

Christian Character

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

This document 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 its Christian values and the impact that they have on this achievement in its widest sense.

Evaluation statements

When judging the impact of the school's Christian character inspectors **must** evaluate:

- how well the Christian character contributes to the academic achievement, personal development and wellbeing of all learners, regardless of their ability or background
- how effectively the Christian character supports the spiritual, moral, social and cultural development of all learners whether they are Christian, of other faiths or of none
- how effectively the distinctively Christian character shapes the relationships between all members of the school community
- how well the Christian character promotes an understanding of and respect for diverse communities
- the contribution of religious education to the Christian character of the school

Supporting evidence

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 those of other faith traditions and those of none

3. Spiritual, moral, social and cultural development

- a. the breadth of experiences available to all learners through curricular and extra-curricular activities
- b. 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
- c. the extent to which the opportunities for spiritual, moral, social and cultural development are

characterised by distinctively Christian values

d. 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

e. the extent to which the school operates as a distinctively Christian community

4. Relationships

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 Biblical teaching

c. how well the school promotes personal self-esteem, good work attitudes and mutual support based upon its distinctively Christian values

5. Understanding of and respect for diverse communities

a. how well learners understand the role of the Christian church, particularly the Anglican/Methodist church, at a local, national and international level

b. how well learners understand Christianity as a multi-cultural world faith

c. to what extent learners understand and respect difference and diversity within local, national and global faith communities

6. Religious education

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

Collective Worship

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 evaluates how the importance of collective worship is demonstrated in the life of the school and how well it develops learners' understanding of Anglican/Methodist traditions and practice. It evaluates the extent to which collective worship makes an important contribution to the overall spiritual development of members of the school community.

Evaluation statements

When judging collective worship, inspectors **must** evaluate:

- the extent to which learners and adults engage with collective worship, its relevance and the way it makes a difference to the lives of members of the whole school community
- the extent to which collective worship is distinctively Christian, setting out the values of the school in their Christian context
- how well collective worship develops personal spirituality within the school community through a range of experiences, including a focus on prayer
- how well collective worship enables participants to develop an understanding of Jesus Christ and a Christian understanding of God as Father, Son and Holy Spirit
- how effectively the school community is involved in the planning, leadership and evaluation of collective worship

Supporting evidence

1. The **impact of collective worship** and to the extent to which it:
 - a. is engaging, inspiring and transformational
 - b. informs behaviour, attitudes, relationships and school life
 - c. includes a range of creative opportunities e.g. music, silence, symbols, drama

2. The **central attributes of collective worship** and the extent to which they:
 - a. develop the Christian vision, values and ethos of the school and contribute to the spiritual, moral, social and cultural development of participants
 - b. provide opportunities for participants to gather, engage and respond in a variety of ways, grounded in distinctively Christian teaching
 - c. provide opportunities to understand and celebrate festivals in the Church's year and reflect local Anglican/Methodist practice, including the Eucharist/Communion where appropriate

3. The **centrality of prayer and reflection** and the extent to which:
 - a. learners understand the nature and purpose of prayer and reflection
 - b. learners understand the part this 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 other worship activities, such as Christian reflection, outside collective worship

4. The **theological basis of collective worship** and the extent to which it:
 - a. contributes to learners' understanding of Christian theological concepts and beliefs at an appropriate level
 - b. reflects the Trinitarian nature of Christianity
 - c. gives the Bible a significant place in worship

5. The **leadership and management of collective worship** and the extent to which:
 - a. learners regularly encounter a range of worship leaders, including learners themselves, who ensure that worship is creative, alive, inclusive and accessible
 - b. worship is planned systematically so that there is continuity, cohesion, variety and a clear focus on Christian beliefs and festivals
 - c. planning, monitoring and evaluation involve the whole school community and result in improvement

Religious Education

How effective is the religious education?

This section deals with the way religious education contributes to a church school's Christian character. At the heart of religious education in church schools is the teaching of Christianity, rooted in the person and work of Jesus Christ. As inclusive communities, church schools encourage learning about and learning from other religions and fostering respect for other religions and world views.

Evaluation statements

When judging the effectiveness of the religious education, inspectors **must** evaluate:

- the achievement of learners in religious education
- the quality of teaching and learning in religious education

- the effectiveness of the curriculum in religious education and especially the teaching of Christianity
- the effectiveness of the leadership and management of religious education.

Supporting evidence

1. Progress and standards based upon the school's performance data

- a. standards attained by learners at the end of each key stage
- b. progress for individuals and groups of learners, considering their starting points
- c. how well gaps in performance are narrowing for different groups of learners (where information is available)

2. Quality of teaching and learning

- a. teachers' understanding and implementation of high quality religious education teaching over time 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 address both learning about and learning from religion and enable learners to acquire and apply knowledge and skills set out in the syllabus for religious education
- c. the extent to which religious education makes a contribution to the distinctively Christian values of the school and to the 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

- a. the extent to which the school's syllabus reflects the **National Society Statement of Entitlement for Religious Education** and in particular, whether Christianity is the majority study:
 - in Key Stages 1 – 3: at least ⅔ Christianity
 - in Key Stage 4: the study of Christianity will be a significant and substantial part of courses that lead to any public qualification
 - in Key Stage 5: the opportunity to study Christianity at AS and A level
- b. the religious education provision for all students in the sixth form
- c. the proportion of curriculum time dedicated to meeting religious education objectives (5% - 10%)
- d. the extent to which pupil achievement in religious education is equal or better than comparable subjects
- e. the proportion of learners taking a recognised and appropriate qualification at KS 4

1. 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
- b. the extent to which religious education works with and informs effective teaching and learning across the curriculum

Leadership and Management

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

This section is about the impact of the leadership and management of the school as a church school and the extent to which leaders and managers at all levels, including governors, articulate and

promote a distinctive vision for the school that is based upon the Christian character of the school. It is also concerned with the effectiveness of leaders and managers in ensuring that the school's distinctive Christian character has a positive impact on pupil's personal and academic development and the well-being of all members of the school community.

In the following section 'leaders' includes school governors who have a key role in the strategic development of a church school.

Evaluation statements

When judging the effectiveness of leadership and management, inspectors **must** evaluate:

- the extent to which leaders articulate an explicit Christian vision that has an impact on:
 - a. standards of achievement
 - b. the distinctively Christian character of the school
 - c. the well-being of all the whole school community
- the extent to which school leaders secure the impact of this vision through evaluation and
- strategic planning
- how well leaders prepare for future leadership across church schools
- the effectiveness of partnerships with the local church, the deaneries, the diocese/district and the
- wider community, including the parents and carers
- if the arrangements for religious education and collective worship meet statutory requirements

Supporting evidence

1. Christian vision

- a. how well an explicit Christian vision is articulated and implemented
- b. the impact of the Christian vision on the achievement of all learners including the effectiveness of leaders in helping learners to overcome educational, social and economic disadvantage
- c. how well leaders promote the well-being of all learners, particularly their spiritual, moral, social and cultural development, through a broad and distinctive curriculum in addition to worship and religious education

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 and in a manner that has brought about positive outcomes for the learners

3. Future leadership of church schools

- a. the effectiveness of professional development in enhancing the Christian character of the school
- b. the effectiveness of preparation for the future leadership of church schools by the implementation of an appropriate programme of staff development
- c. the extent to which the National Society Statement of Entitlement for Religious Education is implemented, in particular:

- priority given to staff expertise and specialist qualifications in religious education
- priority given to professional development in religious education
- the level of resourcing for religious education

2. Partnership with key stakeholders

- a. the extent to which leaders and managers form partnerships and engage with the Church in parish, diocesan/district, national and global communities in a way that enriches the lives of learners
- b. the effectiveness of the incumbent/minister/chaplain/youth worker in supporting individuals and developing the distinctive Christian character of the school
- c. the effectiveness of parental engagement and contribution to school life