LDBE SIAMS 2018 Schedule School Audit

Deeply Christian: Serving the Common Good (Taken from the document)	SIAMS Strand 1: Vision and Leadership This is the key to the success of a church school. The distinctively Christian vision and its associated values will form the bedrock of what the school is and does.	
It is hospitable to diversity, respects freedom of religion and belief, and encourages others to contribute from the depths of their own traditions and understandings. It invites collaboration, alliances, negotiation of differences, and the forming of new settlements in order to serve the flourishing of a healthily plural society and democracy, together with a healthily plural educational system. No educational establishment is values neutral, and the Church of England has the opportunity to offer here a model of education which is thoroughly Christian in its foundation, as well as being highly attractive to most others because of the quality of its outcomes for children and young people. In Church schools the deeply Christian foundation for this vision will be seen explicitly in teaching and learning both in RE and across the curriculum, and also in the authentically Christian worship and ethos of those schools.	**Strand 1 overall objectives** • How well the school has developed and implemented an inclusive and distinctive Christian vision, monitoring its impact to ensure the school's original foundation is maintained. • How well the school lives out that Christian vision in relationships and partnerships with key stakeholders.	
	Strand 1 objectives will be explored through the following: • To what extent is the school's vision and its associated values grounded in a clear theology firmly rooted in a Christian narrative? To what extent do leaders show awareness and understanding of current thinking in Church school education? • To what extent does the school's Christian vision shape school policies and Church school development plans? How is priority given to collective worship and to religious education (RE)?	**Questions for SLT to consider** 1. How distinctively Christian is the schools vision? 2. Is this vision underpinned by scripture? 3. Do your vision and values reflect the context of your school? 4. How do the schools Christian values and motto support the vision? 5. Do all members of the school understand it and can talk about how it shapes the school? Pupil, Staff, Governor, Parental voice? 6. How is it displayed? How is it shared? How explicit is it? 7. How would someone know that the school is a church school? For example website; publicity; reception area; the way the phone is answered

The Church of England Vision for Education reaches beyond Church of England schools; it is concerned with *all* young people, from primary schools to universities. It encapsulates the understanding that a good education should promote life in all its fullness, and that no educational establishment should feel it has to make a choice between academic rigour and the wellbeing of its students.		etc. 8. Do school policies reflect the school's vision? 9. Do the vision and its associated values weave its way through what your school is and does? For example teaching and learning; curriculum; behaviour; pastoral; recruitment; wellbeing etc. 10. How does it feature in meetings? Governors? Is it a regular agenda item? 11. Does it promote *'life in all its fullness'* and is it a *'hands on vision'*? 12. What robust and regular processes are in place to monitor and evaluate the effectiveness of the school's vision? 13. What is the value added of being a church school?
	• Is the schools vision specific to its own particular context and foundation? • Does the school take into account the Church of England Vision for Education as well as the Lichfield diocesan vision for education (discipleship; vocation; evangelism)?	1. How does the vision reflect the context of the school? Inclusive but remaining true to its church foundation and distinctiveness? 2. Does it take into account the CofE's vision for education *'life in all its fullness'*? Shown through: Wisdom, Knowledge & Skills; Hope, Aspiration & Courageous Advocacy; Dignity & Respect; Community & Living Well Together. 3. Does it reflect the diocesan vision, *'Come follow Christ in the footsteps of St Chad'* through: discipleship; vocation & evangelism.
	• How well do leaders ensure that the school's formal partnerships are supported, sustained and informed by the school's Christian vision	1. How do the federation / MAT ensure that the Christian vision of the school is supported and promoted?

	and associated values? This includes how well school leaders work with the local diocese/circuit and churches.	2. What working relationship is there between the local churches, diocese and school? 3. What partnerships are developed as a result? For example are all schools within a MAT or federation able to gain from having liaisons with a church school?
	• How well do leaders ensure that all staff members at all levels are supported in the development of their understanding of the school as a Church school? How well are future Church school leaders prepared and supported through professional development leading to improved practice?	1. Is there regular CPD or time given over during INSET days to develop the school as a Church school? 2. How well is the school in 'growing their own'? 3. Has the school explored the possibility of enrolling into the Foundation of Educational Leadership? https://www.cefel.org.uk/
	• How well do governors ensure that a robust and continuous self-evaluation process is in place that involves the school community in evaluating their effectiveness as a Church school?	1. What robust and regular processes are in place to monitor and evaluate the effectiveness of the school's vision? 2. In what way are pupils, parents, teachers etc. involved in the monitoring and evaluative processes? 3. Does this take place termly? 4. How does it impact on the schools SDP? How are the findings actioned so that there is continued improved practice?
	• Has the recommendations from the previous SIAMS inspection is in the process of being addressed, ensuring positive outcomes for pupils.	1. Have the development points from the previous SIAMS been addressed?

	SIAMS Strand 2: Wisdom, Knowledge & Skills The part that could be passed over here is what is meant teaching & learning 'wisdom.'	
	Strand 2 overall objectives • How well the school's staff and leaders apply their Christian vision to ensure curriculum and extra–curricular opportunities meet the academic and spiritual needs of all learners.	
Good schools foster confidence, delight and discipline in seeking wisdom, knowledge, truth, understanding, know-how, and the skills needed to shape life well. They nurture academic habits and skills, emotional intelligence and creativity across the whole range of school subjects, including areas such as music, drama and the arts, information and other technologies, sustainable development, sport, and what one needs to understand and practise in order to be a good person, citizen, parent, employee, team or group member, or leader. The word "wisdom" is not much used in contemporary educational debate, but it is used here to denote not just a deeply rooted Christian concept[5] but also a deep, broad and long term context which can include within it all other key educational concepts and practices such as knowledge, information, skills, excellence, academic rigour, critical thinking, measurement and assessment, appraisal, outcomes, ethos, values, and religious or other forms of literacy[6]. Wisdom is about ethics as well as cognition, about	**Strand 2** objectives will be explored through the following: • How effective is the school at meeting the academic needs of all pupils through the curriculum? How effective is the school in identifying and supporting those who are more vulnerable and who may have additional learning and personal needs?	**Questions for SLT to consider** 1. How do the data / outcomes / attainment / progress reflect expectations? 2. Are all pupils catered for, particularly the most vulnerable? How is this done? Are gaps closing? 3. Is pupil achievement only measured through academic success? In what other way is pupil success celebrated and acknowledged? 4. Is there a value put on pupils gaining 'wisdom' as well as knowledge and skills? 5. How is wisdom taught? In what form does it take? For example how are pupils prepared for disappointment? How are they prepared for the wider world? Are they taught the wisdom of 'good disagreement'?
	• How well does the school support all pupils in their spiritual development, enabling all pupils to flourish?	1. What opportunities are there for the spiritual development of pupils and staff? 2. Are there opportunities for this to take place outside of CW? For example reflection areas; building in mindfulness/stilling within the curriculum etc. 3. Does the curriculum allow asking the deep

values and purposes as well as facts. Christianity has been engaged in wisdom seeking for two millennia and across many different academic, social and global contexts – it is this wisdom we wish to nourish in education in our schools.		questions about life? Are ethical questions explored? 4. Is there the freedom within the curriculum for spiritual development to happen spontaneously?

	SIAMS Strand 3: Hope, Aspiration & Courageous Advocacy Courageous advocacy is a proactive view of understanding the needs and wants of others. The school should update its SMSC policy*
	Strand 3 overall objectives • How well the school's Christian visions supports the character and moral development of all pupils, giving them aspiration for themselves, and hope for the communities of which they are a part. • How well the school's Christian vision inspires the whole school community to engage in social action and to be courageous advocates for change in their local, national and global communities

	Strand 3 objectives will be explored through the following:	**Questions for SLT to consider**
In the drama of ongoing life, how we learn to approach the future is crucial. Good schools open up horizons of hope and aspiration, and guide pupils into ways of fulfilling them. They also cope wisely with things and people going wrong. Bad experiences and behaviour, wrongdoing and evil need not have the last word. There are resources for healing, repair and renewal; repentance, forgiveness, truth and reconciliation are possible; and meaning, trust, generosity, compassion and hope are more fundamental than	• To what extent does the school's vision and associated values develop aspiration in all pupils, giving them perseverance to cope well when things are difficult and the ability to overcome barriers to their own learning and to make positive choices?	1. How does the school focus on the wellbeing of both pupils and staff? How does this reflect the vision and values of the school? 2. How is the vision and values of the school helping pupils and staff cope with the difficulties that life can often bring? 3. How does the school provide opportunities to develop 'emotional intelligence'? Is this connected in any way to the vision and values? 4. What happens when things go wrong? Is there a culture of repentance, forgiveness and

meaninglessness, suspicion, selfishness, hard heartedness and despair.		reconciliation? 5. Has the school's SMSC policy been updated?*
	• Do leaders make sure all pupils have curriculum opportunities to look beyond themselves, ask 'big questions' and think globally about life and develop an understanding of disadvantage, deprivation and the exploitation of the natural world? How effectively has the school explored and engaged in diocesan and other global companion/world church links?	1. What opportunities are there to develop pupils' wider understanding of the world around them? 2. How developed is their understanding of disadvantage, deprivation and exploitation? 3. Are pupils contained in a 'bubble' of their own school and its community? 4. What opportunities are there for pupils to ask and explore the 'big questions' about life? Who am I? Why am I here? Is there life after death? Why do people suffer? 5. Has the school accessed the diocesan guidance on 'Mission' that supports courageous advocacy'? – **due Autumn term 2018**
	• How well does the school community connect its ethical and charitable activities to the school's vision and associated values? Do leaders provide opportunities for all pupils to engage in social action and to understand how they can challenge injustice?	1. How is charity work linked to the vision and values? 2. Do pupils and staff understand these links? 3. How is the charity work undertaken used to develop pupils' deeper understanding of social injustice and inequality? 4. How are pupils encouraged to challenge and respond to this? 5. Does the school regularly engage in social action? 6. Has the school accessed the diocesan guidance on 'Mission' that supports courageous advocacy'? – **due Autumn term 2018**

	SIAMS Strand 4: Community & Living Well Together
	The school should update its SMSC policy*
	Strand 4 overall objectives • How well the school's Christian vision promotes social and cultural development through the practice of forgiveness and reconciliation that encourages good mental health, and enables all to flourish and live well together.

| We are only persons with each other: our humanity is 'co-humanity', inextricably involved with others, utterly relational, both in our humanity and our shared life on a finite planet. If those others are of ultimate worth then we are each called to responsibility towards them and to contribute responsibly to our communities. The good life is 'with and for others in just institutions' So education needs to have a core focus on relationships and commitments, participation in communities and institutions, and the qualities of character that enable people to flourish together. | **Strand 4** objectives will be explored through the following:

• To what extent does your school's Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practice forgiveness and reconciliation? Is this reflected in the school's behaviour, exclusion and attendance policies? | **Questions for SLT to consider**

1. What is behaviour like in the school? What do pupils, staff and parents say about it? Is good behaviour driven by the schools vision and underpinning values? Do policies reflect this?
2. Do pupils understand the meaning of forgiveness and reconciliation?
3. Are there opportunities for pupils to engage in healthy debate and discussion?
4. How are pupils taught to disagree well? Good disagreement?
5. Has the schools SMSC policy been updated?* |
| | • How well do leaders ensure there is support for good mental health in children and adults and a sense of belonging that embraces and celebrates difference? | 1. What is in place to address pupil and staff wellbeing & mental health?
2. Are staff and pupils listened to? What is in place? How is this acted upon?
3. How well are pupils taught to accept and embrace difference? |

	SIAMS Strand 5: Dignity & Respect The school must have implemented 'Valuing All God's Children'* See key documents on the ldbe website: http://ldbe.co.uk/key-cofe-documents/ The school should update its SMSC policy*	
	Strand 5 overall objectives • How well the school's Christian vision creates an environment that embraces difference where all pupils, whatever their background or ability, can flourish because all are treated with dignity and respect.	
Human dignity, the ultimate worth of each person, is central to good education. The basic principle of respect for the value of each person involves continual discernment, deliberation and action, and schools are one of the main places where this happens, and where the understanding and practices it requires are learned. This includes vigilant safeguarding. It is especially important that the equal worth of those with and without special educational needs and disabilities is recognized in practice. For the first time in history, there is now something approaching global agreement on the worth of each person through the United Nations Declaration of Human Rights and its successor declarations, covenants and conventions, including that in 2006 on the rights of persons with disabilities. How that is worked out in each nation and each school is a massive task that calls on the inspiration and resources offered by each tradition of faith and belief.	**Strand 5** will be explored through the following: • How well does your school's Christian vision and associated values uphold dignity and value all God's Children*, ensuring through its policy and practice the protection of all members of the school community?	**Questions for SLT to consider** 1. Does the school's safeguarding policy ensure that all members of the school community feel safe and secure? 2. To what extent has the school engaged with 'Valuing All God's Children 2'? 3. How does the school respond to background, disability, ethnicity, gender, identity, nationality, religion, or sexual orientation so that all are treated with dignity and respect as people created in the image of God. How does the schools vision and underpinning values support this? 4. Do staff have the confidence to challenge prejudicial behaviour and language surrounding homophobia, biphobia and transphobia? Do pupils and staff who identify as these feel supported and protected in school? 5. Has the schools SMSC policy been updated?*

	• How well does the whole curriculum provide opportunities for all pupils to understand respect and celebrate difference and diversity?	1. How has the school's 'broad and balanced' curriculum been adjusted to address this question? 2. What evidence do you have that this is being done? 3. What do pupils say?
	• Does the school have an approach to relationships and sex education (RSE) that ensures children are able to cherish themselves and others as unique and wonderfully made, and to form healthy relationships where they respect and offer dignity to others. (From 2020 onward)	1. How has the schools RSE policy and practice been updated and revised? 2. How is the religious perspective of the human body as God's creation discussed or considered? 3. Has the school considered joining the PSHE Association? https://www.pshe-association.org.uk/
	SIAMS Strand 6: Collective Worship **This is statutory.** The school should not withdraw pupils from CW for intervention. Parents/ carers have the only legal right to withdraw their children from CW.	
	Strand 6 overall objectives • The ways in which collective worship is an expression of the school's Christian vision. • CW should be inclusive, invitational and inspiring.	
• This is statutory and should be daily.	**Strand 6** objectives will be explored through the following:	**Questions for SLT to consider**
	• Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship and	1. What other opportunities are there to offer spiritual development of pupils outside of CW?

	reflection	
	• Enables all pupils and adults to appreciate that Christians worship in different ways, for example using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals and, where appropriate, the Eucharist.	1. How creative is CW? 2. Is there a variety of liturgical approaches? 3. Are Christian festivals marked and celebrated? 4. Is there taught Eucharist?
	• Helps pupils and adults to appreciate the relevance of faith in today's world, to encounter the teachings of Jesus and the Bible and to develop their understanding of the Christian belief in the Trinitarian nature of God and its language.	1. How is CW themes applied to current issues so that pupils see its' relevance? 2. Are there opportunities for pupils to reflect on what is going on in locally, nationally and internationally through CW? 3. Does CW help pupils in their understanding of the Trinity?
	• Enables pupils as well as adults to engage in the planning, leading and evaluation of collective worship in ways that lead to improving practice. Leaders of worship, including clergy, have access to regular training.	1. Are pupils involved in planning and delivering CW? 2. What CPD is in place to develop the quality of CW?
	• Encourages local church community partnerships to support the school effectively in developing its provision for collective worship.	1. What partnerships have the school encouraged to develop its CW provision? 2. How effective are these? 3. How is the impact on the pupils evaluated?

	SIAMS Strand 7: Religious Education
	This is statutory. The school should not withdraw pupils from RE for intervention. Parents/ carers have the only legal right to withdraw their children from RE. See also **'Statement of Entitlement'*** for the provision of RE. See the ldbe website: http://ldbe.co.uk/about/guidance-resources/religious-education/ VC (Voluntary Controlled) Schools should refer to their Local Agreed Syllabus for RE.
	Strand 7 overall objectives • How effective the school is in ensuring pupils flourish through the provision of high quality religious education reflecting the **Church of England Statement of Entitlement.*** • How effective the school is in ensuring that religious education expresses the school's Christian vision.

	• Through effective curriculum planning, RE provision reflects the *Church of England Statement of Entitlement*, or Methodist equivalent, develops religious literacy and meets statutory obligations.	**Questions for SLT to consider**
• This is statutory and should be daily. • RE Statement of Entitlement. • Used of UC 'Understanding Christianity' – not compulsory. • RE is should be a CORE subject: book trawls, pupil voice, RE exercise books. • Religious literacy: depth not breadth. • Who delivers it? Teacher of HLTA?	I. How well does RE help pupils to know about and understand Christianity as a living world faith through the exploration of core theological concepts using an approach that critically engages with text? How well does RE help pupils consider the impact and connection that Christianity has on Britain's cultural heritage and the lives of	1. Is sufficient time given to the teaching of RE? 2. Is the CofE's RE Statement of Entitlement is taken into account? 3. Is the quality of RE is regularly monitored through work scrutiny, observations and pupil voice? 4. Is there an emphasis on developing religious literacy amongst pupils? (This could be through the use of Understanding Christianity) 5. If the school is a VC school is the Local Agreed Syllabus for RE followed? 6. Is RE regarded as a core subject and well resourced?

	people worldwide? II. How well does RE enable all pupils to develop knowledge and understanding of other major world religions and world views and their impact on society and culture? III. How well does RE give pupils a safe space to critically reflect on their own religious, spiritual and/or philosophical convictions?	7. How well is RE led and managed as a subject? 8. Are pupils become literate in other world faiths and how these have impacted on society? 9. Are pupils encouraged to discuss and debate as part of the RE learning process?
	• Do teachers share effective practice locally and regionally and engage in professional development? Does RE have in place rigorous systems of assessment?	1. What CPD is in place to develop teacher's ability to deliver the subject? 2. What assessment procedures are in place? 3. How regularly is the subject assessed? 4. Is there a regular cycle of work scrutiny? 5. Are observations of RE lessons that part of the schools monitoring and evaluative procedures?
	• How effective is RE teaching and learning in the school? (VA schools only and academy's that were previously VA)	1. Is there a cycle of monitoring and evaluating the quality of the teaching of RE? 2. If the teaching is ineffective what has the school done to address this? 3. Does the school seek the views of pupils about their RE learning?

	Monitoring Arrangements	Questions for SLT to consider
	• MAT monitoring arrangements (if applicable).	1. Does the MAT have in place robust monitoring and evaluative procedures that supports its schools with a church foundation?
	• Working with the CDA & Diocese.	1. Does the school buy into the SLA?
	• Attending any relevant training and updates offered by the diocese.	1. Does the school look at the LDBE website to check for current training opportunities?
	• Accessed LDBE website to check for regular updates: Latest News; RE; CW; Governors; Key CofE Docs etc.	1. Is the school aware of the LDBE website?
	• SIAMS SEF regularly updated.	1. Is this regularly reviewed and updated?
	• Regular monitoring and evaluation by SLT and governors (FG et al) and outcomes form an integral part of whole school improvement. • A robust and continuous self-evaluation process is in place that involves the school community in evaluating their effectiveness as a Church school.	1. Is there robust monitoring and evaluating systems in place that focuses on the Christian distinctiveness of the school?