

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Grade descriptors

How well does the school through its distinctive Christian character meet the needs of all learners? <i>Within the context of a distinctively Christian character:</i>				
	Outstanding	Good	Satisfactory	Inadequate
Achievement and wellbeing	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 had on the daily lives and achievements of learners.	Distinctively Christian values are clearly expressed . Most members of the school community recognise the distinctive Christian characteristics of the school's values and identify how they affect their daily lives and their achievements.	Most members of the school recognise the school's values as distinctively Christian acknowledge the difference they make to their daily lives and achievements.	The distinctive Christian character of the school may be inadequate if more than one of the following apply: The school's values are present at an implicit level but very few members of the school community recognise their distinctive characteristics
	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.	The school's Christian character informs its approach to issues of attendance and pupil exclusion for all groups of learners.	The school's Christian character sometimes informs the way it approaches issues of attendance and pupil exclusion.	The school's approach to pupil attendance and exclusion is not related to its Christian values and is ineffective.
SMSC development	There is 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. Learners are passionate and confident to express their thoughts and views in considerable depth through a rich variety of styles and media .	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	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	There is no clear understanding of spirituality among the school's 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 lack of ability to express their thoughts.
	The Christian character and values of the school have a significant impact on the spiritual, moral, social and cultural development of all learners.	The Christian character and values contribute to the spiritual, moral, social and cultural development of all learners.	The Christian character and values of the school have a limited impact on the spiritual, moral, social and cultural development of all learners.	
Relationships	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 behave well and relationships between all members of the school community are generally linked to the Christian character and values of the school.	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.	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.
Respect for diversity	Learners are fully aware 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 have some understanding of Christianity as 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 have only a basic awareness of Christianity as a multi-cultural world faith and this restricts their understanding of and respect for diversity within the church.	Learners have little understanding or respect for diversity and difference within the Church and other faith communities.
Religious Education	Learners are excited and challenged by RE. RE 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.	Learners readily recognise the importance of RE in their lives. RE makes a positive contribution to learners' spiritual, moral, social and cultural development and to the Christian character of the school.	Learners have generally favourable views of RE and acknowledge in their lives. RE contributes, although inconsistently, to learners' spiritual, moral, social and cultural development and to the Christian character of the school.	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 the learners' spiritual, moral, social and cultural development and to the Christian character of the school.

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Grade descriptors

What is the impact of collective worship on the school community? <i>Within the context of a distinctively Christian character:</i>				
	Outstanding	Good	Satisfactory	Inadequate
Engagement and impact	Across the school community great value is placed on collective worship; its place in school life and its impact on individuals is readily and clearly articulated	Members of the school community see the importance of collective worship in school life and are able to talk about what it means to them	Collective worship is recognized as important in the life of the school community and is said to be valued	Collective Worship may be inadequate if <i>more than one of the following</i> apply: Learners show at best half-hearted or little response to aspects of worship. It does not hold a distinctive place in the daily life of the school and learners cannot see its importance in their lives.
	Collective worship is inspirational and inclusive . It engages all learners and its impact can be clearly discerned on all aspects of relationships and school life	Learners recognise the value of worship, respond positively and participate willingly . There is evidence of the impact of collective worship on all aspects of school life including attitudes, behaviour and relationships.	There is limited but growing evidence of the impact of collective worship on the wider lives of members of the school community.	
Spirituality and prayer	Themes raise aspirations, inspire a high level of spiritual and moral reflections and challenge learners to take responsibility for their own conduct and charitable social actions expressed in Christian terms.	Themes are relevant and pay close attention to learners' spiritual and moral development. In response, learners take some action in the service of others.	Themes support the school's core 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	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.
	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 .	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 .	Learners experience opportunities for prayer but there is limited understanding of its value and relevance to everyday life.	
Distinctively Christian	Collective worship regularly includes Biblical material and Christian teaching and learners are able to relate this to the school's core values and their own lives.	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 core values	Collective worship sometimes includes Biblical material but its relation to learners' lives and the school's core values is not always explicit .	Learners have limited awareness of different Christian traditions including Anglican/Methodist practice.
	Learners can identify clearly the distinctive features of different Christian traditions in worship particularly local Anglican/Methodist practice the seasons of the Church's year and Christian festivals.	Learners have an understanding of different Christian traditions in worship, particularly local Anglican/Methodist practice, the seasons of the Church's year and Christian festivals though cannot always articulate these fully .	Learners have some understanding of a few different Christian traditions in worship mainly related to local Anglican/Methodist practice and to some Christian festivals	The major Christian festivals are celebrated but learners gain little understanding of Christian beliefs and values from worship.
Tinitarian	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 often includes teaching about the person of Jesus Christ and learners have an understanding of his important place in worship.	Learners have some knowledge of the life of Jesus Christ though his significance in worship is not fully understood.	Neither the place of the person Jesus Christ nor Biblical material are given prominence in worship and its key elements have a low profile. As a result learners are frequently not engaged in worship.
	Collective worship has a strong focus on God as Father, Son and Holy Spirit. Learners recognise this and talk about it with an impressive degree of understanding.	Learners are aware of God as Father, Son and Holy Spirit in worship and they are able to talk about this with some measure of understanding.	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	

Planning, leadership and evaluation	Learners are confident in planning and leading acts of worship whether prepared beforehand or spontaneous and have frequent opportunities to do so.	Learners enjoy contributing within collective worship and are increasingly taking responsibility for particular aspects.	Learners behave well in worship, are attentive and respond to the different elements. However, they are often passive and do not yet take responsibility for aspects of worship	
	A range of leaders , including staff, clergy and representatives from different Christian traditions together with a variety of settings for acts of worship offer learners a rich experience of worship	Staff and clergy are regularly involved in planning the collective worship programme and leading collective worship programme and leading worship in a range of settings , with some involvement of other Christian traditions.	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. There is limited variation in the pattern and setting for collective worship.	
	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 .	Regular monitoring and evaluation identifies where improvement is needed and often informs development planning .	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 .	Little monitoring and evaluation of worship occurs and no account is taken of learners' views. There is insufficient impact on improvement.

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Grade descriptors

How effective is the religious education ? <i>Within the context of a distinctively Christian character:</i>				
	Outstanding	Good	Satisfactory	Inadequate
Achievement of learners in RE	Standards of attainment of all learners are in line with national expectations with a significant number attaining higher than the national average*.	Standards of attainment for the large majority of learners are at least in line with national expectations and often higher .	Standards of attainment for the majority of learners are in line with national expectations.	The effectiveness of RE may be inadequate if <i>more than one</i> of the following apply:
	Attainment is high and progress is rapid in developing an understanding of Christianity and a broad range of religious beliefs.	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.	Progress is satisfactory 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.	
	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.	In exceptional circumstances overall attainment may be slightly lower than national expectations but with some groups of learners making outstanding progress .	The quality of learning and engagement within the subject are generally good but with some variation in some year groups or key stages	
Quality of teaching and learning in RE	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 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.	Teachers sometimes, though not always, ensure that lessons are structured around the development of skills such as enquiry and reflection	Standards of teaching, learning and assessment are inadequate with the result that standards of attainment and rates of progress, for the majority of learners and groups of learners, are consistently lower than national expectations
	Learners are impressive in the way that they use creativity and originality to apply their knowledge and skills in religious education to their own personal reflections on questions of meaning and purpose	Learners show originality and creativity in applying their knowledge and skills in religious education and are developing the ability to apply this to questions of meaning and purpose.	Learners have a satisfactory knowledge and understanding of Christianity and some religions and beliefs but their ability to answer questions of meaning and purpose is limited	
	The majority of teaching is outstanding and it is never less than consistently good.	The majority of teaching is good .	The majority of teaching is satisfactory and there is likely to be some good teaching.	

	<p>Highly effective use of assessment informs teaching and learning in religious education and exemplar evidence demonstrates progress made by learners.</p>	<p>Assessment procedures are in place and these inform planning, teaching and learning.</p>	<p>Some assessment takes place but this is inconsistent across year groups and does not always accurately inform future teaching and learning.</p>	
	<p>Religious education has a very high profile within the school curriculum and learning activities provide fully for the needs of all learners</p>	<p>Religious education has a high profile within the school curriculum and learning activities are differentiated to meet the needs of different groups of learners.</p>	<p>The religious education curriculum caters for the learning needs of some learners but those needing either reinforcement or more challenging learning activities are not routinely planned for.</p>	
Effectiveness of curriculum in RE - particularly Christianity	<p>The religious education 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.</p> <p>The religious education curriculum provides opportunities for learners to understand and to make links between the beliefs, practices and value systems of the range of faiths studied.</p>	<p>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.</p>	<p>The religious education 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</p>	<p>Insufficient opportunities exist to develop learners' knowledge and understanding of Christianity or other faiths and the impact on the lives of believers.</p>
	<p>Links with the Christian values of the school and spiritual, moral, social and cultural development are intrinsic to the religious education curriculum and they have a significant impact on learners.</p>	<p>Religious education makes a good contribution to the Christian values of the school and to the learners' spiritual, moral, social and cultural development.</p>	<p>Religious education 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.</p> <p>The religious education curriculum offers some opportunities to enhance the spiritual, moral, social and cultural development of learners.</p>	<p>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.</p>
Effectiveness of leadership and management	<p>Rigorous and extensive monitoring and evaluation results in well focused action plans that demonstrably lead to improvement.</p>	<p>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.</p>	<p>There is regular monitoring of some aspects of religious education and self-evaluation is broadly accurate in identifying priorities for improvement that offer adequate challenge</p>	<p>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.</p>
	<p>Subject leadership has the highest level of subject expertise and the vision to realise ambitious expectations and improvement</p>	<p>The subject leader effectively communicates expectations to senior leaders, governors and staff about improvement in teaching and learning in religious education and is well informed on current developments in religious education.</p>	<p>The subject leader is aware of current developments in religious education and incorporates some of these in his/her practice.</p>	
	<p>*'National standards' throughout the descriptors for religious education refers to the levels set out in the syllabus adopted by the governors of the school and the extent to which they may reflect the QCA's 8 point scale.</p>			

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Grade descriptors

How effective are the **leadership and management** of the school as a church school? *Within the context of a distinctively Christian character:*

	Outstanding	Good	Satisfactory	Inadequate
Vision and values	Leaders and managers consistently and confidently articulate, live out and promote a vision rooted in distinctively Christian values.	Leaders and managers articulate and promote a vision based on distinctively Christian values.	Leaders and managers 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.	The effectiveness of leadership and management may be inadequate if more than one of the following apply: Leaders and managers do not have a coherent vision or strategic plan for the distinctiveness and effectiveness of the school as a church school.
	Leaders and managers readily articulate the impact of explicit Christian values on the lives of learners and on the whole life of the school.	Leaders and managers clearly describe the impact of Christian values on the learners and on the whole life of the school.	Leaders and managers have some awareness of the impact of Christian values on some aspects of school life although they are not clear about the difference they make across the whole school community.	
Evaluation of impact	Leaders and managers have a thorough understanding of the school's performance and distinctiveness based on effective and insightful self-evaluation.	Leaders and managers have a good understanding of the school's performance and distinctiveness based on the school's self-evaluation strategies.	Leaders and managers 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.	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. Self-evaluation strategies are insufficiently rigorous to bring about improvements in pupil achievement, well-being or spiritual, moral, social and cultural development
	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.	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.	Consequently, not all learners progress as well as they might and the school's distinctive character is not fully developed.	
Well-being	Leaders and managers 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.	Leaders and managers 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.	Worship, RE and other aspects of the curriculum are based upon Christian values. Such values are implicit rather than explicit. So, whilst learners recognise the school as a church school, they are not always able to see its effect on their spiritual, social, moral and cultural development and on their well-being	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 satisfactory and show little sign of improvement. Arrangements for RE and collective worship may not meet statutory requirements.
RE & CW	The leadership of worship and RE is given a high priority and this leads to highly effective practice in both areas.	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 .	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.	
Partnerships	Parents, the local church, the diocese/district 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	Parents, the local church, the diocese/district 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.	Parents, the church, the diocese/district 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's relationships with the diocese/district, church, parents and the wider community is weak and make little impact on learners' understanding of local, national and global communities.
Future Leaders	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.	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 school provides some opportunities for the identification and development of staff and governors as leaders of church schools.	

