



# Self-Evaluation Toolkit for Church Schools

## CANTERBURY & ROCHESTER DIOCESES

<b>Name of school:</b>	Seal C of E VC School
<b>Type of school (Primary, Secondary):</b>	Primary
<b>Status (VA, VC, Foundation, Academy):</b>	VC
<b>LA:</b>	Kent
<b>Diocese:</b>	Rochester
<b>Number on roll:</b>	161
<b>School's Unique Reference Number:</b>	3035

## HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of impact (How do you know?)
<b>1a How well do the school's Christian values have an impact on all learners and enable them to flourish as individuals?</b>			
<p>Christian values underpinning the life of the school Individual learners nurtured as children of God Whole curriculum Extra curricular opportunities Academic achievement</p>	<ul style="list-style-type: none"> <li>• Behaviour policy</li> <li>• Inclusion – high number of children with SEN or vulnerable &amp; managed moves. All given exemplary care.</li> <li>• Good reputation for work with children with AEN</li> <li>• Christian displays throughout school</li> <li>• Prayer focuses in every classroom</li> <li>• Prayer letter three times per year</li> <li>• Monthly prayer meetings – box for requests for prayer</li> <li>• Quiet Garden</li> <li>• Pastoral care of families</li> <li>• Pastoral care of staff</li> <li>• Bereavement work with children and families.</li> <li>• School Choir</li> </ul>	<ul style="list-style-type: none"> <li>• Children and adults supportive of one another.</li> <li>• School has reputation for good care of children with AEN</li> <li>• Muslim and Hindu children comfortable coming to CW – none withdrawn</li> <li>• Opportunities to pray and reflect welcomed.</li> <li>• Children appreciate Quiet garden and take delight in the plants and wildlife which uses it.</li> <li>• Parents feel supported by school, individual staff and PSA: happy and part of the school family.</li> <li>• Staff are happy, hard working and dedicated members of a thriving team who place the children at the centre of all they do.</li> <li>• Successful re-entry of staff after long term and serious illness.</li> <li>• Small garden for planting memorial plants, TA trained in bereavement work, prayers offered.</li> <li>• Children sing at local 'care homes'.</li> </ul>	<ul style="list-style-type: none"> <li>• Testimony in local paper from mother of child with Down Syndrome re quality of care and inclusion at school</li> <li>• Successful integration of vulnerable children and those with SEN. Children unable to be accommodated in other schools welcomed and at home in Seal</li> <li>• Increased attendance at School services in church</li> <li>• Increased attendance at Sunday services/Messy Church.</li> <li>• Children's enthusiasm to help care for Quiet garden</li> <li>• Some children told the incumbent spontaneously about the "praying seat", having identified for themselves one particular seat which seemed to be a focus for prayer for them. They are starting to invest the garden with a sacred character.</li> <li>• Responses on interactive prayer stations (e.g. displays in hall and prayer boxes in classrooms)</li> <li>• Parental responses on questionnaire and letters of support.</li> <li>• Documentation of support offered to families through PSA and school.</li> <li>• Staff questionnaire.</li> <li>• Discussion with staff members.</li> <li>• Staff letters of support ( confidential )</li> <li>• Garden area kept tidy but not advertised as memorial garden. This enables children to go there to think privately.</li> <li>• Photograph evidence in evidence book.</li> </ul>

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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well do the school's Christian values have an impact on all learners and enable them to flourish as individuals?</b>	<p>All stakeholders identify how well Christian values have an impact on the whole curriculum.</p> <p>They describe the impact of these on their own and others' motivation, self image, understanding, achievement and behaviour.</p>	<p>Most stakeholders identify how well Christian values impact on many aspects of the curriculum.</p> <p>They describe the impact of these on many aspects of their own and others' motivation, self image, understanding, achievement and behaviour.</p>	<p>Some stakeholders identify how well Christian values impact on key aspects of the curriculum.</p> <p>They describe the impact of these on key aspects of their own and others' motivation, understanding, achievement and behaviour.</p>	<p>Few stakeholders identify how well Christian values have an impact on the curriculum.</p> <p>There is little evidence of them having an impact on their own and others' motivation, understanding, achievement and behaviour.</p>

**HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?**

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of impact (How do you know?)</b>
<b>1b How well does the Christian character support the spiritual, moral, social and cultural development of all learners whether they are Christian, of other faiths or of none?</b>			
<p>The distinctive Christian character impacts on:</p> <ul style="list-style-type: none"> <li>spiritual</li> <li>moral</li> <li>social</li> <li>cultural</li> <li>community cohesion</li> <li>citizenship</li> </ul> <p>Learners relate social and personal issues to Christian teaching.</p>	<ul style="list-style-type: none"> <li>Collective worship on SEAL themes</li> <li>Emphasis on telling Bible stories in CW – over 120 in three years of CW plan – equips children with cultural knowledge as well as chance for spiritual reflection on stories.</li> <li>Support for international appeals – Haiti earthquake and Mary's Meals.</li> <li>Questionnaires prepared for pupils/ staff/ parents/ community</li> </ul>	<ul style="list-style-type: none"> <li>Increased knowledge of Bible stories among children and staff</li> <li>Increased understanding of Christian faith on the part of staff – confidence in seeking information and advice.</li> <li>Development of compassion for others across the world.</li> <li>Valuing every voice – all opinions sought in questionnaire.</li> <li>Gov visit re “Sacred time and space” produced ideas for prayer focuses and quiet garden and increased silence during worship (request of children)</li> <li>Opportunities to pray and reflect welcomed.</li> <li>Children appreciate Quiet garden and take delight in the plants and wildlife which uses it.</li> </ul>	<ul style="list-style-type: none"> <li>Children talk spontaneously about CW during day –e.g. during cookery sessions with foundation gov.</li> <li>Participation in discussion at staff meeting.</li> <li>Money raised for overseas charities</li> <li>Support from children and staff for development of opportunities for reflection.</li> <li>All staff voluntarily attend consultations with incumbent in preparation for RE weeks and express appreciation for the help they receive</li> <li>Children's enthusiasm to help care for Quiet garden</li> <li>Some children told the incumbent spontaneously about the “praying seat”,</li> </ul>

	<ul style="list-style-type: none"> <li>• Gov visit monitoring opportunities for “Sacred” time and space.</li> <li>• Parish priest gives regular staff training/support for current RE topics and wider theological reflection.</li> <li>• Involvement in village activities – carol singing, village fete, village Christmas fair linked with PTA fair.</li> <li>• Quiet Garden</li> <li>• Celebrations of other faiths and cultures through the teaching of RE and events such as ‘one world week’.</li> <li>• Foster a caring, understanding nature in children where there are clear boundaries, guidance and where children are encouraged to resolve problems.</li> </ul>	<ul style="list-style-type: none"> <li>• Children understand the similarities and differences between faiths/ cultures and develop an understanding that fosters forgiveness, tolerance, compassion and care.</li> <li>• Reduced incidents in the ‘Thin Ice Book’.</li> <li>• Children work happily together and often resolve their own problems.</li> </ul>	<p>having identified for themselves one particular seat which seemed to be a focus for prayer for them. They are starting to invest the garden with a sacred character.</p> <ul style="list-style-type: none"> <li>• Photographic and documentary evidence of one world week.</li> <li>• Reduced racial incidents in log.</li> <li>• Thin Ice Book</li> <li>• Children and parents knowledge of behaviour management system within school.</li> <li>•</li> </ul>
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>inadequate</b>
<b>How well does the Christian character support the SMSC development of all learners whether they are Christian, of other faiths or of none?</b>	Across the whole curriculum Christian values consistently encourage, nourish and challenge the SMSC development of all learners.	Across the whole curriculum Christian values significantly encourage, nourish and challenge the SMSC development of most learners.	Across some of the curriculum Christian values encourage, nourish and challenge the SMSC development of some learners.	There is little evidence of Christian values encouraging, nourishing and challenging the SMSC development of learners.

**HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?**

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of Impact (How do you know?)
<b>1c How well does the Christian character of the school prepare learners to become responsible citizens?</b>			
<p>Examples of Christian teachings on stewardship and service prepare learners to become responsible citizens.</p>	<ul style="list-style-type: none"> <li>• Eco club</li> <li>• Grow your own</li> <li>• Recycling</li> <li>• Planting of village horse trough and displays in local library</li> <li>• Displays of prayers and other reflective material in church.</li> <li>• Involvement in village activities through local "Know your neighbours" group – e.g. village carol singing and fete</li> <li>• Quiet garden</li> <li>• Celebrations of other faiths and cultures through the teaching of RE and events such as 'one world week'.</li> <li>• Foster a caring, understanding nature in children where there are clear boundaries, guidance and where children are encouraged to resolve problems.</li> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>• Eco club and Quiet garden increase children's appreciation of natural world.</li> <li>• Planting of horse trough and displays in library improve the quality of life in the village as does enthusiastic participation in "know your neighbours" events</li> <li>• Displays in church make children aware that church cares about them and increases their sense of ownership of it.</li> <li>• Children understand the similarities and differences between faiths/ cultures and develop an understanding that fosters forgiveness, tolerance, compassion and care.</li> <li>• Reduced incidents in the 'Thin Ice Book'. Children work happily together and often resolve their own problems.</li> </ul>	<ul style="list-style-type: none"> <li>• Children's delight when discovering natural environment – e.g. that there were seeds in the dead heads they were pulling off plants when tidying Quiet Garden with the parish priest.</li> <li>• Children are proud when their work is displayed in library or church, and want to be involved in planting the village horse trough.</li> <li>• Reduced racial incidents in log.</li> <li>• Thin Ice Book</li> <li>• Children and parents knowledge of behaviour management system within school.</li> <li>•</li> </ul>
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well does the Christian character of the school prepare learners to become responsible citizens?</b>	The Christian character of the school has a major impact on the learners' understanding of their role in local, national and global communities.	The Christian character of the school has a significant impact on the learners' understanding of their role in local, national and global communities.	The Christian character of the school has some impact on the learners' understanding of their role in local, national and global communities.	The Christian character of the school has little impact on the learners' understanding of their role in local, national and global communities

**HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?**

**Within the context of a distinctively Christian character:**

Prompts	Provision (What do you do?)	Impact of Provision (What effect does it have?)	Evidence of impact (How do you know?)
<b>1d How effectively do key Christian values motivate the relationships between all members of the school community?</b>			
<p>Influence of the school's identified distinctive Christian values on relationships between:</p> <ul style="list-style-type: none"> <li>• learners</li> <li>• learners and adults</li> <li>• parents</li> <li>• staff</li> <li>• governors</li> <li>• church community</li> <li>• visitors</li> </ul> <p>Inclusion Behaviour policy Complaints procedures Conflict resolution</p>	<ul style="list-style-type: none"> <li>• Inclusion</li> <li>• Behaviour policy</li> <li>• Complaints always followed up</li> <li>• Development of supportive relationships</li> <li>• Buddy system in playground</li> <li>• Family Support worker</li> <li>• Planting of village horse trough and displays in local library</li> <li>• Displays of prayers and other reflective material in church.</li> <li>• Involvement in village activities through local "Know your neighbours" group – e.g. village carol singing and fete</li> <li>• Excellent pupil/ adult relationships throughout school.</li> <li>• Very close working relationships between school and outside agencies</li> <li>• Vulnerable pupil groups run weekly by TA</li> <li>• Parish Priest and Pastoral Assistant have very close working relationship with all stakeholders.</li> </ul>	<ul style="list-style-type: none"> <li>• Planting of horse trough and displays in library improve the quality of life in the village as does enthusiastic participation in "know your neighbours" events</li> <li>• Displays in church make children aware that church cares about them and increases their sense of ownership of it.</li> <li>• Children have very clear boundaries, are aware of expected behaviour and know that issues can always be resolved.</li> <li>• Parents, children and other stakeholders feel that their voice is always heard and that issues are dealt with promptly.</li> <li>• Pupils feel safe, a sense of belonging and well supported in all they do.</li> <li>• All learners whatever their ability, race, gender, faith are welcomed, supported and included in all activities within school.</li> <li>• Families in crisis are very well supported enabling healing and growth.</li> <li>• Staff are able to discuss freely issues of concern with Senior management.</li> <li>• Staff are supported and nurtured during times of personal difficulty.</li> <li>• Parents are warmly welcomed into school when they have a concern/ problem and they are always listened to and supported by all staff.</li> <li>• Children able to deal with anger management or other problems successfully. Children given time to talk.</li> <li>• Parents aware of and take up the support offered through the church.</li> </ul>	<ul style="list-style-type: none"> <li>• Evidence book</li> <li>• Parental questionnaires/letters.</li> <li>• Progress of SEN, EAL and vulnerable children – assessment data.</li> <li>• SEN Provision map</li> <li>• IEP's</li> <li>• Newspaper cutting in evidence book.</li> <li>• Evidence of child protection/ SEN case studies.</li> <li>• Open Thursday after school – all teacher's available for any discussion at end of day.</li> <li>• Head Teacher, Deputy Head or Senior Manager available to talk at any point of day for an emergency.</li> <li>• Parent workshops run by school and PSA</li> <li>• Foundation and other Governors come into school to monitor, help with clubs, activities and open afternoons.</li> <li>• Increased attendance at services, messy church.</li> <li>• Increased Baptism.</li> <li>• Parish Priest takes assembly every other week and spends time around school talking to children and parents.</li> <li>• Parish Priest assists in some teaching of RE and welcomes curriculum visits as part of children's studies.</li> <li>• Pastoral Assistant works in school every Tuesday afternoon and runs a sports club on a Wednesday afternoon.</li> </ul>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well do Christian values motivate the relationships between all members of the school community?</b>	<p>All stakeholders relate well to others and work cooperatively, relating their behaviour to Christian values.</p> <p>Conflict and complaints are consistently resolved speedily, compassionately and in a spirit of reconciliation and justice.</p>	<p>Most stakeholders relate well to others and work cooperatively, relating their behaviour to Christian values.</p> <p>Conflict and complaints are normally resolved speedily, compassionately and in a spirit of reconciliation and justice.</p>	<p>Some stakeholders relate well to others and work cooperatively, relating their behaviour to Christian values.</p> <p>Conflict and complaints are generally resolved speedily, compassionately and in a spirit of reconciliation and justice.</p>	<p>Some stakeholders do not relate well to each other or work cooperatively.</p> <p>Conflicts or complaints are not resolved well.</p>

**HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?**

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of provision (How do you know?)</b>
<b>1e How well is the spiritual development of learners enhanced by the school environment?</b>			

<p>Focus for reflection:-</p> <ul style="list-style-type: none"> <li>• Interactive displays</li> <li>• Use of outside space</li> <li>• Use of common space</li> <li>• Quiet areas</li> <li>• Prayer corners</li> <li>• Respect for creation</li> <li>• Symbols and artefacts</li> </ul> <p>Engagement of learners</p>	<ul style="list-style-type: none"> <li>• Prayer focuses in classrooms</li> <li>• Quiet Garden</li> <li>• Hangings in hall</li> <li>• Box for requests for prayer in lobby to be used at monthly prayer meetings.</li> <li>• Lord's prayer displayed prominently in hall and classrooms</li> <li>• School prayer displayed.</li> <li>• Regular RE consultations with parish priest enable appropriate artefacts to be provided.</li> <li>• Dedicated noticeboard in lobby for church notices includes information on courses, children's activities and worship at parish church</li> <li>• School Logo</li> <li>• Harvest, Christmas and Easter Services usually held in church.</li> </ul>	<ul style="list-style-type: none"> <li>• Quiet Garden planned and used by children</li> <li>• Children are familiar with the Lord's Prayer</li> <li>• Prayer focuses provide "food for thought" and encourage reflection on deeper issues.</li> <li>• Staff are more confident about ways of enhancing children's spiritual development.</li> <li>• Older children aware of the meaning behind school logo and its link with church.</li> <li>• Children are familiar with church building and feel comfortable when visiting church.</li> </ul>	<ul style="list-style-type: none"> <li>• Children talk to parish priest in Quiet garden and help to tend it.</li> <li>• Children can say the Lord's prayer</li> <li>• Prayer focuses used creatively</li> <li>• Photographs in evidence book</li> </ul>
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well is the spiritual development of learners enhanced by the school environment?</b>	The school environment makes a major contribution to the spiritual development of all learners.	The school environment makes a significant contribution to the spiritual development of most learners.	The school environment makes some contribution to the spiritual development of some learners.	The school environment has limited impact on the spiritual development of learners.

**HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL ITS LEARNERS?**

**Summary judgement: Good with aspects of outstanding.**



**Areas in which the school feels it does well:**

- Strongly inclusive ethos, with emphasis on clear expectations of behaviour so that all members of the school community treat each other with respect based on their intrinsic value as individuals.
- Good provision for reflection, with care taken to make provision as inclusive as possible so that those of all faiths and none can access it
- Good relationships with community and local church emphasise importance of good citizenship and responsibility.

**Areas which the school feels it should develop further:**

- Further develop Quiet Garden as resource for reflection.
- Involve children in suggesting prayer topics for prayer letter (KS2 classes could do this on a rota)

**WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?**

*Within the context of a distinctively Christian character:*

Prompts	Provision	Impact of provision	Evidence of impact
<b>2a How positive are learners' attitudes to collective worship?</b>			
Learners':	<ul style="list-style-type: none"><li>• CW planned around SEAL themes on a 3 year cycle with the addition of</li></ul>	<ul style="list-style-type: none"><li>• Children become familiar with a wide range of Bible stories. Since many come</li></ul>	<ul style="list-style-type: none"><li>• Children's responses in assembly are thoughtful, relevant and sometimes very</li></ul>

<ul style="list-style-type: none"> <li>• response</li> <li>• participation</li> <li>• leadership</li> </ul> <p>Evaluations from learners Parents' feedback</p>	<p>celebrations of major feasts in Church Year.</p> <ul style="list-style-type: none"> <li>• CW focuses on Biblical storytelling, using stories relevant to SEAL themes . Currently 128 stories included in the three year plan. Children are encouraged to reflect on the stories and respond to them through prayer, response and action.</li> <li>• Pattern of CW – Mon – HT, Tues Singing Assembly, Wed, Deputy HT, Alt Thurs Incumbent/Linda M, Fri- Cool Dudes celebration of Achievement.</li> <li>• Liturgical response used to open CW, Candle lit, Lord's prayer often used (sung or said), Silence and prayer used to end assembly. Following monitoring visit in which children said they appreciated silence this has become a very regular feature.</li> <li>• Children participate by singing, offering thoughts and responses, being involved in storytelling (helping to act out etc. e.g. Centurion's troops being marched about hall to demonstrate their obedience to him.) blowing out candle at end of worship, setting up hall, playing music and working OHP. On some occasions, especially when worship takes place in church they sing, act, read etc.</li> <li>• Older children help YR during worship</li> <li>• No children are withdrawn from CW (including Muslim and Hindu children)</li> <li>• Most staff attend most CW. None are regularly absent and all are supportive.</li> </ul>	<p>from non-churchgoing homes this (and RE) are often the only time they hear these stories.</p> <ul style="list-style-type: none"> <li>• Children make good links between their own experiences and messages of Bible stories.</li> <li>• Children become familiar with Church's year.</li> <li>• Children feel shared sense of ownership of worship by helping and participating</li> <li>• Children develop skills of listening and reflecting together in a large group.</li> </ul>	<p>insightful. (E.g. child who offered reflection on CW on "Consider the lilies"- " it is like when you have a bad dream about something you are frightened about and you need to get it out of your head afterwards [by talking about it with those who care]" or CW on healing of Roman Centurion's servant , focusing on trusting others to do what they say, "my mum and dad are people I can trust" My friend trusted me with her Easter cup."</p> <ul style="list-style-type: none"> <li>• Children often refer to stories heard in CW in conversation afterwards with staff or incumbent.</li> <li>• Children sing enthusiastically and are always keen to help and to participate.</li> <li>• Children listen attentively and feel involved in stories [e.g. YR spontaneously stirring some imaginary soup at a recent Harvest assembly!]</li> <li>• Children enjoy and remember Bible stories, (see evidence book for quotes from children)</li> </ul>
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How positive are learners' attitudes to collective worship?</b>	<p>Learners are always engaged during worship. They enjoy the worship and express enthusiasm for it.</p> <p>Learners frequently lead significant aspects of worship.</p>	<p>Learners are consistently engaged during worship. They enjoy the worship and talk about it with interest.</p> <p>Learners frequently take an active part in worship.</p>	<p>Learners are normally engaged during worship. They enjoy the worship and are mostly positive about it.</p> <p>Learners occasionally take an active part in worship.</p>	<p>Learners are not consistently engaged during worship or the behaviour of some prevents the engagement of others. A significant number do not enjoy worship or express negative attitudes toward it.</p> <p>Learners are largely passive in</p>

## WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

***Within the context of a distinctively Christian character:***

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<b>2b To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?</b>			
<p>Refer to evidence from those of Christian faith, of other faiths and of no faith</p> <p>Impact on beliefs, attitudes, behaviours, etc</p>	<ul style="list-style-type: none"> <li>• CW linked to SEAL themes and reinforces work across the curriculum. Many children enter school with very poor levels in PSE and CLL assessments but make very good progress because of whole school consistent approach, of which CW is an important part. CW underlines and reinforces behaviour and inclusion policies.</li> <li>• CW planning (undertaken by HT and Incumbent) takes care to make sure Bible stories and themes have relevance to children's lives and experiences, and is "real".</li> <li>• CW is inclusive (and all learners participate) Although most stories come from the Bible, they are told in a way which aims to make them accessible to those of all faiths and none by emphasizing the way they reflect common human experience.</li> <li>• Encouraging prayer and reflection on events in life of school is normal. Prayer box for prayer requests. Prayer letter sent out thrice yearly. Following sudden death of MDMS in 2010 incumbent called into school to help children deal with sadness. She led circle times in all classes except YR &amp;1 (who did not</li> </ul>	<ul style="list-style-type: none"> <li>• Children make good links between their own experiences and messages of Bible stories.</li> <li>• Children and staff of all faiths and none find CW thought-provoking.</li> <li>• Children and staff feel confident asking for prayer, whether for personal issues or for issues affecting the school.</li> <li>• Children, parents and staff confidently look to the church for support at significant or difficult moments of life.</li> </ul>	<ul style="list-style-type: none"> <li>• Children frequently share thoughts and personal situations triggered by worship spontaneously after assembly (E.G child who talked to incumbent after CW about healing miracle concerning recent bereavement wanting to explore "why didn't Jesus make my great-granddad better?")</li> <li>• Children of all faiths and none enjoy and participate in worship and respond during and after it.</li> <li>• Prayer and spiritual support is appreciated by children and staff.</li> <li>• Increasing number of baptisms, weddings and funerals at parish church come through school contacts from families (and staff) who otherwise have no church connections or background. Attendance at school's church services continues to rise, and school families increasingly attend "Messy Church" and other worship in the parish church.</li> <li>• Children cite impact of Cool Dudes assembly in evidence book. "If you have been good you will get to be a Cool Dude and wear a cool hat"</li> <li>• Singing assembly "gives you a chance to express your feelings and emotions".</li> </ul>

	<p>seem affected), giving time to talk about “Mr William”, leading in prayer at the children’s request and lighting a candle in each class.</p> <ul style="list-style-type: none"> <li>• On a number of occasions incumbent has been asked for personal prayer or counsel following bereavements or in tricky personal situations.</li> <li>• “Cool Dudes” assembly provides affirmation for children and reinforces values of school community</li> </ul>		
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?</b>	<p>All members of the school community, regardless of background, feel included and affirmed by worship.</p> <p>Worship inspires the thinking and day to day actions of the whole school community.</p>	<p>Most members of the school community, regardless of background, feel included and affirmed by worship.</p> <p>Worship often influences the thinking and day to day actions of the school community.</p>	<p>Some members of the school community, regardless of background, feel included and affirmed by worship.</p> <p>Worship sometimes informs the thinking and day to day actions of the school community.</p>	<p>Only a minority of learners feel included or affirmed by worship.</p> <p>Worship only occasionally influences the thinking and day to day actions of the school community.</p>

**WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?**

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of Impact (How do you know?)</b>
<b>2c How well does collective worship develop learners’ understanding of Anglican traditions and practice?</b>			
<p>Learners’ familiarity with and (where appropriate) use of a wide variety of Anglican forms of worship:</p> <ul style="list-style-type: none"> <li>• liturgy</li> <li>• prayer</li> <li>• Bible</li> </ul>	<ul style="list-style-type: none"> <li>• CW cycle includes observation in church or in school of Advent, Christmas, Holy Week &amp; Easter, Ascension, Pentecost, Harvest, All Saints.</li> <li>• School worships in church four times a year (Harvest, Christmas, Easter and school leavers service.)</li> </ul>	<ul style="list-style-type: none"> <li>• Children are familiar with Christian festivals.</li> <li>• Children feel relaxed and confident in church.</li> <li>• Children respond enthusiastically to liturgical greeting.</li> <li>• Children have a considerable repertoire</li> </ul>	<ul style="list-style-type: none"> <li>• Children can talk about Christian festivals</li> <li>• Children talk of parish church as “their” church and parents increasingly ask for baptisms and weddings at church.</li> <li>• Children sing confidently, and respond to liturgical greeting enthusiastically.</li> </ul>

<ul style="list-style-type: none"> <li>• music</li> <li>• symbolism</li> <li>• use of silence</li> <li>• Eucharist</li> <li>• understanding of festivals</li> <li>• saints' days</li> <li>• church calendar</li> </ul> <p>Worldwide Anglican communions Other Christian traditions Respect for other faith traditions Involvement in life of parish</p>	<ul style="list-style-type: none"> <li>• CW opens with greeting "Peace be with you" "and also with you." Lord's prayer is explored, said and sung. The school prayer is regularly said together.</li> <li>• Posters with information on Church's year displayed.</li> <li>• CW hymns are chosen to include some hymns which are sung in church.</li> <li>• Silence is regular feature of CW.</li> <li>• Harvest collection always supports Diocesan "Poverty and Hope" appeal.</li> <li>• Care is taken to make worship as inclusive as possible. Muslim and Hindu children not withdrawn.</li> </ul>	<p>of songs, including some more traditional hymns.</p> <ul style="list-style-type: none"> <li>• Children are able to be silent and still and appreciate this.</li> <li>• Children are aware of lives and needs of others.</li> <li>• All feel able to participate</li> </ul>	<p>They enjoy joining in with prayers they know (e.g. Lord's prayer and School prayer – see evidence book)</p> <ul style="list-style-type: none"> <li>• Children demonstrate compassion for others and are keen to raise money for charity (e.g. Poverty and Hope).</li> </ul>
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well does collective worship develop learners' understanding of Anglican traditions and practice?</b>	Learners experience and are familiar with a range of Anglican tradition and practice.	Learners experience and are familiar with some examples of Anglican tradition and practice.	Learners experience on occasion Anglican tradition and practice.	Learners have a limited experience of Anglican tradition and practice.

**WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?**

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of impact (How do you know?)</b>
<b>2d How effectively is the importance of worship demonstrated in the life of the school?</b>			
<p>Place of worship in school development plan/improvement planning/budget</p> <p>INSET opportunities</p> <p>Policies and documentation</p> <p>Planning, recording and evaluation</p> <p>Compliance with legislation</p>	<ul style="list-style-type: none"> <li>• New Worship CDs have been purchased and are being used. (Kevin Mayhew: All the assembly songs you'll ever need)</li> <li>• Contacts with parents (one of our SIP focuses) is enhanced by school services in church and this is recognised as providing an important point of contact.</li> <li>• Inset has been provided on Collective worship -</li> </ul>	<ul style="list-style-type: none"> <li>• Children know a wider range of songs</li> <li>• Children enjoy singing</li> </ul>	<ul style="list-style-type: none"> <li>• Quotes in evidence book shows children's enjoyment of singing</li> </ul>

<p>Timetabling</p> <p>Resources</p> <p>Adult attendance:</p> <ul style="list-style-type: none"> <li>• all staff</li> <li>• parents</li> <li>• governors</li> <li>• visitors</li> <li>• church community</li> </ul>	<ul style="list-style-type: none"> <li>• Staff training by incumbent on Christmas and Easter stories in preparation for school celebrations in church, and on pattern of Church's year.</li> <li>• Resources have been provided for prayer boxes in classrooms.</li> <li>• Training in Storytelling and use of Bible story handpuppets has been planned.</li> <li>• CW plans are made each term, following a three year cycle. Monitoring of CW is conducted by governors through visits, conversation with children, and at Foundation Gobs meetings. Significant comments made by children are recorded. Stories used are recorded in a spreadsheet which includes term used, Bible reference and Barnabus School's Bible ref if possible, SEAL theme and sub theme. Record kept at school of subject of each assembly.</li> <li>• Most staff attend CW on most occasions. Parents enthusiastically attend school services in church. Some governors attend school services and members of wider church community are also welcomed.</li> </ul>		
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How effectively is the importance of worship demonstrated in the life of the school?</b>	<p>The planning of collective worship is always thorough and creative, involving a wide variety of stakeholders.</p> <p>A formal system of evaluation is in place which shapes future planning and leads to improvement.</p>	<p>The planning of collective worship is usually thorough and creative, involving a range of stakeholders.</p> <p>Worship is regularly evaluated which is taken into account in planning.</p>	<p>The planning of collective worship is effective.</p> <p>A record is kept of the themes covered in worship.</p>	<p>The planning of collective worship is inconsistent.</p> <p>No recording or evaluation of worship takes place.</p>

**WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?**

**Summary judgement:**

Good with some aspects of outstanding

**Areas in which the school feels it does well:**

- Collective worship is appreciated and enjoyed by children.
- All children attend and participate in collective worship because of its inclusive nature.
- Children hear a wide variety of Bible stories and enjoy them.
- Children enjoy singing and have increased repertoire of hymns.

**Areas which the school feels it should develop further:**

- Developing “ownership” of worship by increasing confidence of all members of staff in leading reflection in a way which respects the integrity of their own beliefs.
- Find ways of enabling singing in worship with live music, rather than relying on CDs
- Encourage further pupil participation in the leading of worship.

HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of impact (How do you know?)
<b>3a How high are the standards and how well do all learners achieve in RE?</b>			
Assessment data to measure individual progress	<ul style="list-style-type: none"> <li>• Canterbury scheme of work implemented across whole school.</li> <li>• All RE APP grids updated termly.</li> <li>• AFL marking to enhance learning making use of next steps.</li> <li>• Book scrutiny carried out by RE coordinator.</li> <li>• RE coordinator tracks achievement across the whole school.</li> <li>• RE soon to be included in schools data tracker – ‘Right – Track’</li> </ul>	<ul style="list-style-type: none"> <li>• Curriculum coverage assured.</li> <li>• Level of achievement monitored.</li> <li>• RE attainment broadly average.</li> <li>• Areas of learning that need greater development identified.</li> <li>• Staff support and development needs identified.</li> <li>• Staff more confident in the teaching of RE.</li> <li>•</li> </ul>	<ul style="list-style-type: none"> <li>• RE development book and assessment data.</li> <li>• Evidence book.</li> <li>• Book samples.</li> </ul>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How high are standards and how well do all learners achieve in RE?</b>	Learners make outstanding progress across each key stage.	Learners make above average progress across each key stage.	Learners make average progress across each key stage.	Learners make below average progress across each key stage.

**HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?**

*Within the context of a distinctively Christian character:*



Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<b>3b How effective are learning and teaching in RE?</b>			
<p>Learners' knowledge and understanding of Christianity and other faiths</p> <p>Development of skills (personal learning and thinking skills)</p> <p>Range of creative learning styles</p> <p>Syllabus</p> <p>Medium term planning</p> <p>Scheme of work</p> <p>AFL (assessment for learning)</p> <p>Monitoring</p>	<ul style="list-style-type: none"> <li>• Canterbury Diocese scheme used</li> <li>• Opportunity to support varying learning styles eg. Through drama, storytelling including use of puppets made by church and local community, art and discussion.</li> <li>• Try to always promote how we can learn from others irrespective of our beliefs.</li> <li>• All RE work assessed during assessment week and area for development identified.</li> <li>• Use of schools AFL marking scheme.</li> <li>• RE monitored by coordinator and foundation governors – lesson observations, book scrutiny and discussion with children.</li> <li>• Foundation governors meet with RE coordinator termly to discuss issues and celebrate success.</li> <li>• Children's work is displayed and celebrated throughout the school.</li> </ul>	<ul style="list-style-type: none"> <li>• High level of involvement and enjoyment of RE lessons has a direct impact on children's attainment.</li> <li>• Children show high level of understanding and interest in the beliefs of others.</li> <li>• Children are aware of their next steps for learning through AFL school marking policy.</li> <li>• Children see that RE is highly valued as a subject throughout the school.</li> <li>• Children's self esteem and sense of achievement is high.</li> </ul>	<ul style="list-style-type: none"> <li>• RE development book and assessment data.</li> <li>• Evidence book.</li> <li>• Book samples.</li> </ul>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How effective are learning and teaching in RE?</b>	<p>Full and consistent use is made of assessment data to inform teaching and learning. A wide range of learning strategies appropriate to learners' needs and subject content is evident.</p> <p>Learners are always reflective, understanding how they learn, and actively identify how to improve.</p>	<p>Regular use is made of assessment data to inform teaching and learning. A range of learning strategies appropriate to learners' needs and subject content is evident.</p> <p>Learners are often reflective and are actively engaged in their learning and assessment.</p>	<p>Use is normally made of assessment data to inform teaching and learning. A limited range of learning strategies appropriate to learners' needs and subject content is evident.</p> <p>Learners are reflective and are developing an engagement in their learning and assessment.</p>	<p>Ineffective use is made of assessment data. Learning strategies are inappropriate to learners' needs or subject content.</p> <p>Learners are not engaged in their learning in RE.</p>

## HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence o provision (How do you know?)
<b>3c To what extent do learners of all faiths and of none demonstrate a positive attitude towards RE?</b>			
Pupil voice Use of feedback Pupils withdrawn Parental views	<ul style="list-style-type: none"> <li>• All children irrespective of faith or those who have none, take part in all RE lessons. Currently there are no children withdrawn.</li> <li>• Children are given opportunity to discuss and explore their thoughts and ideas in an open and trusting environment.</li> <li>• All faiths on the school curriculum are taught with equal enthusiasm, links made that show common links between faiths and children given opportunity to discuss how we can learn from all faiths.</li> <li>• All parents informed termly on curriculum newsletter of faiths and beliefs being studied.</li> <li>• Parental questionnaire asked about teaching of RE and what they feel this adds to their child's education.</li> </ul>	<ul style="list-style-type: none"> <li>• All children develop a good basic understanding of belief and practice within Christianity, Islam, Judaism and Hinduism.</li> <li>• Most children understand that although they may not hold particular beliefs, we can all learn from each other.</li> <li>• There is a greater understanding between children of others faiths and cultures that promotes tolerance and understanding. As a result this has a direct positive impact on our very low rate of racist incidents.</li> <li>• Children are very aware of right and wrong; they have clear boundaries within school that result in minimal behavioural issues. Children are forgiving and tolerant of each other.</li> <li>• Although the majority of parents have no faith, they are very keen for their children to have high</li> </ul>	<ul style="list-style-type: none"> <li>• Children's comments in evidence book.</li> <li>• Governor monitoring.</li> <li>• Parental questionnaires</li> <li>• Book samples</li> <li>• RE book</li> </ul>

		<p>spiritual, moral and cultural values that will enable them to become a rounded and inform citizen.</p> <ul style="list-style-type: none"> <li>• Parents value the teaching of RE highly and feel that this will enable their children to be informed and make good life decisions in adulthood.</li> <li>• Children are willing to listen with enthusiasm and share the excitement of the beliefs of others.</li> </ul>	
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>To what extent do learners of all faiths and of none demonstrate a positive attitude towards RE?</b>	Learners express enthusiasm about RE and reflect on their learning to develop understanding of their own experience and beliefs.	Learners enjoy RE and can relate their learning to their own experience and beliefs.	Learners enjoy RE and recognise the importance of the subject.	Significant numbers of learners do not enjoy or see the relevance of RE.

## HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of provision (How do you know?)</b>
<b>3d How well does RE contribute to the spiritual and moral development of all learners?</b>			
<p>Opportunities in the scheme of work to explore their own beliefs and the beliefs of others.</p> <p>Experiential learning including use of</p>	<ul style="list-style-type: none"> <li>• Canterbury scheme of work provides numerous opportunities for children to explore their own beliefs and</li> </ul>	<ul style="list-style-type: none"> <li>• Children receive a broad balance RE curriculum.</li> <li>• Most children understand that although they may not</li> </ul>	<ul style="list-style-type: none"> <li>• Children's comments in evidence book.</li> <li>• Governor monitoring.</li> <li>• Parental questionnaires</li> </ul>

visitors and visits	<p>the beliefs of others. Great emphasis is being placed on how we can enhance the teaching of AT2; learning from religion and</p> <ul style="list-style-type: none"> <li>• Through use of the scheme and an ever building bank of resources and artefacts the profile of RE has been raised greatly over the past three years.</li> <li>• Opportunity to use visiting speakers or go on visits is sort wherever possible within the curriculum.</li> <li>• All faiths on the school curriculum are taught with equal enthusiasm, links made that show common thoughts between faiths and children given opportunity to discuss how we can learn from all faiths.</li> <li>• Children are given opportunity to discuss and explore their thought and ideas in an open and trusting environment.</li> <li>• Parents of other faiths are highly valued and their contributions towards the teaching of RE is welcomed – eg cooking at Divali.</li> </ul>	<p>hold particular beliefs, we can all learn from each other.</p> <ul style="list-style-type: none"> <li>• There is a greater understanding between children of others faiths and cultures that promotes tolerance and understanding. As a result this has a direct positive impact on our very low rate of racist incidents.</li> <li>• Children are very aware of right and wrong; they have clear boundaries within school that result in minimal behavioural issues. Children are forgiving and tolerant of each other.</li> <li>• Although the majority of parents have no faith, they are very keen for their children to have high spiritual, moral and cultural values that enable them to be a rounded and inform citizen.</li> <li>• Children welcome visitors warmly, are able to ask questions that are thoughtful and enquiring. They value highly the opportunity to learn about the beliefs of others.</li> <li>• Children are able to share at first had the experiences of a variety of faiths.</li> </ul>	<ul style="list-style-type: none"> <li>• Book samples</li> <li>• RE book</li> </ul>
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well does RE contribute to the spiritual and moral development of all learners?</b>	Learners are confident in their spiritual and moral awareness through reflection on their	Learners develop a growing spiritual and moral awareness through reflection on their	Learners explore spiritual and moral awareness through reflection on their experiences in	Experiences in RE contribute little to learners' spiritual and moral awareness.

	experiences in RE.  Learners have an enthusiasm to explore openly and with respect their beliefs and those of others.	experiences in RE.  Learners talk confidently and with respect about their beliefs and those of others.	RE.  Learners talk openly and with respect about their beliefs and those of others	Learners find it difficult to talk about their own beliefs or respect the beliefs of others
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## HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<b>3e To what extent does RE promote the distinctive Christian character of the school?</b>			
<p>Learners' knowledge and understanding of distinctive denominational beliefs, practices and traditions</p> <p>RE used to lead and inform wider curriculum planning, integrated themes and cross curricular links</p> <p>School recognised locally as a leading school for RE</p>	<ul style="list-style-type: none"> <li>• Canterbury diocesan scheme of work.</li> <li>• Use of Seal Church as resource for teaching.</li> <li>• Very close links between school and parish priest.</li> <li>• Parish priest used as a visiting speaker for children and staff on a very regular basis.</li> <li>• Seal church used for school services.</li> </ul>	<ul style="list-style-type: none"> <li>• Children have a growing knowledge and understanding of the beliefs, traditions and practices of the Anglican Church. Eg knowledge of major festivals in the churches year, colours linked with the churches year and Baptism, Confirmation and the Eucharist. Children know the Lord's Prayer and a variety of hymns that are shared between school and all age worship at Seal Church.</li> <li>• Increased numbers of Baptisms within the parish.</li> <li>• Children make connection between their learning and what they see in church when they visit.</li> </ul>	<ul style="list-style-type: none"> <li>• RE development book and assessment data.</li> <li>• Evidence book.</li> <li>• Book samples.</li> </ul>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
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<p><b>To what extent does RE promote the distinctive Christian character of the school?</b></p>	<p>The relevance of religion and faith informs planning across most areas of the curriculum.</p> <p>Learners have an effective understanding of Christian faith and practice.</p>	<p>The relevance of religion and faith contributes to other parts of the curriculum.</p> <p>Learners have a growing understanding of Christian faith and practice.</p>	<p>The relevance of religion and faith links to some areas of the curriculum.</p> <p>Learners have some understanding of Christian faith and practice.</p>	<p>The relevance of religion and faith rarely links to other areas of the curriculum.</p> <p>Learners have little understanding of Christian faith and practice.</p>
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## HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

### *Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<p><b>3f To what extent does RE promote community cohesion through an understanding of and respect for diverse communities?</b></p>			
<p>Learning about and from:</p> <ul style="list-style-type: none"> <li>Christianity as a multi-cultural faith</li> <li>other faiths</li> </ul> <p>Inclusion of faiths represented in the school</p> <p>Understanding of the Christian and other faith traditions of the area</p> <p>Faiths represented in UK</p> <p>Global representation of Christian faith</p> <p>Climate of openness to discuss and express faith issues without ridicule</p> <p>Faith communities' support</p>	<ul style="list-style-type: none"> <li>All children irrespective of faith or those who have none, take part in all RE lessons. Currently there are no children withdrawn. Seal currently has Christian, Muslim and Hindu children but the majority of children are from families with no faith background.</li> <li>Seal prides itself on being a fully inclusive school.</li> <li>Children are given opportunity to discuss and explore their thought and ideas in an open and trusting environment.</li> <li>All faiths on the school curriculum are taught with equal enthusiasm, links made that show common links between faiths and</li> </ul>	<ul style="list-style-type: none"> <li>All children are understanding of the beliefs of others and are open in their discussion about all faiths.</li> <li>Children are understanding and caring of others irrespective of their faith or culture.</li> <li>There are very few incidents of racism within school.</li> <li>Parents of all faiths feel welcome and included in all that the school does.</li> <li></li> </ul>	<ul style="list-style-type: none"> <li>Children's comments in evidence book.</li> <li>Governor monitoring.</li> <li>Parental questionnaires</li> <li>Book samples</li> <li>RE book</li> </ul>

	<p>children given opportunity to discuss how we can learn from all faiths.</p> <ul style="list-style-type: none"> <li>• Parents of other faiths are highly valued and their contributions towards the teaching of RE is welcomed – eg cooking at Divali.</li> <li>• Links between our church and global church through curriculum and fund raising eg. Harvest festival – Rochester diocese Poverty and Hope Appeal.</li> </ul>		
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>To what extent does RE promote community cohesion through an understanding of and respect for diverse faith communities?</b>	Learners and adults celebrate religious and cultural diversity in school, locally, nationally and globally.	Learners and adults value religious and cultural diversity in school, locally, nationally and globally.	Learners and adults affirm religious and cultural diversity in school, locally, nationally and globally	Negative responses toward religious and cultural diversity are not challenged by adults or learners.

## HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of provision (How do you know?)</b>
<b>3g How effectively is the importance of RE demonstrated in the life of the school?</b>			
<p>Comparison of standards in RE with core subjects</p> <p>Location in the curriculum</p> <p>Time allocation</p>	<ul style="list-style-type: none"> <li>• RE is taught termly in blocks using the Canterbury diocesan scheme of work. The children know this as RE week and it is timetable into the academic year by the SLT every</li> </ul>	<ul style="list-style-type: none"> <li>• RE is a high profile subject that has grown immensely over the past three years. Through its teaching it has enhanced the</li> </ul>	<ul style="list-style-type: none"> <li>• RE curriculum book</li> <li>• Children's RE books</li> <li>• Evidence book</li> <li>• Assessment data.</li> </ul>

<p>Staffing Resources Monitoring of RE INSET RE on development plans</p>	<p>September. 12.25 hours X 6 weeks per year = minimum of 73.5 hours per year but cross-curricular links with Literacy often means that this becomes in excess of 90 hrs per year.</p> <ul style="list-style-type: none"> <li>• RE attainment is broadly average.</li> <li>• RE is taught by every class teacher but is lead by Mrs Montgomery as RE Coordinator.</li> <li>• Mrs Montgomery is also coordinator for spiritual development throughout the school.</li> <li>• Incumbent available for consultation with any staff who wish it, before RE weeks to explore themes, provide theological reflection and advice, and help with provision of resources. All staff take up this opportunity</li> <li>• INSET is provided for all staff at least three time per year. This may be exploring a theme, building staff knowledge, understanding and confidence in the teaching of RE.</li> <li>• The RE coordinator attends INSET at Rochester on a regular basis.</li> <li>• RE coordinator monitors the teaching of RE by supporting staff, observing lessons and monitoring books/APP.</li> <li>• Gofs monitor RE through visits</li> <li>• Bible story hand puppets made by church members to enhance RE for children to act out and explore stories.</li> <li>• RE is not a current focus on the school development plan but has its own action plan that is submitted to and reviewed by the Headteacher/ Deputy Headteacher.</li> </ul>	<p>school by helping to nurture an outstanding group of young people who are tolerant, caring and understanding of all; in school, in the local community and globally.</p>	
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How effectively is the</b>	Standards in RE are above	Standards in RE are in line with	Standards in RE are normally in	Standards in RE are significantly



<b>importance of RE demonstrated in the life of the school?</b>	standards in other core subjects.  Senior leaders ensure leadership, monitoring, planning, resources, subject expertise, INSET and external support for RE lead to <b>outstanding</b> learning.	<b>standards in other core subjects.</b>  Senior leaders ensure leadership, monitoring, planning, resources, subject expertise, INSET and external support for RE lead to good learning.	line with standards in other core subjects.  Senior leaders ensure leadership, monitoring, planning, resources, subject expertise, INSET and external support for RE lead to satisfactory learning.	below standards in other core subjects  There is limited effective leadership, monitoring, planning, resourcing, subject expertise, or INSET in RE. Senior leaders provide limited external support.
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## HOW EFFECTIVE IS THE RELIGIOUS EDUCATION?

*Within the context of a distinctively Christian character:*

**Summary judgement:**  
**Good with some aspects of outstanding**

**Areas in which the school feels it does well:**

- Broad balanced RE curriculum
- Staff confidence in the teaching of RE has grown enormously
- Developing a wide range of teaching styles that encourages discussion and independent thought; linking closely with school main area for development ' talk for writing'
- Good use of BBC Active which is on network and available for use in all classes.
- Excellent links with local visiting speakers and use of Parish Church.

**Areas which the school feels it should develop further:**

- Develop greater links with places of worship from other faiths.
- Continue to develop resource bank.
- Raise profile of all faiths across school – building celebration major festivals from others into school year.
- Develop use of storytelling and use of puppets in the teaching of RE

**HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?**

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of impact (How do you know?)
<b>4a How well has the school leadership (including the governors) engaged with distinctive Christian values in developing its vision for the school?</b>			
Key Christian values Ways in which these are distinctively Christian Who has developed them  *see <a href="http://www.christianvalues4schools.co.uk">www.christianvalues4schools.co.uk</a>	All staff and governors are committed to inclusive and welcoming ethos in which every member of the school community is treated with dignity, respect and care. Governors often reflect on what it means to be a Church school, and what is appropriate for our context, which is a village school open to those of all faiths and none, and with a minority of active churchgoers.	Children at Seal grow into very highly valued young people who are open, trusting and caring. They have a very good awareness of Christian Values and learn openly from Christianity so that they become happy, creative and confident young adults.	Please meet our children!

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well has the school leadership (including governors) engaged with distinctive Christian values in developing their vision for the school?</b>	<p>School leaders and governors have a clear vision of how distinctive Christian values are central to every aspect of the school's life.</p> <p>All stakeholders are engaged in regular reviews of the school's Christian values.</p>	<p>School leaders and governors have a vision of how distinctive Christian values influence most aspects of the school's life.</p> <p>Most stakeholders are involved in reviews of the school's Christian values from time to time.</p>	<p>School leaders and governors have a developing vision of how distinctive Christian values affect the school's life.</p> <p>Some stakeholders are consulted in reviews of the school's Christian values.</p>	<p>School leaders and governors have a limited vision of how distinctive Christian values affect the school's life.</p> <p>There is little consultation with stakeholders on the school's Christian values.</p>

## HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?

*Within the context of a distinctively Christian character:*

<b>Prompts</b>	<b>Provision (What do you do?)</b>	<b>Impact of provision (What effect does it have?)</b>	<b>Evidence of provision (How do you know?)</b>
<b>4b How well is this vision understood by all stakeholders?</b>			
<p>Opportunities to reflect on practical expressions of values</p> <p>Examples of how values are articulated in school life</p>	<ul style="list-style-type: none"> <li>Staff meetings, Governors meetings, Foundation govts meetings.</li> <li>Behaviour policy enables children to develop a clear understanding of right and wrong and appreciate that in implementing behaviour policy the school is concerned for their well-being and development.</li> <li>Care for creation is demonstrated in attitudes to school grounds, Eco club and development of Quiet garden, appreciation of chance to play in woods etc.</li> <li>Importance of friendship and</li> </ul>	<ul style="list-style-type: none"> <li>Strong shared sense of purpose among staff and governors.</li> <li>Children demonstrate care for one another and sense of justice.</li> <li>Children's emotional, social, spiritual and cultural development is fostered.</li> </ul>	<ul style="list-style-type: none"> <li>Staff and governors work together to plan (e.g. SIP)</li> <li>Successful integration and management of children with challenging behaviour and special educational needs.</li> <li>Children talk with pride and pleasure about their school grounds.</li> <li>Ofsted praise children's behaviour and enjoyment of school</li> </ul>

	<p>love evident in provision of buddy system in playground, and care of younger children by older children.</p> <ul style="list-style-type: none"> <li>• Reverence and wonder are evident in delight children take in discovering world around them and learning new things.</li> </ul>		
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	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well is this vision understood by all stakeholders?</b>	Learners and adults readily articulate how the school's Christian values enrich attitudes and behaviours throughout the school and community.	Learners and adults can articulate how the school's Christian values influence attitudes and behaviours across the school.	Learners and adults are aware of the impact of the school's Christian values on attitudes and behaviours in the school.	Learners and adults have difficulty in linking the school's Christian values to attitudes and behaviours in the school.

## HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<b>4c How well do leaders and governors ensure that this vision is put into practice by all members of the school community?</b>			
<p>Management of church school self evaluation process</p> <p>Changes effected following initiatives from all stake holders</p> <p>Leadership of RE and CW</p> <p>Continuing personal/spiritual development</p> <p>Induction of all new stakeholders</p>	<p>SIAS SEF process is part of Foundation Govs meetings – FGovs are working steadily through SEF taking appropriate action (monitoring, implementing change etc.) Minutes of FGov meetings are circulated to all governors and issues raised are discussed, if needed, at FGB , Resources, Learning &amp; Dev or Strategy group (e.g. development of Quiet Garden, distribution of prayer letters etc.) Govs monitoring provides information about changes needed, as does training and consultation provided by incumbent. Involvement in RE and CW has been broadened by better forward planning by staff and govs working together. New govs given information about church schools by incumbent.</p>	<p>SEF is owned by Govs. Actions to develop spirituality, RE and collective worship are better focused and implemented by a wider group of stakeholders. Govs are well informed about relevant issues. Voices of stakeholders are more clearly heard.</p>	<p>Various actions taken over past few years to support and enhance positive impact of Christian character of school on children’s experience. FGovs minutes and various monitoring visits inform FGovs and FGB as well as staff of progress.</p>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How well do leaders and governors ensure that this vision is put into practice by all members of the school community?</b>	<p>Leaders and governors ensure that all stakeholders are engaged in robust self evaluation that drives development planning.</p> <p>Issues identified by stakeholders are consistently addressed.</p>	<p>Leaders and governors ensure that all stakeholders contribute to regular self evaluation that informs development planning.</p> <p>Issues identified by stakeholders are largely addressed.</p>	<p>Leaders and governors ensure that most stakeholders contribute to self evaluation that informs some development planning.</p> <p>Some issues identified by stakeholders are addressed.</p>	<p>Leaders and governors do not monitor effectively.</p> <p>Self evaluation does not attend to the distinctive Christian character of the school or the views of stakeholders.</p>

## HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<b>4d How well are leaders and governors preparing for the future leadership of Church schools?</b>			
<p>Identification of potential leaders</p> <p>Professional development of all adults</p> <p>Opportunities for adult spiritual development</p>	<p>All areas subject to SIAS deeply embedded into school life enabling continued development if there were a change of leadership.</p> <p>New leadership encouraged eg. Prayer group is lead by teaching assistants as a result of discussion during performance management. New teacher soon to play piano during CW to enhance worship.</p> <p>Inset provided by incumbent on Christmas and Easter stories, Church's year, and "difficult questions".</p> <p>RE/ Spirituality coordinator able to attend a variety of courses to enhance development of work in school.</p> <p>Opportunities for adult spiritual development available through Seal Church. Staff aware of opportunities made available through church newsletter and website.</p>	<p>Teaching and worship are more informed and thoughtful.</p> <p>Staff have been more open about own thoughts and opinions.</p> <p>Needs of school and community prayed for on a regularly.</p> <p>School included in prayers at Seal Church.</p> <p>Some staff attend Seal Church and diocesan events. Some staff attend churches in their home area.</p> <p>School up to date with current practice.</p>	<p>Conversations with staff.</p> <p>Increased confidence of staff in subject knowledge in RE and collective worship.</p>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
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<p><b>How well are leaders and governors preparing for the future leadership of Church schools?</b></p>	<p>Through succession planning the school has a clear understanding of future development needs of the school and of church school education more widely.</p> <p>All staff and governors benefit from personal, spiritual and professional development.</p>	<p>Through succession planning the school has a clear understanding of its future development needs as a church school community.</p> <p>Most staff and governors benefit from personal, spiritual and professional development.</p>	<p>The school has some understanding of its future development needs as a church school community.</p> <p>Some staff and governors benefit from personal, spiritual and professional development.</p>	<p>The school has a limited understanding of the development needs of itself as a church school community or of staff and governors.</p>
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**HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?**

*Within the context of a distinctively Christian character:*

Prompts	Provision (What do you do?)	Impact of provision (What effect does it have?)	Evidence of provision (How do you know?)
<p><b>4e How effective is the partnership between the school, the church and the wider community, including the parents?</b></p>			
<p>Varied involvement at all levels of school life in the following:</p> <p>Relationships with the Church:</p> <ul style="list-style-type: none"> <li>• local</li> <li>• diocesan</li> <li>• global</li> </ul> <p>Relationships with other denominations and faiths</p> <p>Relationships with the community and global links</p>	<ul style="list-style-type: none"> <li>• Regular and strong links with parish church through incumbent, foundation governors (who are all members of congregation, one is Pastoral Assistant).</li> <li>• Involvement with community groups like "Know Your Neighbours". School regularly gets involved in and publicises KYN community events as well as those put on by the local church.</li> <li>• Information about church events publicised in prayer letters and fliers and on lobby noticeboard.</li> <li>• One governor is Muslim and brings awareness of another faith tradition to Gobs meetings.</li> </ul>	<ul style="list-style-type: none"> <li>• Parents and children are familiar with local church and feel welcome there.</li> <li>• Links are strengthened with local community through KYN.</li> <li>• School has a higher profile in community.</li> <li>• Inclusive nature of school leads to greater community cohesion.</li> </ul>	<ul style="list-style-type: none"> <li>• Increasing number of requests for baptisms etc. at local church from members of school community.</li> <li>• Presence of school at community events.</li> </ul>

	<b>Outstanding</b>	<b>Good</b>	<b>Satisfactory</b>	<b>Inadequate</b>
<b>How effective is the partnership between the school, the church and the wider community, including the parents?</b>	<p>There is strong mutual support between the school and partners in the local church, local faith communities, the diocese and the world wide church.</p> <p>There are strong partnerships with parents and the local community.</p>	<p>There is beneficial support between the school and partners in the local church, local faith communities, the diocese and the world wide church.</p> <p>There are significant links with parents and the local community.</p>	<p>There is collaboration between the school and some partners in the local church, local faith communities, the diocese, and the world wide church.</p> <p>There are developing links with parents and the local community.</p>	<p>There is limited contact between the school and partners in the local church, local faith communities, the diocese, and the world wide church.</p> <p>There are limited links with parents and the local community.</p>



## HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?

*Within the context of a distinctively Christian character:*

**Summary judgement: Good with aspects of outstanding**

### **Areas in which the school feels it does well:**

- Foundation Governors work closely and successfully with the whole school creating an outstanding cohesion for growth.
- Excellent relationships with local church and community.
- Openness for development in all staff.
- Strong leadership

### **Areas which the school feels it should develop further:**

- We look forward to being able to strengthen links with the Diocese in the future.
- Stronger links with overseas Anglican churches would enhance sense of belonging to a worldwide church family

