

# Diocese of St Davids



## *Know Thyself*

**The Section 50 Gwella Inspection**

**A Handbook for Schools**

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## Introduction

### Education Act 2005

2005 c. 18 ▶ Part 1 ▶ Chapter 6 ▶ Inspection of religious education ▶ Section 50

Table of Contents **Content** Explanatory Notes ? More Resources ?

◀ Previous: Provision Next: Provision ▶ Plain View Print Options

**What Version** ?

• Latest available (Revised)

• Original (As enacted)


**Advanced Features** ?

Show Geographical Extent  
(e.g. England, Wales, Scotland, Northern Ireland)

Show Timeline of Changes

**Opening Options** ?

**More Resources** ?

 [Original Print PDF](#)

[View more >](#)

**Changes to legislation:** There are currently no known outstanding effects for the Education Act 2005, Section 50. ?

**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.

All Church schools have to undergo regular denominational inspections, in order to monitor and assess their efficiency as providers of faith-based education in a Christian context. In Wales, they are known as “Section 50” inspections, after the relevant clause in the Education Act (shown above), or “Gwella” inspections, Gwella being the educational arm of the Church in Wales. It is pertinent to note that the requirement to organise a Section 50 belongs to the Governing Body as part of their duties, and the contract is between them and the inspector. The Diocesan Education Team is here to support the process and advise and help the school as necessary.

Section 50 inspections are a publicly funded, statutory requirement and should be carried out with rigour, professional skill and accurate judgement. However, Section 50 inspectors are always encouraged to act in an approachable, positive and developmental manner. They must provide secure judgements, based on sufficient and reliable evidence, and communicate them in high quality writing. The inspector’s role is to identify established strengths in the effectiveness and distinctiveness of the school and areas that require improvement. The school’s role is to provide a clear and accurate self-evaluation, supported by robust evidence.

The key characteristic of Section 50 inspections is the focus on the effect that the Christian ethos of the Church school has on the child or young person. Schools will be effective by means of a variety of strategies, approaches and styles, which may reflect their particular local context or Church tradition. Inspectors should carefully evaluate the factors which generate a particular level of effectiveness, and should not apply a pre-conceived template of perceived “best practice”. As a school, you will be asked to perform a robust and honest self-evaluation of your school, which will form the basis of the inspection. As with all self-evaluations, the evidencing of your judgements is crucial. The quality and accuracy of the documents and oral comment provided will be tested against evidence during the inspection. This is why a school’s self-evaluation documentation must be presented to the Section 50 inspector before the Pre-inspection meeting.

The Section 50 Inspection has to take place in the same academic year as the regular ESTYN. Good practice suggests that ideally it should either run concurrently or shortly after the ESTYN, but the choice is yours. The Section 50 Inspector does have contact with the ESTYN team, but they operate independently and their remits are different.

The Section 50 Inspection aims to identify and celebrate the distinctive nature of a Church School. It will also, as all inspections do, highlight areas for development, and requires an Action Plan to be drawn up to address these.

## The Inspection Procedure in the Diocese of St Davids

*School maintains a rolling self-evaluation programme and evidence file*



School receives notice of Estyn inspection



Diocesan Director of Education liaises with the school about the timing of Section 50 inspection and informs the school who the inspector will be.



Schools Officer visits school to examine self evaluation documentation and support the school through the Section 50 process.



Pre-inspection visit is arranged and conducted (**2-3 weeks prior to the inspection**)



Inspector sends school a PIB paper and timetable request (**1 week prior to the inspection**)



### **INSPECTOR CARRIES OUT INSPECTION**



Inspector submits draft report to a member of the Diocesan team for critical reading and quality assurance



Draft report is sent to school to check for factual accuracy



Final report is sent to school for publication. This **must** be made available to all stakeholders



School produce a Post-Inspection Action Plan to address the report's recommendation, and submit it to the Diocesan Education Team (within **forty working days** of receiving the report, plus an additional **five** working days if translation is required)

## Preparing for Inspection

The Section 50 report is a fundamental reference point for a Church school for the process of critical and meaningful self-evaluation. As a school, you should plan suitable actions through each school year to work towards addressing the areas for development identified in your most recent Section 50. Don't worry about trying to address everything completely within a term of the inspection. Some issues will necessarily take time to embed and produce a meaningful and measurable impact. However, areas for development should not be shelved until the next inspection is announced, and then addressed superficially in a last-minute panic!

The Diocesan Education team will ask to be kept up-to-date with your progress against your PIAP and will visit to offer support and monitor progress.

## Self-Evaluation as a Church School

The main point to be emphasized is that self-evaluation should be an ongoing process and should not be undertaken purely for the inspection. Self-evaluation should also involve a number of members from the school community; it is **not** a job for the headteacher alone. The staff and governing body should be involved as much as possible, and appropriate space given to pupil voice.

As well as a tool for school improvement, the school's self-evaluation is the main source of information for the inspector and will provide the basis for the pre-inspection briefing and the focus for the inspection day.

### **"Who does What, How Well and Why?"**

This is a useful grammatical model for statements on a self-evaluation. Consider the following statements:

*"Collective worship takes place daily in either a class or a whole school setting."*

This gives no clue as to who plans and leads the worship, or how good it is, or what impact it has on the pupils.

*"Staff and pupils take turns to effectively plan and lead meaningful and participative worship according to the school's termly planning, to contribute to their SMSC development and embed the school's values into the daily routine."*

This makes it clear who is undertaking the action, how well they do it and why they are doing it.

The follow-up question from the Inspector will be *"How do you know?"*, which is why creating evidence trails to back up self-evaluation statements is crucial. Every statement should have a reference to some form of evidence which can justify the assertion it makes.

There is a Self-Evaluation Framework available from the Diocese, and included as an appendix in this handbook (pp 11-18). This is a tool that allows you to create evidence trails to clearly show how you,

as a Church school, are holding yourself to account. Please bear in mind that this is not a statutory template; how you present your Self-Evaluation is up to you.

Schools often ask whether they should produce a single Self-Evaluation Report, or 2 separate documents for Estyn and Section 50. It is up to each school to develop a process of self-evaluation that works in their situation. What is crucial, however, is that the self-evaluation materials feed into a single strand of school improvement planning.

Depending on the quality of the self-evaluation recorded, the school's evaluation may seem an accurate reflection of the school's position. In such cases the inspection will reflect this view. However, if inconsistencies within the school's documentation are found, or if the school's documents are more descriptive than evaluative, the school's views may be challenged or the need for more evidence will be suggested prior to the inspection.

## Documentation

The evidence to be made available to an inspector will be the following:

- the most recent Section 50 inspection report
- the most recent Section 50 PIAP
- the most recent Estyn report
- a summary of performance data (as published on the Estyn data dashboard).
- the school's summary self-evaluation document
- the school brochure or prospectus (including recent relevant performance data)
- the school's Collective Worship planning
- a copy of the school's Instrument of Government
- copies of the school's policies on Collective Worship, Religious Education, Behaviour, Discipline, Inclusion, Anti-Bullying, Pastoral Care and Spiritual, Moral, Social and Cultural Development

If your school has Voluntary Aided status, please also include:

- The school's admissions policy
- R.E. planning and assessment material, including performance data
- Samples of work from each Year Group taught in school, to include at least one example from the average, the above-average and the below-average range

In addition to this, schools may wish to provide other documents prior to the inspection such as parish documents, or publications that refer to the school.

Schools are advised that providing such evidence is valuable in helping the inspector prepare for the inspection. However, it is important that schools do not feel under undue pressure to undertake extra work in order to send such documents to the inspector before the inspection. Such evidence may be presented on the day of the inspection.



## **The Pre-Inspection Briefing**

Inspection preparation begins with the inspector's analysis of the available evidence. The analysis and hypotheses developed will lead to a set of issues that will be explored when gathering evidence in the school. This analysis is then summarized in the Pre-Inspection Briefing (or PIB), which is sent to the school.

The PIB will cover the ground of the Gwella inspection framework and will be structured according to the four key questions:

- ☐ How well does the school, through its distinctive Christian character, meet the needs of all learners?
- ☐ What is the impact of collective worship on the school community?
- ☐ How effective is Religious Education? (in Voluntary Aided schools<sup>1</sup>)
- ☐ How effective are the leadership and management of the school as a Church school?

Each section of the briefing is structured under three subheadings:

- ☐ summary analysis
- ☐ hypothesis
- ☐ issues to explore.

The style is flexible and the text could be in continuous prose, bullet points, or a combination of the two dependent upon the preference of the inspector.

Included in the briefing will be:

- ☐ The inspector's interpretation of the school's evidence
- ☐ Coverage of the relevant subsidiary questions in the Gwella inspection framework
- ☐ Potential strengths and areas for development
- ☐ Development since the last inspection
- ☐ Tentative views so far.

Inspectors will discuss the PIB with the headteacher on the morning of the inspection. Schools are advised to read the pre-inspection briefing carefully as it will indicate the focus for the inspection and allow schools to gather relevant evidence for the inspection day.

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<sup>1</sup> R.E. is also inspected in VC schools during a section 50, in order to assess its impact and contribution to the Christian character of the school, and therefore is reported on as part of core question 1.

## **The Inspection**

The inspection may take place on one day or two half days if the school and inspector are in agreement.

The inspector will have sent the school the pre-inspection briefing prior to the visit with a timetable request.

The format of the day will be based on the school's working day, the inspector's requirements and the issues identified in the pre-inspection briefing. It may include a mixture of lesson observation, interviews, book scrutiny and observation of an act of collective worship.

The final judgement will be made using the following evidence:

**Listening to learners** – discussion with children clearly indicates how far policies and actions are embedded as well as providing evidence of the impact of the school's distinctiveness on those in the school community.

**Discussion with staff, governors, clergy, parents and others**, to verify the self-evaluation findings on the Christian distinctiveness of the school.

**Observation of lessons and acts of worship**, in whole or in part.

**Evidence trails**, which pick up on examples of evidence supporting self-evaluation.

Policies, plans and assertions, whether communicated orally or in writing, are not in themselves indicators of effectiveness. Inspectors will determine whether key events, such as acts of worship, are a regular and embedded feature of the school's life and whether there is evidence of a genuine history of their impact on the ethos of the school.

Although Religious Education is not inspected as a subject in voluntary controlled schools or academies whose funding agreement does not allow for its inspection under the Gwella framework, its impact on the school's Christian distinctiveness will be examined under the first key question. In such cases, inspectors may wish to undertake brief lesson observations and look at a small number of examples of work. This will be discussed with the school prior to the inspection day. It would be very helpful to have evidence of the assessment process (moderated portfolios, pupils' levelled work, examples of marking and feedback etc.) available for the Inspector.

The inspection will finish in the mid-afternoon and the inspector will then spend some time collating the evidence and coming to a preliminary judgement.

This judgement will be communicated to the school in a feedback session at the end of the day.

At this point the main judgements are shared with the school. However, it must be emphasised that at this point they are still subject to change following the quality assurance process, and should not be published in any way.

## **The Inspection Report**

The report will answer the key questions as set out in the GWELLA framework, and will give a summary judgement about the school as a whole. The judgement is set out first, and then the sections that lead to the summary judgement will follow.

As is normal with Inspection reports, the bold headline judgement will use one of the four possible grades: Excellent, Good, Adequate & need improvement and Unsatisfactory. Inspectors may not hedge their judgements with variations such as “good with many outstanding features”.

Following the summary judgement section, there is a section to list the Established Strengths noted by the Inspector. This should contain no more than four bullet points, ordered by priority with the most important one first.

The next section lists the Foci for Development. This will contain no more than four bullet points, listing the most important things that the school needs do in order to improve.

The next sections respond to the individual key questions, starting with a judgement and then giving the Inspector’s reasons for awarding the grade. These paragraphs will be written against the level descriptors contained in the framework. A full copy of the framework, including the level descriptors, is included in Appendix 2 of this handbook (pp 19-44).

The Inspector will produce a draft report within 5 working days of the inspection. This is sent to the headteacher to check for any factual inaccuracies. Once this check is complete, the draft is submitted to the Diocesan Team for critical reading. This allows the Diocese to check that the report is of sufficiently high quality to be of use to the school and its stakeholders in bringing about meaningful improvement.

The critical reader ensures that the report complies with the requirements of the GWELLA framework, that the Inspectors have followed National Society guidelines, and that the report is fit for publication.

The critical reader may question the gradings, where the report text appears at variance with the level descriptors. They may ask the Inspector either to provide further evidence in the text of the report to support the grade given, or to consider amending the grade if no further suitable evidence has been obtained during the Inspection process.

Once the report has passed critical reading, it is published and made available to the school, with copies also being submitted to GWELLA and the relevant Local Authority.

If a school has a concern over the inspection findings, they should contact the Schools’ Officer at the Diocesan Office as soon as possible. Once the report has been through the quality assurance process, then the judgement of the Inspector will normally be upheld, unless it is found that the Inspector acted unprofessionally, or did not use available evidence correctly when forming their judgements. (NB The school cannot provide further evidence, additional to that presented on the day of inspection).

## **Post-Inspection**

The inspection process does not officially close until a *Post Inspection Action Plan* is approved by the Diocese. This needs to be formulated and submitted within eight school weeks (forty working days) of receiving the report. If translation is required, an additional five working days is allowed for this.

The PIAP needs to address each recommendation, clearly identifying the following:

- who is responsible for leading on the recommendation
- what actions will be undertaken
- who is responsible for leading on each action
- what resources will it entail
- how will each action be monitored
- what is the timescale for completion
- what are the success criteria
- how will the successful completion of each action be evidenced

A sample template is included in this handbook in Appendix Three (p 45).

This plan should inform your rolling programme of self-evaluation against the standards and expectations of a Church school, as laid out in the level descriptors in the Inspection Schedule. Progress against your PIAP will be checked yearly by your Bishop's Visitor as part of their report to the Diocese. Evidence of progress in meeting your Inspection recommendations is a crucial part of assessing the leadership and management of your school, and is a regular line of enquiry in a section 50 inspection.

# Appendix One

## **Self-Evaluation Toolkit For Section 50 Inspections**



**Diocese of St Davids**

Robust and honest self-evaluation of a church school's distinctiveness remains as important as ever for teachers, governors and, of course, school inspectors. Just as Estyn inspections rely on the school's own self-evaluation procedures, so a section 50 inspection will be based on the school's understanding of its own mission, purpose and effectiveness as a provider of education in a Christian context.

Schools are becoming increasingly creative in their use of self-evaluation using, for example, photographs, mind maps and Christian values, in addition to more traditional forms of evaluation, to assess the impact of their school's character. This document seeks to allow that creativity to flourish by not being over-prescriptive, leaving much to the professionalism and enthusiasm of the headteacher and staff. All staff should feel able to contribute to the on-going production and evaluation of the contents of this document.

The main focus of a successful evaluation should always be on the impact. Whilst schools are rightly proud of the things they have provided for their children it is the difference which is made by this provision which really matters.

Church school inspectors will not expect this document to tell the whole story of a school, and schools should not feel under pressure to do so. The inspector will gather a range of on-site self-evaluation evidence which may include annotated collections of photos; mind maps; class reflection books etc. This, together with discussions, observations and other documentation will enable inspectors to assess the accuracy of the school's own evaluations.

Schools are at liberty to devise their own ways of summarising the evaluation of the school's distinctiveness. This document is offered as a model which may be used in conjunction with the Inspection Evaluation Schedule.

**Name of school:**

**Date of the last Section 28 inspection:**

### **SCHOOL CONTEXT**

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

*[You may wish to comment on: School status (including any recent change in status and funding agreement) NOR; social and economic circumstances; staffing changes; pupils with disabilities/learning difficulties etc.]*

### **THE VISION AND VALUES OF THE SCHOOL**

*[You may wish to draw upon or include the school mission statement, values statement or school aims as agreed by the school community.]*

### **SUMMARY**

In about 50 words please summarise the distinctiveness and effectiveness of your school as a church school.

**Date:**

**PROGRESS IN ADDRESSING THE FOCUS FOR DEVELOPMENT IN THE PREVIOUS INSPECTION**

Schools may wish to add further points if required

**Focus for development 1:**

*(Relates to core question 1 2 3 4)*

Action taken	Impact

**Focus for development 2:**

*(Relates to core question 1 2 3 4)*

Action taken	Impact

**Focus for development 3:**

*(Relates to core question 1 2 3 4)*

Action taken	Impact



## KEY QUESTION I

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

**SCHOOL SELF EVALUATION: Outstanding/Good/Satisfactory/ Inadequate**

**School evidence based on pupil outcomes:**

Comment on:

- Learners' Achievement
- Christian Values
- Spiritual, moral, social and cultural development
- Relationships
- Understanding of and respect for diverse communities
- Religious Education

**These prompts are taken from the GWELLA Evaluation Schedule where further details are found**

**Reasons for the grade (impact and provision)**

**Key Strengths**

**Development points**

## KEY QUESTION 2

**What is the impact of collective worship on the school community?**

**SCHOOL SELF EVALUATION: Outstanding/Good/Satisfactory/ Inadequate**

**School evidence based on pupil outcomes:**

Comment on:

- The impact of collective worship
- The central attributes of collective worship
- The centrality of prayer and reflection
- The theological basis of collective worship
- The leadership and management of collective worship

**These prompts are taken from the GWELLA Evaluation Schedule where further details are found**

**Reasons for the grade (impact and provision)**

**Key Strengths**

**Development points**

### **KEY QUESTION 3**

**How effective is Religious Education?**

**SCHOOL SELF EVALUATION: Outstanding/Good/Satisfactory/ Inadequate**

**School evidence based on pupil outcomes:**

Comment on:

- Progress and standards based upon the school's performance data
- Quality of teaching and learning
- Quality of the curriculum
- Effectiveness of leadership and management in RE

**These prompts are taken from the GWELLA Evaluation Schedule where further details are found**

**Reasons for the grade (impact and provision)**

**Key Strengths**

**Development points**

**KEY QUESTION 4**

**How effective are the leadership and management of the school as a church school?**

**SCHOOL SELF EVALUATION: Outstanding/Good/Satisfactory/ Inadequate**

**School evidence based on pupil outcomes:**

Comment on:

- Christian vision
- Evaluation and strategic planning
- Future leadership of church schools
- Partnership with key stakeholders

**These prompts are taken from the GWELLA Evaluation Schedule where further details are found**

**Reasons for the grade (impact and provision)**

**Key Strengths**

**Development points**

### List of documentation/evidence for Section 50 Inspection

The following is a list of evidence that inspectors would like to go over prior to the initial visit. If possible, they should be uploaded to the Estyn VIR, to which Section 50 inspectors have access. If not available electronically, they should be given to the inspector as part of their first visit.

- Latest version of School Improvement Plan
- School Prospectus (if not on website)
- Most recent Section 50 Inspection Report
- Most recent Section 50 Post Inspection Action Plan
- Collective Worship Policy
- Religious Education Policy
- Anti-bullying Policy
- Behaviour/Discipline Policy
- Spirituality Policy
- Pastoral Care/Spiritual, Moral, Social, Cultural Development policy
- Timetable for Collective Worship/RE

The following are very helpful if available:

- Timetable for a typical week
- Cycle of topics (KS2)
- Section 50 Self-Evaluation documentation
- Last newsletter to parents (if not on website)
- Collective Worship planning and evaluation file

During the visit, please could you make the following available:

- RE Coordinator's monitoring notes/file
- Selection of RE books from each year group (range of abilities; higher, middle and lower)
- Any photos/project books
- Visitors' book

# Appendix Two



## **Gwella Inspection**

# **Key Questions and Grade Descriptors**

**Statutory Inspection of Church in Wales  
Schools under Section 50 of the 2005  
Education Act**



November 2014

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## Key Questions

The principal objective of the inspection is to evaluate the distinctiveness and effectiveness of the school as a Church school.

A Church school's self-evaluation, verified by inspection, will seek to judge how well the school's distinctive Christian character and values ensure the development and achievement of the *whole* child or young person.

Towards this objective, inspectors should seek answers to four key questions.

- 1. How well does the school, through its distinctive Christian character, meet the needs of all learners?**
- 2. What is the impact of collective worship on the school community?**
- 3. How effective is the religious education?**
- 4. How effective are the leadership and management of the school as a Church school?**

Within each key question, a series of 'Aspects' are provided that inspectors should take into account when forming their judgements, referenced against the grade descriptors.

While inspectors are asked to give an overall judgement grade only for each Key Question, and not for each Aspect, the summary on page 5 is provided as a record to support them in forming that overall judgement.

**In each Key Question, the first Aspect provides the focus for the judgement. The inspector should ensure that their overall judgement grade for each Key Question is never higher than their working judgement grade for the first Aspect of that Key Question (1.1, 2.1 etc). This is important because data from some previous inspections has shown that less important elements within the Key Question have been graded highly and this has thrown the bias of the overall judgement grade.**

## Voluntary Controlled (VC) schools

In a Voluntary Controlled school inspectors are required to make a judgement on Key Questions 1,2 and 4. Key Question 3, which looks at the effectiveness of Religious Education, should only be included if the school has chosen to adopt the Church in Wales Syllabus for Religious Education. If the Locally Agreed Syllabus is being used in the school, the impact of the school's Religious Education should be inspected under Key Question 1, which considers the impact on its distinctive Christian character.



## Inspector's Judgement Grade Record

	KEY QUESTION	ASPECT	GRADE: E/G/A/U
1	How well does the school, through its distinctive Christian character, meet the needs of all learners	1.1 Impact of the school's Christian character on learners' achievement	
		1.2 Christian Values	
		1.3 Spiritual, moral, social and cultural development	
		1.4 Character of the school community	
		1.5 Understanding of and respect for diverse communities	
		1.6 Religious Education <i>(if it is not being inspected specifically under Key Question 3)</i>	
		<b>OVERALL GRADE FOR KEY QUESTION 1</b>	
2	What is the impact of collective worship on the school community?	2.1 Impact of collective worship	
		2.2 Central attributes of collective worship	
		2.3 Centrality of prayer and reflection	
		2.4 Theological basis of collective worship	
		2.5 Leadership and management of collective worship	
		<b>OVERALL GRADE FOR KEY QUESTION 2</b>	
3	How effective is the Religious Education?	3.1 Evidence of progress, achievement and attainment in Religious Education	
		3.2 Quality of teaching & learning in Religious Education	
		3.3 Quality of the Religious Education curriculum	

		3.4 Effectiveness of leadership and management in Religious Education	
		<b>OVERALL GRADE FOR KEY QUESTION 3</b>	
<b>4</b>	<b>How effective are the leadership and management of the school as a church school?</b>	4.1 Impact of Christian leadership	
		4.2 Evaluation and strategic planning	
		4.3 Leadership development	
		4.4 Partnership with key stakeholders	
		<b>OVERALL GRADE FOR KEY QUESTION 4</b>	
<b>Current Performance</b>			<b>Prospects for Improvement</b>

## Summary Judgement

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**When evaluating the distinctiveness and effectiveness of the school as a Church school, inspectors will consider judgements on the four key questions.**

- How well does the school, through its distinctive Christian character, meet the needs of all learners?
- What is the impact of collective worship on the school community?
- How effective is the religious education?
- How effective are the leadership and management of the school as a Church school?

The school's effectiveness must also be considered in the light of the requirement that a school should enable every child to flourish in their potential as a child of God. This will include not only their spiritual, moral, social and cultural development and their well-being, but also their academic development. Sources of evidence for this judgement may include:

- the Estyn report on the school if it has been published
- an analysis of learners' current achievement produced by the school
- external analyses of the school's performance provided by Welsh Government (Core Data sets), school improvement Consortium, Local Authority or the Diocese
- any other relevant school data such as post-16 provision, exclusion information, attendance data, attainment on entry, mobility of cohorts. Many of these sources of additional information will be available to the Section 50 inspectors via the Estyn Virtual Inspection Room (VIR)

It is possible that there will be a variance in judgements between the Gwella and Estyn inspections. Inspectors should be mindful that the remit of the two inspections is different and that all judgements should be secured on evidence.

## Key Question I: Christian Character

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

This section deals with the achievement of the whole child. Achievement is seen in terms of the academic and personal development of all learners, together with their well-being and spiritual, moral, social and cultural development. There is a focus on the Christian character of the school, particularly the Christian values and the impact that they have on this achievement in its widest sense.

#### Inspectors must evaluate the following Aspects:

##### 1. **Learners' achievement**

- a. the impact of the school's Christian character on the achievement of individuals and groups and the proportion of learners making expected levels of progress, particularly those that are vulnerable. This should be based on national data and the school's current analysis
- b. the effectiveness of the school's Christian character in ensuring the highest levels of personal development and well-being
- c. how effectively the school promotes good attendance and addresses issues relating to poor attendance and exclusion and how strategies reflect its Christian character

##### 2. **Christian values**

- a. the extent to which the school's values are distinctively Christian in character, in addition to being shared human values
- b. the extent to which all members of the school community and particularly learners, can make links between the values and Biblical teaching
- c. the school's effectiveness in ensuring that Christian values make a significant impact on the lives of all members of the school community
- d. the extent to which learners are able to recognise that values are important to other faith traditions

##### 3. **Spiritual, moral, social and cultural development**

- a. the breadth of experiences available to all learners through curricular and extra-curricular activities
- b. the extent to which the opportunities for spiritual, moral, social and cultural development are characterised by distinctively Christian values
- c. how well daily collective worship, Religious Education and other aspects of the curriculum enable learners to make informed choices which are based on Christian values
- d. the extent to which the school operates as a distinctively Christian community

- e. how well the school offers opportunities for learners to reflect on and respond to beliefs, values and profound human experiences from a range of faith perspectives, including the context of the local community and contemporary Wales

**4. Character of the school community**

- a. how well the school fosters positive relationships based on distinctively Christian values between all members of the school community
- b. how well members of the school articulate the link between their behaviour and the values of the Gospel
- c. how well the school promotes personal well-being, positive attitudes and mutual support based on its Christian values

**5. Understanding of and respect for diverse communities**

- a. how well learners understand Christianity as a global faith in a variety of cultural contexts
- b. to what extent learners understand and respect difference and diversity within the school community, local, national and global faith communities
- c. how well learners understand the role of the Christian church at a local, national and international level, particularly the Church in Wales

**6. Religious Education**

***(this only applies when Religious Education is not being inspected under Key Question 3)***

- a. the contribution Religious Education makes to the Christian character of the school
- b. the contribution Religious Education makes to learners' spiritual, moral, social and cultural development
- c. how well Religious Education contributes to learners' understanding of and respect for diverse faiths and cultures.

## Grade Descriptors: Christian Character

### Excellent (1)

- Distinctively Christian values are made explicit and are deeply embedded in the daily life of the school. All members of the school community articulate the distinctively Christian characteristics of the school's values and the significant impact they have on the daily lives and achievements of learners.
- The school's Christian character has a high profile and clearly shapes its approach to issues of attendance and pupil exclusion for all groups of learners.
- There is a highly developed interpretation of spirituality shared across the school community. Learners have regular opportunities to engage in high quality experiences that develop a personal spirituality. They are passionate and confident to express their thoughts and views in considerable depth through a rich variety of styles and media.
- The Christian character and values of the school have a significant impact on the spiritual, moral, social and cultural development of all learners.
- The behaviour of learners is of the highest standard and relationships between all members of the school community are consistently attributed to the Christian character and values of the school.
- Learners are fully aware of the Christian heritage of Wales and that Christianity is a multi-cultural world faith. They have a high degree of understanding and respect for diversity and difference both within the church and in other faith communities.
- Learners are excited and challenged by RE. It makes a significant contribution to learners' spiritual, moral, social and cultural development and plays a major role in determining the Christian character of the school.

## Grade Descriptors: Christian Character

### Good (2)

- Distinctively Christian values are clearly expressed. This ensures that most members of the school recognise the distinctive characteristics of the school's values and identify how they affect their daily lives and their achievements.
- The school's Christian character consistently informs its approach to issues of attendance and pupil exclusion for all groups of learners.
- The school has a clear definition of spirituality that is understood by most adults. Experiences are identified in the curriculum, which provide opportunities for learners to explore spirituality. Learners respond well and are developing the ability to express their thoughts clearly and with confidence.
- The Christian character and values of the school contribute to the spiritual, moral, social and cultural development of learners.
- Learners behave well and relationships between all members of the school community are generally linked to the Christian character and values of the school.
- Learners have some understanding of the Christian heritage of Wales and of Christianity as a multi-cultural world faith and respect the diversity and difference within other faith communities.
- Learners readily recognise the importance of RE in their lives. It makes a positive contribution to learners' spiritual moral, social and cultural development and to the Christian character and values of the school.

## Grade Descriptors: Christian Character

### Adequate (3)

- Most members of the school recognise the school's values as distinctively Christian and acknowledge the difference they make to their daily lives and achievement.
- The school's Christian character sometimes informs the way in which it approaches issues of attendance and pupil exclusion.
- There is some understanding of spirituality amongst the school's leaders. Opportunities for spiritual development are not always clearly identified in the curriculum or in other areas of school life. Consequently, learners' ability to respond to these experiences is at an early stage of development.
- The Christian character and values of the school have a limited impact on the spiritual, moral, social and cultural development of learners.
- The behaviour of learners is mostly good and relationships between all members of the school community are generally attributed to the Christian character and values of the school.
- Learners have only a basic awareness of the Christian heritage of Wales and of Christianity as a multi-cultural world faith and this restricts their understanding of and respect for diversity within the Church.
- Learners have generally favourable views of RE and acknowledge its importance in their lives. RE contributes, although inconsistently, to learners' spiritual moral, social and cultural development and to the Christian character of the school.

### Unsatisfactory (4)

**Inspectors should use their professional judgement in making this judgement. The distinctive Christian character of the school is Unsatisfactory if more than one of the following apply:**

- Members of the school community have very little understanding of distinctive Christian values with the consequence that these values make almost no impact on the daily life of the school.
- The school's approach to pupil attendance and exclusion is not related to its Christian values and is ineffective.
- There is no clear understanding of spirituality among the school leaders. The school has little idea of how to provide opportunities for spiritual development. Learners show little enthusiasm to engage and respond to experiences for spiritual development and demonstrate a lack of ability to express their thoughts.
- The behaviour of learners is often poor and relationships between some members of the school community fall short of what is expected in a Church school.
- Learners have little understanding of the Christian heritage of Wales and or respect for diversity and difference within the Church and other faith communities.
- Learners express mixed or negative views of RE and often fail to see its importance in their lives. RE makes a very limited contribution to learners' spiritual moral, social and cultural development and to the Christian character of the school.



## Key Question 2: Collective Worship

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### What is the impact of collective worship on the school community?

This section deals with the *impact* of collective worship on *all* members of the school community. It considers how the importance of collective worship is demonstrated in the life of the school and how well it develops learners' understanding of the traditions and practice of the Church in Wales.

**Inspectors must evaluate the following Aspects:**

- 1. Impact of collective worship on every member of the school community, including:**
  - a. the extent to which collective worship is distinctively Christian and central to the life of the school community, setting the distinctive values of the school in their Christian context
  - b. the extent to which every member of the school community is able to engage with and value collective worship, in such a way that it makes a difference to them.
  - c. how well collective worship develops personal spirituality within the school community through a range of experiences
- 2. Central attributes of collective worship and to what extent they:**
  - a. develop the Christian vision and ethos of the school and contribute to the spiritual, moral, social, and cultural development of participants
  - b. ensure worship is engaging, inspiring, transformational and relevant to the life experience of the whole school community
  - c. provide opportunities to understand and celebrate the religious festivals in the Church's year
  - d. reflect an awareness of good practice in collective worship
- 3. Centrality of prayer and reflection and the extent to which:**
  - a. opportunities for prayer contribute to the spiritual development of every member of the school community
  - b. learners understand the nature and purpose of prayer and the part it may play within an individual's life and in the life of the worshipping community
  - c. prayer contributes to the spiritual development of the whole school community
  - d. appropriate opportunities are provided for prayer and reflection outside collective worship, that supports the spiritual development of the individual

**4. Theological basis and the extent to which it:**

- a. reflects Church in Wales' traditions and practices (including the Holy Eucharist where appropriate), taking into account the context of the local parish
- b. contributes to learners' understanding of Christian theological concepts and beliefs at an appropriate level
- c. enables members of the school community to develop an understanding of Jesus Christ, as well as the Christian understanding of God as Father, Son and Holy Spirit (The Trinity)
- d. gives the Bible a significant place in worship

**5. The leadership and management of worship and the extent to which:**

- a. collective worship is planned systematically so that there is continuity, variety and clear focus on Christian beliefs and festivals
- b. the whole school community is involved in the planning, leadership and evaluation of collective worship, resulting in clear development of both the provision and impact of worship
- c. leaders ensure worship is creative, alive and cohesive
- d. worship is inclusive, rooted in the Christian faith, but accessible to all members of the school community whatever their religious background or stage of development
- e. learners regularly encounter a range of leaders, including learners themselves

## Grade Descriptors: Collective Worship

### Excellent (1)

- All members of the school community place great value on collective worship and can articulate its place in their school life and what it means to them personally.
- Collective worship has a strong focus on the person of Jesus Christ and learners understand the central position He occupies in the Christian faith.
- Collective worship has a strong focus on God as Father, Son and Holy Spirit and learners can recognize and express this with understanding.
- Collective worship regularly includes Biblical material and learners are able to relate this to the school's key values and their own lives.
- Learners can identify clearly the distinctive features of different Christian traditions in worship, particularly local Church in Wales practice.
- Collective worship is inspirational and inclusive. It engages all learners and its impact can be clearly discerned in all parts of the school community's life.
- Themes raise aspirations, inspire a high level of spiritual and moral reflection and challenge learners to take responsibility for their own conduct and charitable social actions expressed in Christian terms.
- All of the key elements of worship are a natural and integral feature of all acts of collective worship wherever they are held and imaginative use is made of a variety of settings.
- Planning ensures that there is both variety and continuity and that themes are rooted in Christian beliefs. Learners develop a secure understanding of the seasons of the Church year and Christian festivals including local celebrations. A range of members from the school community contribute to planning.
- Monitoring and evaluation have a clear purpose and are managed efficiently. Feedback gathered from a range of stakeholders provides insight into how worship influences the life of the community and leads directly to significant improvement.
- A range of leaders, from different Christian traditions, offers learners a rich experience of worship.
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous, and have frequent opportunities to do so.
- Learners understand the value of personal prayer and reflection as part of their own spiritual journey. They seek out opportunities for this in their own lives and contribute confidently and sensitively to prayer in worship.

## Grade Descriptors: Collective Worship

### Good (2)

- Members of the school community see the importance of worship in the life of the school and are able to talk about what it means to them.
- Collective worship often includes teaching about the person of Jesus Christ and learners have an understanding of his important place in worship.
- Learners are aware of God as Father, Son and Holy Spirit in worship but their understanding of this is undeveloped.
- Collective worship often includes Biblical material and learners are able to make some links between this and their own lives and to the school's key values.
- Learners have an understanding of different Christian traditions in worship, particularly local Church in Wales practice, though cannot always articulate these fully.
- Most learners recognise the value of worship, respond positively and participate willingly.
- Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.
- Most of the key elements of worship are present though some are less developed than others. The setting is appropriate and often varies.
- Planning provides a structure that enables learners to encounter Christian beliefs. Worship is related to significant moments in the life of the school and the seasons of the Church. Most Christian festivals are celebrated or acknowledged in the context of worship. There is some contribution from clergy and other members of the school community.
- Regular monitoring and evaluation identifies where improvement is needed and often informs development planning.
- Staff and clergy are regularly involved in planning and leading collective worship with some involvement of other Christian traditions.
- Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.
- Learners understand the purpose of prayer and reflection in both formal and informal contexts. Many make use of prayer in their own lives and regularly contribute relevant and appropriate prayers to school worship.

## Grade Descriptors: Collective Worship

### Adequate (3)

- Collective worship is recognized as important in the life of the school community and is valued. It meets legal requirements but there is no consistent approach to improving the quality of the worship experiences provided.
- Learners have some knowledge of the life of Jesus Christ though his significance in worship is not fully understood.
- Reference is made to God as Father, Son and Holy Spirit on occasions but the significance of this has not been made explicit to learners.
- Collective worship sometimes includes Biblical material but its relation to learners' lives and the school's key values is not always explicit.
- Learners have some understanding of different Christian traditions in worship, mainly related to local Church in Wales practice and to some Christian festivals.
- Learners behave well, are attentive and respond to the different elements of worship but are often passive.
- Learners regularly experience such elements as song and prayer but there is limited variation in the pattern and setting for collective worship.
- Themes support the school's key values, particularly in the area of moral development. Spiritual development may be more limited because planning for this is less focused. Occasionally learners are prompted to respond in service to others.
- Planning provides a basic structure for collective worship but insufficient consideration is given to the coherent development of Christian themes. The main Christian festivals are usually included. Responsibility for planning lies with a few members of staff with little involvement from other members of the school community.
- Some feedback on collective worship is gathered that prompts small changes to the arrangements for worship although there is limited analysis of its impact on the school community.
- Collective Worship is mainly led by senior staff and sometimes clergy with occasional contributions from members of other Christian traditions.
- Learners occasionally contribute to leading collective worship but this is not a regular feature.
- Learners are familiar with prayer as a part of the daily life of the school and sometimes contribute written prayers.

## Grade Descriptors: Collective Worship

### Unsatisfactory (4)

**Inspectors should use their professional judgement in making this judgement.**

**Collective Worship is Unsatisfactory if more than one of the following apply:**

- Worship does not hold a distinctive place in the daily life of the school and learners cannot see its importance in their lives. Little monitoring and evaluation of worship occurs and no account is taken of learners' views. There is insufficient impact on improvement.
- Learners show at best half hearted or little response to aspects of worship.
- Neither the place of the person Jesus Christ nor Biblical material are given prominence in worship and the key elements of worship have a low profile and do not support learners in being more fully engaged in worship.
- Learners have limited awareness of different Christian traditions including of the Church in Wales. The major Christian festivals are celebrated but learners gain little understanding of Christian beliefs and values from worship.
- There is little to raise learners' spiritual awareness or to directly inspire them in the service of others. Prayer and reflection play a limited role in the pattern of school life so learners derive little spiritual benefit.

## Key Question 3: Religious Education

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### How effective is the Religious Education?

This section deals with the provision, quality of teaching and learning and standards of progress for pupils in the school's Religious Education curriculum.

**Inspectors must evaluate the following Aspects:**

#### **1. Evidence of progress, achievement and attainment in Religious Education**

- a. quality of assessment data, standards and achievement of learners at the end of each key stage
- b. progress of individuals and groups of learners, considering their starting points
- c. how well gaps in performance are narrowing for different groups of learners (Additional Learning Needs, social/economic disadvantage, gender, time in school etc.)
- d. impact of monitoring and evaluation of standards

#### **2. Quality of teaching and learning**

- a. implementation of embedded, high quality Religious Education teaching, as evidenced by observation of lessons, the school's own monitoring, other learning activities, discussion with learners and scrutiny of their work
- b. the extent to which learning activities enable learners to acquire and apply knowledge and skills set out in the school's Scheme of Work
- c. the extent to which Religious Education contributes to the distinctively Christian values of the school and to the well-being, spiritual, moral, social and cultural development of learners
- d. the extent to which learners enjoy Religious Education and are enabled to speak about religious ideas and faith

#### **3. Quality of the curriculum in Primary Schools**

- a. the extent to which the school's Scheme of Work reflects the Church in Wales Religious Education Syllabus, and in particular, whether Christianity is the focus of learning, with Judaism and Islam being the other major faiths studied in the Foundation Phase and Key Stage 2
- b. the extent to which the school ensures opportunities for learning in Religious Education across the curriculum, including Cwricwlwm Cymreig
- c. the proportion of curriculum time dedicated to meeting objectives within the Scheme of Work (5% - 10%)
- d. the extent to which pupil achievement in Religious Education is equal or better than comparable areas of the curriculum

#### **4. Quality of the curriculum in Secondary Schools**

- a. The extent to which the Religious Education Department's Scheme of Work deepens learners' understanding of Christianity, the diversity and traditions of other religions, human philosophy and world issues
- b. The extent to which the school ensures opportunities for learning in Religious Education across the curriculum, including Cwricwlwm Cymreig
- c. the proportion of curriculum time dedicated to meeting objectives within the Scheme of Work (5% - 10%)
- d. the extent to which pupil achievement in Religious Education is equal or better than comparable subjects
- e. Where applicable:
  - the proportion of learners taking a recognised and appropriate qualification at Key Stage 4
  - the provision and effectiveness of Religious Education for all post 16 students

#### **5. Effectiveness of leadership and management of Religious Education**

- a. the extent to which monitoring of the quality of teaching, learning and assessment leads to an improvement in the performance of learners across the school



## Grade descriptors: Religious Education

### Excellent (1)

- Standards of attainment of learners are in line with core subjects and a significant number attain higher.
- Attainment is high and progress is rapid in developing an understanding of Christianity and a broad range of religious beliefs.
- In exceptional circumstances, where groups of learners attain below those nationally, the gap is narrowing dramatically over a period of time as shown by attainment data.
- Learners are inspired by the subject and learn exceptionally well. They develop and apply a wide range of higher level skills to great effect in their enquiry, analysis, interpretation, evaluation and reflection of their understanding of the impact of religion on believers.
- Learners are impressive in the way that they use creativity and originality to apply their knowledge and skills in RE to their own personal reflections on questions of meaning and purpose.
- The majority of teaching is excellent and it is never less than consistently good.
- Highly effective use of assessment informs teaching and learning in RE and exemplar evidence demonstrates progress made by learners.
- RE has a very high profile within the school curriculum and learning activities provide fully for the needs of all learners.
- The RE curriculum is rich and varied enabling learners to acquire a thorough knowledge and understanding of the Christian faith through a wide range of learning opportunities.
- The RE curriculum provides opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths studied.
- Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the RE curriculum and they have a significant impact on learners.
- Rigorous and extensive monitoring and evaluation results in well focused action plans that demonstrably lead to improvement.
- Subject leadership has the highest level of subject expertise and the vision to realise ambitious expectations and improvement.

## Grade descriptors: Religious Education

### Good (2)

- Standards of attainment for the large majority of learners are in line with core subjects and some are higher.
- Learners make good progress given their starting points. Or, standards of attainment are average but learners make rapid and sustained progress given their starting points over a period of time.
- In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress.
- Learners understand the value of the subject and they mostly learn well. They develop a range of skills including some of the following: enquiry, analysis and interpretation, evaluation and reflection. Learners have a good ability to apply these skills to understanding the impact of religion on believers.
- Learners show originality and creativity in applying their knowledge and skills in RE and are developing the ability to apply this to questions of meaning and purpose.
- The majority of teaching is good.
- Assessment procedures are in place and these inform planning, teaching and learning.
- RE has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners.
- Learners display a secure knowledge of many of the key aspects of Christianity and the Bible and the main practices and beliefs of the other faiths and cultures studied.
- RE makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development.
- Effective use is made of a range of routine monitoring and evaluation procedures that accurately identify strengths and focus on raising standards that lead to improvement in pupil performance.
- The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in RE and is well informed on current developments in RE.

## Grade descriptors: Religious Education

### Adequate (3)

- Standards of attainment for the majority of learners are in line with core subjects.
- Progress is Adequate with learners making at least comparable progress to national expectations. Or, attainment is low but there is accurate and convincing evidence that progress over a sustained period of time is improving strongly and securely.
- The quality of learning and engagement with the subject are generally good but with some variation in some year groups or key stages.
- The curriculum caters for the learning needs of some learners but those needing either reinforcement or more challenging learning activities are not routinely planned for.
- Learners have an adequate knowledge and understanding of Christianity and some religions and beliefs but their ability to answer questions of meaning and purpose is limited.
- The RE curriculum offers learners some opportunities to understand the main teachings, beliefs and practices of Christianity and some other world faiths but implementation is inconsistent and is therefore not fully effective. As a result, learners do not have sufficient knowledge or understanding of religions nor of respect between diverse faith communities.
- The majority of teaching is Adequate and there is likely to be some good teaching.
- Some assessment takes place but this is inconsistent across year groups and does not always accurately inform future teaching and learning.
- Teachers sometimes, though not always, ensure that lessons are structured around the development of skills such as enquiry and reflection.
- The curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of learners.
- RE has modest links to some aspects of the school's Christian values but these are not made explicit and are not consistently identified in teachers' planning.
- There is regular monitoring of some aspects of RE and self-evaluation is broadly accurate in identifying priorities for improvement that offer adequate challenge.
- The subject leader is aware of current developments in RE and incorporates some of these in his/her practice.

## Grade descriptors: Religious Education

### Unsatisfactory (4)

**Inspectors should use their professional judgement in making this judgement. The effectiveness of RE will be Unsatisfactory if *more than one* of the following apply:**

- Standards of teaching, learning and assessment are Unsatisfactory with the result that standards of attainment and rates of progress, for the majority of learners and groups of learners, are consistently lower than core subjects.
- The Religious Education curriculum makes little contribution to the Christian values of the school and its promotion of spiritual, moral, social and cultural development is limited.
- Insufficient opportunities exist to develop learners' knowledge and understanding of Christianity or other faiths and the impact on the lives of believers.
- Subject leadership is poor. Procedures for the monitoring and evaluation of Religious Education are weak and fail to identify essential improvements in teaching and learning.

## Key Question 4: Leadership and Management

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### How effective are the leadership and management of the school as a Church school?

This section considers the impact and effectiveness of the leadership and management of a Church school. This will include the extent to which leaders and managers at all levels, including governors, articulate and promote a distinctive vision for the school, based on its Christian character.

#### Inspectors must evaluate the following Aspects:

##### 1. Impact of Christian leadership

- a. how well leadership is both modelled and distributed throughout the school and its impact on the whole school community
- b. how well all leaders articulate and implement an explicitly Christian vision for the school that underpins learning, well-being and the development of the whole person
- c. the impact of that Christian vision on the achievement of all learners, with particular regard to the effectiveness of leaders in helping learners to overcome educational, economic, social and emotional disadvantage

##### 2. Evaluation and strategic planning

- a. the impact of monitoring and evaluation on the school's Christian character
- b. how well governors hold leaders to account for the school's effectiveness as a Church school
- c. the extent to which leaders enable all members of the school community to contribute to and understand the development and implementation of the school's distinctively Christian vision
- d. the implementation and effectiveness of improvement plans related to the distinctive Christian characteristics of the school
- e. the extent to which the issues in 'Focus for Development' from the last inspection have been addressed

##### 3. Leadership development

- a. the effectiveness of professional development in enhancing the Christian character of the school by the implementation of an appropriate programme of staff development
- b. the effectiveness of succession planning and preparation for the future leadership of Church schools
- c. the extent to which Religious Education is implemented in the school's curriculum, in particular:
  - priority given to staff expertise and specialist qualifications in Religious Education
  - priority given to professional development
  - the level of resourcing for Religious Education

#### **4. Partnership with key stakeholders**

- a. the extent to which leaders and governors form partnerships and engage with the Church in parish, diocesan, national and global communities in a way that enriches the lives of learners
- b. the effectiveness of the local Church community in supporting the school and the development of its distinctive Christian character
- c. the effectiveness of parental engagement and contribution to school life.

*It should be noted that good intentions and an aspirational outlook or a recent change of headteacher following a period of poor leadership, do not in themselves provide sufficient evidence of the capacity for sustained improvement.*

## Grade Descriptors: leadership and management

### Excellent (1)

- Leaders consistently and confidently articulate, live out and promote a vision rooted in distinctively Christian values.
- Leaders readily articulate the impact of explicit Christian values on the lives of learners and on the whole life of the school.
- Leaders have a thorough understanding of the school's performance and distinctiveness based on effective and insightful self-evaluation.
- Self-evaluation involves all groups in the school community. It leads directly and convincingly to effective strategies for improvement and maintains a strong focus on meeting the needs of all learners.
- Leaders ensure that the whole curriculum is informed by a distinctive Christian vision that contributes well to pupil behaviour and attitudes as well as their spiritual, moral, social and cultural development.
- Parents, the local parish, the diocese and the wider community contribute fully to school life so that there is mutual and substantial benefit for all groups including their understanding of local, national and global communities.
- The development of all staff and governors as leaders in church schools is planned strategically with substantial benefits for the current leadership of the school.
- The leadership of worship and RE is given a high priority and this leads to highly effective practice in both areas.

### Good (2)

- Leaders articulate and promote a vision based on distinctively Christian values.
- Leaders describe the impact of Christian values on the learners and on the whole life of the school.
- Leaders have a good understanding of the school's performance and distinctiveness based on the school's self-evaluation strategies.
- Self-evaluation strategies lead directly to the school's improvement planning. As a result, achievement and distinctiveness have improved or previous good performance has been consolidated for all groups of learners.
- Leaders ensure that collective worship, RE and aspects of the curriculum are informed by distinctive Christian values that contribute to learners' good behaviour and attitudes together with their spiritual, moral, social and cultural development.
- Parents, the church, the diocese and the wider community contribute fully to school life in such a way that there are clear benefits for learners, including their understanding of local, national and global communities.
- Effective use is made of opportunities that arise for the development of staff and governors as leaders in church schools, with clear benefits for the current leaders.
- The leaders of worship and RE are given good support in fulfilling their roles and this has enabled them to bring about improvements or maintain the previous good practice.

### **Adequate (3)**

- Leaders provide a concerted approach to the distinctiveness and effectiveness of the school as a church school although this is not driven by a clearly developed Christian vision.
- Leaders have some awareness of the impact of distinctively Christian values on some aspects of school life although they are not clear about the difference they make across the whole school community.
- Leaders articulate the school's priorities as a church school although the links between this and the school's self-evaluation are not always understood and do not always lead to improvement. Consequently, not all learners progress as well as they might and the school's distinctive character is not fully developed.
- Worship, RE and other aspects of the curriculum are based upon Christian values but these values are present at an implicit rather than explicit level. As a result, whilst learners recognise the school as a church school, they are not always able to recognise the impact that this has on their spiritual, social, moral and cultural development and on their well-being.
- Parents, the church, the diocese and the wider community contribute to school life but this is not always on a regular or sustained basis and this limits the benefit to learners and their understanding of local, national and global communities.
- The school provides some opportunities for the identification and development of staff and governors as leaders of church schools.
- The improvement strategies adopted by the leaders of worship and RE, whilst having some positive impact, are not sufficiently rigorous to bring about sustained improvement.

### **Unsatisfactory (4)**

**Inspectors should use their professional judgement in making this judgement. The effectiveness of leadership and management may be Unsatisfactory *if more than one of the following apply:***

- One or more of the aspects from 'Focus for development' in the last inspection report have not been addressed in a way that has brought about improvement.
- Leaders do not have a coherent vision or strategic plan for the distinctiveness and effectiveness of the school as a church school.
- Self-evaluation strategies are insufficiently rigorous to bring about improvements in pupil achievement, well-being or spiritual, moral, social and cultural development.
- The school's relationships with the diocese/division, church, parents and the wider community is weak and make little impact on learners' understanding of local, national and global communities.
- The leadership of the school does not ensure that worship or RE have sufficiently high profile in the school. As result both are no better than Adequate and show little sign of improvement. Arrangements for RE and collective worship may not meet statutory requirements.



## Summary Judgement

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**When evaluating the distinctiveness and effectiveness of the school as a church school inspectors will consider judgements on the four key questions.**

- how well the school, through its distinctive Christian character, meets the needs of the needs of all learners
- the impact of worship on the school community
- the effectiveness of religious education
- the effectiveness of the leadership and management of the school as a church school

The school's effectiveness must also be considered in the light of the requirement that a school should enable every child to flourish in their potential as a child of God. This will include not only their spiritual, moral, social and cultural development and their well-being but also their academic development. Sources of evidence for this judgement may include:

- the Estyn report on the school if it has been published
- an analysis of learners' current achievement produced by the school
- external analyses of the school's performance provided by Welsh Government (Ffynnon Data), Local Authority or the Diocese (Data Dashboard).
- any other relevant school data such as post-16 provision, exclusion information, attendance data, attainment on entry, mobility of cohorts

It is possible that there will be a variance in judgements between the Gwella and Estyn inspections. Inspectors should be mindful that the remit of the 2 inspections is different and that all judgements should be secured on evidence.

Where a school is identified by Estyn as requiring significant improvement, it is unlikely that the grades for Overall Effectiveness and Key Question 1 will be higher than Adequate.

# Appendix Three

## Post Inspection Action Plan Template

Recommendation:						Lead:	
Actions	Success Criteria	Expected completion date	Resources required	Monitoring procedure	Personnel responsible	Evidence	Next step

*This is not a prescriptive template; how you format your PIAP is up to you. However, you must make sure that the essential relevant detail is included.*