dog was being washed by the girl.'
94. Passive verbs tend to make writing much more complicated than it needs to be. It can give the impression that the writer is trying to hide behind something. Avoid



using the passive voice. 'A consultation with parents/carers was not routinely undertaken' should be 'School leaders did not always consult parents/carers.'

95. Active verbs tend to give writing much more life and direction, and they tend to produce shorter sentences. Using active verbs will help you focus on the 'doer' – make it clear who did (or did not) consult/discuss/plan/evaluate, etc. Using more active verbs and shorter sentences will immediately begin to transform the way you write.

#### Use verbs over nouns

96. Using the noun form of words makes writing heavy-going and dull because they usually hide the action. They also tend to accompany passive verbs and, together, they make sentences longer:

- 'use' rather than 'the utilisation of'.
- 'consider' rather than 'give consideration to'.
- 'identify' instead of 'identification of'.

#### Split infinitives

97. It is not grammatically incorrect to split an infinitive. However, so many people believe that it is an error that, for the sake of the reputation of the Inspectorate, it is best avoided if you can do so without making the sentence less clear or clumsier.

#### Time

98. The 12-hour system, with am and pm, is more easily understood than the 24-hour system. For example, normally use 9.30am and 3.20pm instead of 09.30 and 15.20. Say 'from 8am to 12 noon' rather than 'from 08.00 to 12.00'. However, lengthy timetables presented as tables may look more precise in the 24-hour form.

## Part C: Grammatical and style usage glossary

This Glossary aims to cover the terms most used in writing for denominational inspections, and those that most often cause difficulty. It is not intended to be comprehensive. Although some are listed, please avoid using abbreviations wherever possible. There is more guidance about abbreviations in paragraphs 43 to 47 above.

<b>A</b>	
&	only use if part of a formal title, for example City & Guilds
academy	lower-case initial unless part of title
age ranges such as 14–19 and 16–19	use dashes rather than hyphens do not mix dashes and words: write 14–19-year-olds, but ‘from 14 to 19’ (not ‘from 14–19’) and ‘between 14 and 19’ (not ‘between 14–19’)
A level.	does not need to be written in full lower-case . hyphenate when used as an adjective, for example: A-level results
among	not amongst
AS level	does not need to be written in full lower-case . hyphenate when used as an adjective, for example: AS-level results
A* to C	not A*–C
assembly	lower-case initial
autumn	lower-case initial
<b>B</b>	
Baptism	capital initial as in ‘the Sacrament of Baptism’
baptised	lower-case initial as in ‘the number of baptised pupils’
Bible	capital initial
Black (referring to people)	capital initial
Beatitudes, the	upper-case
benefited	not benefitted
<b>C</b>	
Cafod	not CAFOD
Catechism	capital initial
Catholic	capital initial
catholicity	lower-case
Catholic social teaching	upper-case ‘C’, lower case ‘s’ and ‘t’
chair of governing board	lower case initials

Church/church	capital initial when referring to the community of believers; lower-case initial when referring to a Christian place of worship
children	use only for the Early Years Foundation Stage
Christian	capital initial
common good	both lower-case
comprise	not 'comprise of', 'The report comprises three parts' is correct; 'The report is comprised of three parts' is not.
cooperate	one word, no hyphen
coordinate	one word, no hyphen
coordinator	one word, no hyphen
CPD	avoid this abbreviation; use 'professional development' or 'staff training' instead
cross-curricular	two words, hyphenated
<b>D</b>	
dates	22 March 2022, not 22nd March 2022; 2-3 April, not 2nd and 3rd April.
deanery	lower-case initial
deputy head teacher	not deputy or deputy head
diocese	not capital, unless referring specially to a named diocese, such as 'the Diocese of East Anglia'
diocesan	not capital
disabled person/people.	person/people with a disability/disabilities not 'the disabled'
<b>E</b>	
early years	lower-case initials when used generally
Early Years Foundation Stage	capital initials, do not abbreviate
email	no hyphen
English as an additional language	not 'as a second language' or any other variation; describes speakers of English, refer to 'pupils who speak an additional language' not 'pupils with an additional language'
examination board	use the current term 'awarding body'; lower-case initials
extra-curricular	two words, hyphenated
Eucharistic Prayer	Both capitalised when referring specifically to the Eucharistic Prayer that constitutes part of the Mass.
<b>F</b>	
fair trade	when used generically
Fairtrade	

	when referring to the accrediting organisation or products it approves
feedback	noun
feed back	verb
focused	not focussed
fulfil	not fulfill
<b>G</b>	
GCSE	does not need to be written in full
governing board	takes a singular verb
governor	lower-case
<b>H</b>	
head teacher.	two words, not capitalised; do not use 'head', 'headmistress' or 'headmaster'
holy day of obligation	all lower-case
<b>I</b>	
impact.	avoid using as a verb: not 'inspection impacts [or 'impacts on'] the quality of childcare', but 'inspection affects the quality...' or 'has an impact on the quality...'
individual education plan	do not abbreviate
INSET .	avoid: use staff training, staff development or professional development instead. Do not use 'CPD'
internet	lower-case initial
interactive	one word
intranet	lower-case initial
-ise	do not use -ize, for example, use specialise not specialize
<b>J</b>	
judgement	do not use 'judgment'
<b>K</b>	
Key Stage 1, 2, 3, 4.	capital initials, but 'other key stages' or 'at all key stages' do not abbreviate to KS1, KS2 etc
<b>L</b>	
Leadership and management <b>are</b> good	plural verb
leadership team	lower case
learners	For use in sixth form colleges
local authority.	lower-case initials do not abbreviate takes a singular verb

looked after children	no hyphen do not abbreviate use this generic term rather than 'children in care', as not all looked after children are in the care of the local authority
lunchtime	one word
<b>M</b>	
Mass	not mass
mission statement	lower-case
moderation	lower-case initial as in 'deanery moderation' all lower-case initials
multicultural	one word
<b>N</b>	
national average	lower-case initials
number	write numbers from one to nine as words write numbers 10 and above as figures avoid beginning a sentence with a number; if this cannot be avoided write the number in words
Nursery/nursery .	capital initial when referring to the Nursery Year within a school lower-case initial when used generically,
<b>O</b>	
off-task; on-task	avoid if possible
Ofsted	not OFSTED
online	one word
other faiths	lower case (not multifaith)
outperform	one word
<b>P</b>	
part time.	two words when used as a noun hyphenate when used as an adjective, for example 'part-time students'
parish	lower-case
parish priest	both lower-case
per cent	use %, except with a number that is written as a word because it starts a sentence
Personal, social, health and economic education (PSHE)	write in full where possible and in any case the first time it appears lower-case initials when written in full. distinct from RSHE (see below). RSHE is statutory. PSHE is not.
points score	'points' is plural

post-16.	hyphen no capital
practice/ise	practice when used as a noun, practise when used as a verb
principal/principle	often confused 'principal' means 'chief' or 'most important' and is also used for the head of a college the meanings of 'principle' include 'moral rule' and 'basis for belief or action', as in 'The principle that pupils' individual targets should be challenging yet achievable was widely accepted.'
professional development	do not use CPD or INSET
program	when referring to computer software
programmes of study	lower-case initials
pupils	not acceptable in the Early Years Foundation Stage, but use for primary schools Years 1-6
pupils' progress	not 'pupil progress'
<b>R</b>	
Reconciliation, the Sacrament of	upper-case
religious education	lower-case
<i>Religious Education Directory</i>	capital initials when quoted in report in <i>italics</i> Directory after the first reference do not abbreviate
relationships, sex, and health education. R(S)HE	write in full where possible and in any case the first time it appears lower-case initials when written in full R(S)HE is part of PSHE but is not equivalent to it R(S)HE is statutory. PSHE is not.
role play	no hyphen
rosary	lower-case initial
<b>S</b>	
Sacrament/sacraments.	lower-case initial when used to refer to the teaching on the sacraments capital initial when referring to the celebration of a particular sacrament.
St	do not use Saint, abbreviated to 'St' - no full stop
SVP	capitalised
SATs.	do not use, even if the school does -

	consider 'national tests' or 'end-of-key-stage tests' instead
school development/. improvement plan	do not abbreviate
scripture	do not capitalise
self-assessment	hyphen
self-evaluation	hyphen
sentence case	only the first word and proper nouns begin with a capital use for titles and headings in all documents, including the subject line in letters
sixth form	no hyphen
skilful	not skilfull
special educational needs and/or disabilities	do not abbreviate use in all contexts except further education and post-16 learning and skills, where you should refer instead to 'learners with learning difficulties and/or disabilities'
spring	lower-case initial
statement of special educational needs	lower-case initials do not abbreviate to SEN
students	use for middle schools, secondary schools and sixth form colleges
sub-committees	sub-committees on governing bodies are usually committees, and the prefix should not be used, even if the school uses it
summer	lower-case initial
<b>T</b>	
teacher assessments	this is the term for statutorily required assessments such as those at Key Stage 1 use teachers' assessments elsewhere
team-building	hyphen
teamwork	one word
timescale	one word
timetable	one word
<b>U</b>	
underachieve	one word
<b>V</b>	
value-added	consider 'added value'
vice-chair.	hyphen lower-case initials
<b>W</b>	

Web/web	capital initial when referring to the World Wide Web (proper noun) lower case when used generally, for example in 'web page'
website	one word
well-being	hyphen
whole-school.	hyphenate when used as adjective, for example 'whole-school issues' but not otherwise: 'The whole school was involved.'
word of God/Word of God	lower-case w when referring to the scriptures, upper-case when using this as a title for Christ
working party	lower-case initials
worship	lower-case initial
<b>Y</b>	
Year 1, Year 2....	capital initials do not abbreviate to Y1, Y2...

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