

The 5Ws Framework



A Process for Reflecting On, Self-Evaluating and Celebrating our Catholic Schools in the Diocese of Salford

Acknowledgements

Our heartfelt thanks go to the many professionals, both past and present, who have given their time, expertise and commitment to developing the 5Ws process, since its inception.



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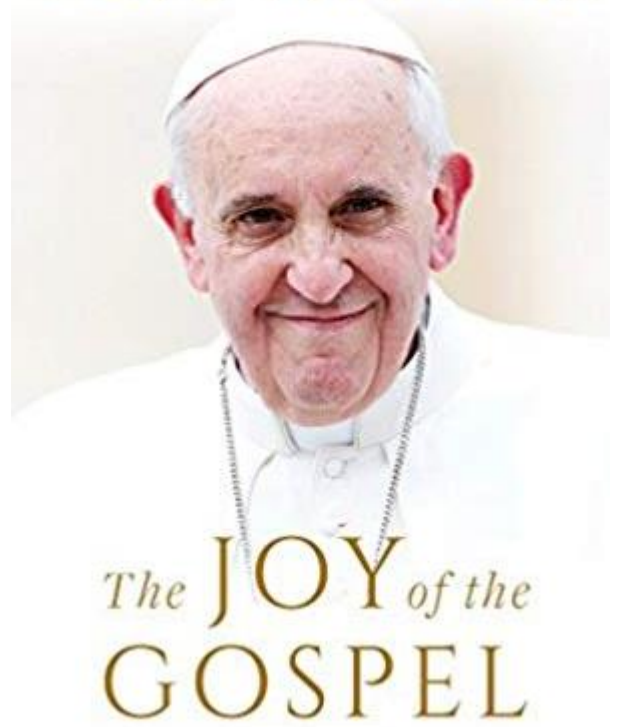
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The Joy of the Gospel at the Heart of our Schools

“Whenever we make the effort to return to the source and to recover the original freshness of the Gospel, new avenues arise, new paths of creativity open up, with different forms of expression, more eloquent signs and words with new meaning for today's world. Every form of authentic evangelisation is always new.”

N.11

Evangelii Gaudium
POPE FRANCIS



Message from Pope Francis



My question to you, as educators, is this:

Do you watch over your students, helping them to develop a critical sense, an open mind capable of caring for today's world?

A spirit capable of seeking new answers to the varied challenges that society sets before us?

Are you able to encourage them not to disregard the world around them?

Does our life, with its uncertainties, mysteries and questions, find a place in the (university) curriculum or different academic activities?

Do we enable and support a constructive debate which fosters dialogue in the pursuit of a more humane world?

One avenue of reflection involves all of us, family, and schools and teachers. How do we help our young people not to see a university degree as synonymous with higher status, money and social prestige?

How can we help make their education a mark of greater responsibility in the face of today's problems, the needs of the poor, concern for the environment?

Pope Francis to all involved in Worldwide Catholic Education (July 2015)

Introduction from Bishop John Arnold



It is the close partnership of family, school and parish which best nurtures the strength of faith required to meet the challenges of our world. All three places are havens of learning where we can discover through word and deed, through example and encouragement, the love that God has for us and how we may respond to that gift of love. Real education comes through much more than the transmission of facts and knowledge. Education is a lived reality where facts are translated into decisions and demonstrated by action.

We surely grow strongest in Faith when we learn of what Jesus taught us, by word and action, in his ministry. We are his disciples as we learn about Him and we become missionaries when we take that discipleship and translate it into the actions and decisions of every day. Our homes must demonstrate the nurturing love of God through the close affection of family relationship. Our parishes must be places where we celebrate our Faith in Word and Sacrament, in liturgy and prayer. Our schools must reinforce that faith by challenging and encouraging each pupil to be the best that they can be in the discovery of their gifts and talents and in the celebration of community.

We have a wonderful asset in our schools, built up over generations of dedicated endeavour by the Catholic community. May we make the best use of our schools in that joint enterprise with family and parish to build the Kingdom of God in our world.

A handwritten signature in black ink, starting with a cross symbol and the name 'John'.

The Right Rev John Arnold, Bishop of Salford

Foreword from the Director of Education



It has been a joyful experience to witness the positive influence of the 5Ws framework, A Process for Reflecting On, Self-Evaluating and Celebrating our Catholic Schools in the Diocese of Salford. It was born out of a desire to ensure the children in our schools have the very best Faith experience and Catholic Education that we can provide. It sets out to empower these young people to move forward in life with courage and purpose, seeing themselves as missionary disciples. It has become a much loved and highly regarded foundation for the excellent and often ground breaking provision that epitomises our Diocese.

When the need came to work closely across all the dioceses of England and Wales, it was always our intention to share widely the 5Ws approach. We have worked hand in hand with the CES and NBRIA to help to create the new Catholic School Inspection Schedule, whilst looking to refresh and remodel the 5Ws to ensure it is constantly relevant and fit for purpose. It gives me great pleasure to provide a foreword for the new 5Ws framework, which is now aligned to the new Catholic School Inspection Schedule whilst keeping its treasures intact.

I feel we are well placed to continue our journey to seek constantly to be the best we can be as Catholic educators. Now at the heart of our provision, this remodelled and refreshed 5Ws bonds our schools together in service through the words of John 10:10: 'I have come that they may have life and have it to the full'.

A handwritten signature in black ink, which appears to read 'Simon Smith'. The signature is stylized and cursive.

Simon Smith, Director of Education

Reflecting On the 5Ws Framework

Fly as high as you can

“We can ask ourselves this question: Am I stuck on a playground or do I wish to fly high? Am I tied to a herd, blindly doing what everyone does, seeking only self-satisfaction, focused on myself, or do I look above to fly high? Don't be scared, dare to have fabulous plans. I encourage you to not be afraid to dream, to have great ideals, to be builders of hope.”



Our Catholic schools are an essential part of the mission of the Church. They are called to proclaim and affirm that we are all created in the image of God, that Christ restores the image of God that is disfigured from the original sin onwards and that through baptism we are formed into the likeness of Christ who is the 'image of the invisible God'. The work of the Catholic School is to call forth each person's unique God given gifts in the love and service of both God and others.

Pope Francis addressing the participants in the plenary of the Pontifical Council for Promoting the New Evangelisation on 14th October 2013 made an exhortation about the Church's mission that could be applied to Catholic schools:

“...This [Church's mission] cannot be left to chance or improvisation. It requires a shared commitment to a pastoral plan which brings us back to the essential and which is solidly focused on the essential; that is, on Jesus Christ. To get diverted by many secondary or superfluous things does not help; what helps is to focus on the fundamental reality, which is the encounter with Christ, with his mercy and with his love, and to love our brothers and sisters as he has loved us. An encounter with Christ is also adoration, a little used word: to adore Christ. We need a plan animated by the creativity and imagination of the Holy Spirit, who also urges us to take new paths with courage without becoming fossils! We might ask ourselves: what is the pastoral plan of our dioceses or parishes like? Does it make the essential visible, namely Jesus Christ? Do the various experiences and features that the Holy Spirit grants journey together in harmony? Or is our pastoral plan dissipated and fragmented, such that in the end everyone goes his own way?

Can. 796 §1 Among the means of advancing education, Christ's faithful are to consider schools as of great importance, since they are the principal means of helping parents to fulfil their role in education.

The Diocese of Salford recognises the importance of reflecting on, self-evaluating and celebrating as a continuous process that is complemented by regular external inspection. The 5Ws Framework provides both the school and the Bishop with a means of ensuring that matters of significant importance such as the Catholic life of the school, teaching and learning, and prayer and worship are recognised and supported.

This will be carried out by focusing on the following areas:

The outcomes, provision and leadership of the
Catholic Life of the School (incorporating Welcome, Welfare and Witness)

The outcomes, provision and leadership of
Religious Education (incorporating Word)

The outcomes, provision and leadership of
Collective Worship

These form the foundations for the overall effectiveness of the Catholic school.

The Diocese seeks to assist the school in its continuing work of self-evaluation through the identification of particular strengths, areas requiring further improvement, and of progress made since the last inspection as well as the celebration of all that is good, true and beautiful in the school.

The arrangements for the Section 48 Inspections enable the Church to assess systematically the work of Catholic schools. They also provide an opportunity to support, challenge, evaluate and promote this vital work in the Mission of the Church. The reflecting, self-evaluating and celebrating process will be set within the context of the requirements of Canon Law and the teaching of the Church regarding its Mission in Catholic Education and of the Religious Education Curriculum Directory (RECD, currently being updated) which continues “to place religious education at the very heart of the curriculum of our schools, where it rightly belongs. It will help parents, priests and teachers to hand on the Deposit of Faith in its fullness to a new generation of young people so that they may come to understand the richness of the Catholic faith, and thereby be drawn into a deeper communion with Christ in his Church” (Preface to the RECD, Rt Rev Malcolm McMahon OP, Chairman of the Catholic Education Service)

Pope Benedict XVI, London, 17th September 2010, referring to the need for inculcating Catholic values throughout all learning, said to the teachers and children in London:

“...Never allow yourselves to become narrow. The world needs good scientists, but a scientific outlook becomes dangerously narrow if it ignores the religious or ethical dimension of life, just as religion becomes narrow if it rejects the legitimate contribution of science to our understanding of the world. We need good historians and philosophers and economists, but if the account they give of human life within their particular field is too narrowly focused, they can lead us seriously astray”.

The following Canons from the Code of Canon Law clearly highlight the responsibility of the Bishop to ensure that Catholic schools remain authentic witnesses to the mission of the Church in education and his responsibility to ensure that the educational endeavour is of the highest possible standard:

Can. 806 §1 The diocesan Bishop has the right to watch over and inspect the Catholic schools situated in his territory, even those established or directed by members of religious institutes. He has also the right to issue directives concerning the general regulation of Catholic schools; these directives apply also to schools conducted by members of a religious institute, although they retain their autonomy in the internal management of their schools.

§2 Those who are in charge of Catholic schools are to ensure, under the supervision of the local Ordinary, that the formation given in them is, in its academic standards, at least as outstanding as that in other schools in the area.

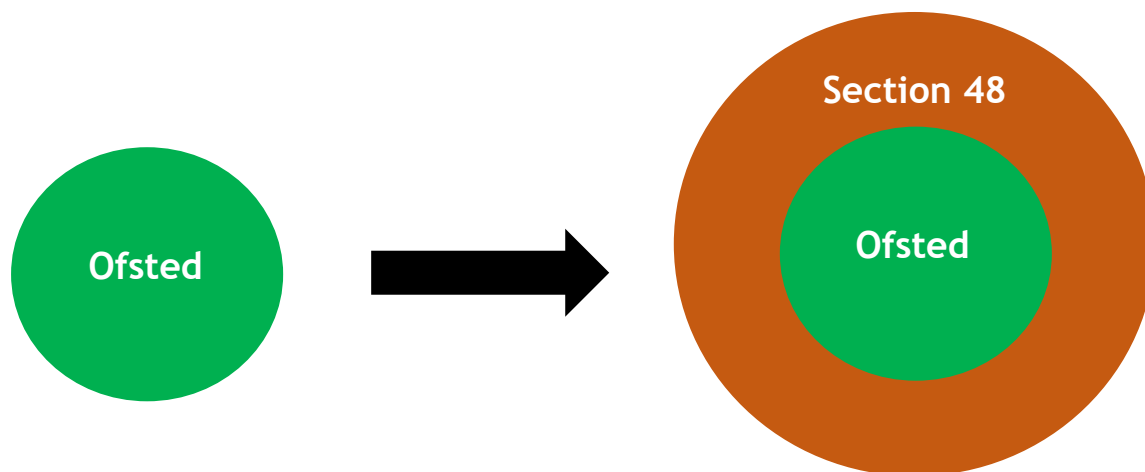
This procedure will ensure that each school is treated in the same manner and that there is comparability between inspections and a common approach to reporting. It is our firm intention that this procedure will always reflect the Church's Mission in education. From September 2019 The Diocese of Salford will achieve this by remodelling the 5Ws to deepen the process of Reflecting on, Self-Evaluating and Celebrating with the new Catholic School Inspection (CSI) framework agreed nationally to which we have contributed significantly.

It is the policy of the Trustees of the Diocese of Salford to ensure that the process of Section 48 Inspections is of the highest quality and is aligned to diocesan policies, guidelines, strategies and practices.



The Church's Mission in Education and Ofsted

OFSTED Inspection - Section 48 Inspection



The Church's Mission in education embraces and goes further than what is inspected by Ofsted. However, it provides us with important verification tools to measure many of the outcomes of our work as a Catholic school.

The Cycle of School Improvement

“...aspire to be better than the best and greater than the rest”. (‘Discovery’, Brother Dennis Robert, 1961)

The prompts for self-evaluation contained in this document are intended to support the process of evaluating and arriving at judgements about what currently happens in our Catholic schools and how to sustain continuous improvement.

The constant desire and drive to improve is one of the hallmarks of an effective school. Regular and rigorous self-evaluation is essential to ensure that we have a clear picture of how well we are meeting the needs of our school community and fulfilling the mission of the Church in education. An informed understanding of the school’s progress enables us to plan further improvement and anticipate and respond to change whilst maintaining a clear focus on our vision.

An illustration of this process is shown below:



Using this document to reflect on, review, evaluate and celebrate our Catholic schools

The Gift of Faith which enables us to follow Jesus Christ in our school is the central, over-arching driving force for everything we achieve. Christ the Teacher, truly present among us, is central to the vocation of teaching in a Catholic school and forms the basis of every action we take.

This living presence informs every decision we make and enables Catholic Leadership at every level. Without the living presence of Christ, we cannot be faithful builders of the Kingdom, because only in Jesus Christ is the Kingdom of God revealed.

“In the beginning was the Word” (John 1:1)

Jesus Christ, the Word of God made visible, came “that we might have life and have it to the full” (John 10:10). This central truth commands that Religious Education be the very centre of a curriculum for life. Therefore, the Word, who is the living Christ and who is revealed to us in Sacred Scripture and in the Magisterial Tradition of the Church, should permeate all aspects of school life and be central to our self-evaluation.

Catholic Life of the School (incorporating Welcome, Welfare and Witness)

Welcome - one another as the Lord welcomes us

Welfare - reach out near and far to our brothers and sisters

Witness - All that happens in this school to show the face of Christ.

The manifestation of being “builders of the Kingdom”



Religious Education (incorporating Word)

With RE at the core of a curriculum for life



Collective Worship

Of God in celebration, prayer and action at the heart of the school



Overall Effectiveness

Making a Judgement

The self-evaluation process outlined in this document should not be seen as a one-off event, but rather an ongoing, continuous process to map the school's journey of improvement. The prompts within the 5Ws framework are intended as staging posts on this journey. They should be used to prompt a wide-ranging professional discussion about the school's performance and how it can improve still further, as opposed to a narrow 'tick box' exercise.

Each area for evaluation contains a number of statements relating to different aspects of the school's performance in that area.

Schools are required to judge their performance as:

- 1 - Outstanding
- 2 - Good
- 3 - Requires Improvement
- 4 - Inadequate

When the self-evaluation is agreed the outcomes can be cross referenced to the grade descriptors in the CSI schedule. You may well find that your school meets some but not all of the criteria defined under a particular grading for an area. It is then a matter of professional discussion to decide which overall grading would constitute a 'best fit' description of the school's performance in this area. The most important aspect of the whole exercise is not the final grading but rather the discussion about where the school is and where it needs to go next on its journey of improvement.



St Paul's prayer for us today:

"Out of his infinite glory, may he give you the power, through his Spirit, for your hidden self to grow strong, so that Christ may live in your hearts through faith, and then, planted in love and built on love, you will, with all the saints have strength to grasp the breadth and the length, the height and the depth; until, knowing the love of Christ, which is beyond all knowledge, you are filled with the utter fullness of God."

(Ephesians 3:16-19)

The outcomes, provision and leadership of the

Catholic Life of the School

(incorporating Welcome, Welfare and Witness)



Welcome – Key Words and Phrases

“...I was a stranger and you welcomed me.” (Matthew 25:35)

Joy

Communication

Relationships

Belonging

Members of a community should pray for this gift of welcome. For it is truly a gift. Our hearts must be opened to welcome. This gift is love, and love for the different and the unexpected. And this love comes from the Father.

Building
Community

We must ask for this love and expect it to be given. Genuine welcome is an energy of peace felt and appreciated. And of course we can only welcome someone as a gift of God if we have come to the awareness that we too are loved by God just as we are; that we too are a gift for the community.” Vanier, Jean (1979) Community and Growth, Darton, Longman and Todd.

Communion

“I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me”
(Matthew 25:35)

Forgiveness

Welcome is one of the signs that a community is alive. To invite others to live with us is a sign that we aren't afraid, that we have a treasure of truth and of peace to share. If a community is closing its doors, that is a sign that hearts are closing as well...

Welfare – Key Words and Phrases

“Love one another...” (Romans 13:8)

Community of deep care

Formation

Service

Welfare and Wellbeing

Healing and Wholeness

“When a child is loved, Seen as precious, Listened to, touched with reverence, then it is at peace. It knows it belongs, it is held, protected and safe. It opens up without fear”

(Jean Vanier, Community and Growth, D.L.T. 1989).

“A spirituality of communion indicates above all the heart's contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the faces of the brothers and sisters around us. A spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as "those who are a part of me". This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship. A spirituality of communion implies also the ability to see what is positive in others, to welcome it and prize it as a gift from God...a "gift for me". It means to know how to "make room" for our brothers and sisters, bearing "each other's burdens" (Gal 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy.”

(Saint John Paul II, Novo Milennio Inuente, 43)

Witness – Key Words and Phrases

“You are my witness” (Isaiah 43:10)

Redemption

Service

Truth

The Common
Good

“As the Father sent
me, so I am sending
you”

Reconciliation

Stewardship
for our
common home

Peace

Preach the Gospel at all times. Use
words if you have to.
(Words attributed to St Francis of
Assisi)

Witness to the
Gospel of Life,
Mission and
Discipleship.

Justice

“Nor do people light a lamp and put it under a basket, but on a stand, and it gives light to all in the house. In the same way, let your light shine before others, so that they may see your good works and give glory to your Father who is in heaven”
(Matthew 5:15)

Compassion

Responsibility

“For the Christian community is never closed upon itself. The intimate life of this community... only acquires its full meaning when it becomes a witness, when it evokes admiration and conversion, and when it becomes the preaching and proclamation of the Good News”

(Pope Paul VI, Apostolic Exhortation, Evangelii Nuntiandi, 15)

The Sanctity of Life

Almsgiving

Reflecting on the Catholic Life of the School (incorporating Welcome, Welfare and Witness)

The prompts which follow in the **Green** box refer to outcomes, those in the **Blue** box refer to the whole school provision including pupils' experiences and those in the **Orange** box refer specifically to Catholic Leadership of the Catholic Life of the school.

So that our schools are authentically and distinctively Catholic we are called to witness as a community of Welcome, Welfare and Witness:

Pupil outcomes: the extent to which pupils contribute to and benefit from the Catholic Life of the School

Welcome

- Jesus Christ is the centre of our school community and of its welcoming ethos.
- All are welcome in God's name as God's loving creation.
- Pupils and staff experience a strong sense of belonging to a Welcoming Community (inclusion, partnerships, communities, access)
- The quality of relationships leads the pupils and staff to experience belonging, community and acceptance - which is confirmed by the spirit of service given to and received by each person, so that each and all may have an experience of "life to the full".
- Welcome promotes the pupils' spirituality and strengthens their faith - in turn influences the formation of the adults through the shared experience of a welcoming community.
- The parents and families of the pupils are drawn into partnership with the school and parish (communion)
- The life of the school is a sign of the Good News lived, proclaimed and witnessed to in its local community.

Welfare

- Conditions have been created to enable pupils to grow and succeed in holistic learning whilst nurturing their spirituality and developing their faith.
- Pupils' social barriers to successful learning are being overcome.
- There is a deep appreciation of the God of the marginalised in how we accept and treat the most vulnerable within our school community.
- The school community are mindful of the needs of staff and pupils are of the highest priority to enable them to work to their best potential.
- As a Christ-centred community building a positive climate among the pupils and adults.
- Positive, loving relationships are understood and appreciated within our Catholic faith.

Witness

- Promoting a sense of responsibility within the school community - witness to pupils' developing faith. Including involvement and appreciation of pupil chaplaincy.
- Pupils reflect and impact in a variety of ways on the Catholic Life and mission of the school.
- Promoting consideration for others within and beyond the community in a spirit of service to the Common Good.
- Service is afforded by all for the well-being of each member of the community to grow holistically.
- A spirit of vocation, ministry, service, justice and charity based on the Beatitudes permeates the life of our school community.
- The stewardship shown towards the local, national and international communities is a feature of pupils' developing responsibility, and our common home.
- The stewardship shown to creation and our common home is integral to the pupils' experience of learning.
- Parents have been supported in the demands of their vocation to bring up their children so that they can experience "life to the full". This is a priority of the school.
- Pupils feel a sense of belonging to the local and universal church, a part of a worshipping and loving family of God.
- Pupils behaviour demonstrates a commitment to the Common Good and creates caring, supportive relationships, lasting friendships and wonderful memories.

Provision: the quality of provision for the Catholic Life of the school

Welcome

- Actively reach out with respect for diversity (cultural, ethnic, social class, disability, sexuality and gender) - be a witness to the God of Welcome, to partnerships between, access to and celebration of, diverse communities, but with confidence in our own faith in Jesus Christ as the unique Saviour of the world.
- The school's policies, procedures and practice ensure that all feel fully included in every aspect of school life - the diversity of pupils and staff is celebrated - it promotes mutual respect, builds self-esteem, builds a sense of community (a model of the kingdom of God) promoting the option for the poor and vulnerable.
- The values, policies and processes inherent in the pastoral care of its pupils and staff provide clear evidence of the quality of the school's welcome to all.
- The school witnesses to the dignity and equality of each person, created in the image and likeness of God and each one's unique gifts are valued and embraced in the shared mission of the school community.

Welfare

- An ethos of service to and reverence for the dignity and uniqueness of the individual as created by God, providing for each one's holistic growth, development and formation.
- Enabling every pupil and adult to 'have life to the full' based on Christ at the Centre of our school community.
- Cultivating an attitude of love, care and respect for each other among the whole community.
- Developing relationships to serve pupils' needs in an "atmosphere animated by the Gospel spirit of freedom and charity" (Declaration on Christian Education, Gravissimum Educationis, 8)
- Delivering a comprehensive and holistic Sex and Relationships programme which celebrates sexuality and our responsibility therein as a gift from God.
- Good Stewardship, Service and Justice inform resource allocation on the basis of need.

Witness

- Adults and pupils witnessing to the Mission Statement of the school which informs everything and is explicit in policies and the lived experience of the whole community.
- Adults as role models of the school's mission and values and as key promoters of the ethos of the school for the pupils and of the school community's witness to the wider community.
- Providing a safe, secure and welcoming environment where all pupils know they belong and feel trusted to blossom through Faith and mission into the person God wants each one to become.
- Helping pupils to see beyond the obvious and the immediate into the interconnectedness of life - the bigger picture stemming from the perspective of the Faith.
- Starting with the pupils' own experiences, their nascent faith and their emerging sense of the connectedness of life, the school strives to nurture that faith and help them to be open to the fullness of life that only Jesus Christ can give.
- Engaging with the "Big Questions" respecting and encouraging the pupils' curiosity, their journey of faith, a deep engagement with sacred scripture, their imagination and the love of learning.
- Helping pupils to explore the wonder of themselves as created, loved, redeemed and sustained by the God who loves each one dearly and wants each to be good, true and beautiful within and coheirs to God's eternal happiness.
- Helping the pupils to engage with their feelings, their felt sense of things, their knowing through their senses and the development of their emerging awareness of faith, morality and responsibility resulting in pupil leadership, including chaplaincy.
- Catholic spirituality involving the Eucharist and other sacraments, prayer and the sacramental nature of the Church as well as the place of Our Lady and the saints should be a part of this development if it is to be authentically Catholic.

- Giving witness to a loving God who is the centre and way of life for all within a Christ-centred Catholic community and culture.
- Recognising that God is with us in every aspect of school life as the Author of All Truth and the Source of All Wisdom.
- Adults who see and express their roles in school as co-creators with God and as part of the redemptive activity of Christ in all aspects of school life.
- Witnessing to the values of the Gospel of Jesus Christ such as reconciliation, compassion, justice, liberation, service, stewardship in every aspect of school life and in policies and procedures at all levels.

Leadership: how well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the School

- The school has established its own unique vision and mission, led by the Headteacher and SLT, challenged and supported by the Governing Board and incorporating the hopes and dreams of the school community.
- Authentic Catholic Leadership is steeped in knowing each person as created and loved by God so that everybody in the school reaches their full potential.
- The school is led to walk in the ways of Jesus Christ encapsulating a deep Faith which motivates the direction of the school ensuring that all in the school are welcomed and nurtured.
- The school has an honest and profoundly far reaching system for Catholic self-evaluation.
- Leadership gives opportunity for celebration as the school bears Witness to its responsibility towards God's creation, our common home, and to the capacity of each person to "have life and have it to the full" (John 10:10).
- Consciously live our lives in relationship with God, empowered by the Spirit, following the way of Jesus Christ.
- The school in its evangelising mission in supporting the parents/carers in their role as their children grow in their faith journey.
- Leadership places the needs of the most vulnerable at the heart of the school's provision.
- Leadership ensures that each person has the chance to meet God each day and feel valued and loved in a respectful and dignified Catholic culture embracing and promoting the Bishop's vision.
- Pupils have the opportunity to deepen their faith experience in an array of leadership roles, experiencing grace and a closeness to God in their service for the common good and the common home.
- Leaders at all levels are committed to a positive life/work experience for all staff, from induction and their on-going CPDF, so that staff are accompanied and nurtured on their career journey.

The outcomes, provision and leadership of

Religious Education

(incorporating Word)



Religious Education (incorporating Word)

Key Words and Phrases

“The Word was made flesh, He lived among us” (John 1:14)

“All branches of knowledge are connected together because the subject matter of knowledge is intimately united in itself as being the acts and work of the Creator”
(Blessed John Henry Newman, Discourse: Knowledge its Own End, 1).

“In the beginning was the Word, and the Word was with God, and the Word was God”
(John 1:1).

“...To try to form [people] who will...be lovers of true freedom - [people], that is, who will form their own judgments in the light of truth...”
(Declaration on Religious Liberty, Dignitatis Humanae, 8).

**Jesus the
Word of God**

Coming to know the challenging and transforming power of Gospel values.

“Something which has existed since the beginning, that we have heard, and we have seen with our own eyes; that we have watched and touched with our hands: the Word, who is life - this is our subject. That life was made visible: we saw it and we are giving our testimony, telling you of the eternal life which was with the Father and has been made visible to us. What we have seen and heard we are telling you so that you too may be in union with us as we are in union with the Father and with his Son Jesus Christ. We are writing this to you to make our own joy complete”
(1 John 1:1-4).

“And such is the force and power of the Word of God that it can serve the Church as her support and vigour, and the children of the Church as strength for their faith, food for the soul, and a pure and lasting fount of spiritual life. Scripture verifies in the most perfect way: “The Word of God is living and active” (Heb 4:12), and “is able to build you up and to give you the inheritance among all those who are sanctified” (Acts 20:23; cf. 1Th2:13)” (Constitution on Divine Revelation, Dei Verbum, 21).

Listening to, telling and being part of the story of Jesus Christ as the centre of everything in our school.

Reflecting on Religious Education (incorporating Word)

The prompts which follow in the **Green** box refer to outcomes, those in the **Blue** box refer to the whole school provision including pupils' experiences and those in the **Orange** box refer specifically to Catholic Leadership of Religious Education.

So that our schools are authentically and distinctively Catholic we are called to witness as a Word of God Community:

Pupil outcomes: how well pupils achieve and enjoy their learning in Religious Education

- The school's mission statement lived and expressed in every aspect of school life.
- Religious Education as informed by the RECD is the core and foundation of the entire curriculum.
- The teaching and learning in Religious Education is the cornerstone and foundation for the school and appropriately resourced.
- Witness to the Word of God in action in the daily lives of each member of the community (the values of Sacred Scripture guiding its relationships and behaviour).
- All pupils receive their first entitlement to be spiritually, morally, socially and culturally educated within a coherent and inter-related curriculum and throughout the lived experience of the school community.
- The acquisition of pupil's religious literacy skills and subject specific vocabulary promotes a deeper understanding of God's creation and our part in God's plan.
- The pupils acquire a love of learning and develop skills, have knowledge and deepen attitudes so that they are equipped to witness to the Glory of God in the world around them.
- Teaching and enabling the pupils to appreciate the witness of the living traditions and history of the Church and in particular of their local parish community.
- Expressing the Word of God beyond the school community, by practical expressions of being God's family in love of our neighbour.
- Pupils leave well prepared for the next stage of life as articulate, thinking and joyful missionary disciples having experienced a high quality Religious Education curriculum. They have achieved well as active, independent learners evidenced in a variety of ways.
- The religious needs of pupils from disadvantaged backgrounds, varied faith experiences and diversity of beliefs are served.
- The progress and attainment of all pupils, especially the most vulnerable, is carefully watched so that achievement can be challenged, supported and celebrated.
- The curriculum experience in Religious Education is engaging, well matched and sequential bringing learning alive and producing high quality outcomes that pupils treasure.

Provision: the quality of teaching, learning and assessment in Religious Education

- Pupils actively deepen their understanding of God’s self-revelation in Jesus Christ through knowledge of Sacred Scripture and in human experience.
- The balance, methodology and exploration of the teaching opportunities in the explicit curriculum deepen the pupil’s understanding of God and “nurture a holy curiosity” (A. Einstein) into all areas of learning as being “the acts and works of the Creator” (J.H. Newman)
- Encouraging all pupils to engage with the “Big Questions” in life through higher order questioning and thinking across all areas of the curriculum.
- Inspired by the Word of God, members of the community live in the service of each other in their daily lives.
- The ‘ordinariness’ of everyday language is used to engage with pupils and reflects the living Word of God in their lives and in human history and culture.
- Celebrating the Word of God in worship and liturgy
- Provide Teaching and learning across the curriculum that leads pupils to effective understanding of the Catholic faith inspiring Christian stewardship and experiencing ‘life to the full’ where assessment clearly informs next steps.
- Provide stimulating teaching and learning experiences which are well resourced across the curriculum that leads children to witness to their growing faith and their religious literacy.

Leadership: how well leaders and governors promote, monitor and evaluate the provision for Religious Education

- Leadership at all levels places RE at the centre of the curriculum and ensure the curriculum is an outstanding tool to access the blessings of God’s world.
- Leadership and management at all levels significantly influence all decisions in the delivery of teaching and learning including high quality training so that the curriculum is alive, appropriate and accessible.
- Leaders share commitment to and enthusiasm for Religious Education as the Core of the Core Curriculum. 10% (5% at KS5) curriculum is dedicated to RE and meets requirements of the Religious Education Curriculum Directory.
- The achievement and standards of learning in Religious Education is a heartfelt focus for leadership, including governors, the senior leadership team and the Religious Education subject leader. This inspires pupils to achieve the best they can so that they move forward in Christian service.
- Pupils are nurtured in the art of reflection and contemplation of the mystery of life, created by God, across all curriculum areas.
- Leaders are outward looking, accessing meaningful partnerships and collaborations, providing enrichment opportunities.
- Leaders encourage the whole school community to reflect on a robust self-evaluation.
- The Religious Education curriculum is well matched to the needs of all pupils and respects the RECD.
- Governors ensure a Religious Education subject leader is supported, challenged and effectively resourced to ensure Religious Education is placed as the highest priority in curriculum development hence witnessing to its centrality and importance in the Church’s mission in education.

The outcomes, provision and leadership of

Collective Worship



Collective Worship – Key Words and Phrases

“Oh come, let us worship...let us kneel before the Lord, our maker” (Psalm 95:6)

Prais

Appropriate

Thanksgiving

Relationship
with God

Participatio

Worship is a condition of the heart, of love and awe for God who gives us more than we can ever hope for or imagine. We are called to worship God with every action, every thought, every word for as long as we live.

Prayer

Community

“You shall love, the Lord, your God with all your heart, with all your soul, with all your strength”
(Deuteronomy 6:5)

Eucharist - Real
Presence of Christ

Celebrate

Joy

Reverence

“The Lord tells us: ‘the first task in life is this: prayer.’ But not the prayer of words, like a parrot; but the prayer of the heart: gazing on the Lord, hearing the Lord, asking the Lord. We know that prayer works miracles... when we don’t pray, what we’re doing is closing the door to the Lord. And not praying is this: closing the door to the Lord, so that He can do nothing. On the other hand, prayer, in the face of a problem, a difficult situation, a calamity, is opening the door to the Lord so that He will come. So that He builds things, He knows to arrange things, to reorganise things. This is what praying is: opening the door to the Lord.”
(Pope Francis, Homily, 7th October 2013)

Reflecting on our Collective Worship

The prompts which follow in the **Green** box refer to outcomes, those in the **Blue** box refer to the whole school provision including pupils' experiences and those in the **Orange** box refer specifically to Catholic Leadership of Collective Worship.

So that our schools are authentically and distinctively Catholic we are called to witness as a Worshipping Community:

Pupil outcomes: how well pupils respond to and participate in the schools' Collective Worship

- Pupils are nurtured and developed in prayer in a spirit of listening to the “still, small voice within”
- Using Sacred Scripture as a resource for nurturing the Faith and spirituality of the child e.g. through Christian meditation, imaginative and contemplative prayer and reflection.
- Prayer develops pupils' understanding of beliefs and attitudes towards God and towards all of God's creation.
- The pupils' faith development and confidence is deepened by appropriate prayer and worship opportunities.
- Pupils participate in liturgy in a meaningful manner, both in larger settings and in class or form groups.
- Collective worship recognise the faiths and beliefs of all within the school.
- Families and members of the school community/parish are welcomed and encouraged to share in Collective Worship and the prayer life of the school so that pupils and parishioners witness a sense of belonging to the broader community.

Provision: the quality of Collective Worship provided by the school

- Worship opportunities for pupils throughout the school (prayer, reflection, liturgies) including small and large groups which are appropriate to their backgrounds and faith experiences. Where Priests are available, the celebration of Holy Mass and the Sacrament of Penance as part of the sacramental and celebratory life of the school community and within the context of educating pupils in the Church's liturgy and the celebration of the Church's Liturgical Year, are strongly encouraged.
- The development of opportunities for pupils to worship according to their intellectual and life experiences, needs and stages of faith development.
- Worshipping opportunities promote a strong community sense of service for each other as brothers and sisters in Christ.
- Inclusive worship helps pupils to grow in confidence in prayer, give glory to and develop a relationship with God.

- Funding and resourcing of a developmental and systematic prayer and worship policy. Opportunities for whole school and parish communities to celebrate together thereby demonstrating the glory and activity of God in their lives.
- In Worship the Word of God in Sacred Scripture is proclaimed and given reverence.
- The purpose and value of collective worship is reinforced by consistent celebrations of the liturgical year.

Leadership: how well leaders and governors promote, monitor and evaluate the provision for Collective Worship

- Through worship, all are led to reflect, meditate and pray in a way that nurtures the faith life of the whole community.
- Collective worship is planned and stimulates reflection on spiritual, moral, social and cultural issues.
- The whole community is spiritually nourished because leaders at all levels create time and space for prayer so that it is firmly at the heart of school life.
- Leaders at all levels share their prayerful vocation as examples of Christian service to all, witnessing to the beauty of creation, of stillness, silence and of the joy of being fully alive.
- Leaders at all levels ensure appropriate resources are made available to demonstrate the heartfelt centrality of bringing everyone into the presence of God.
- Leadership opens the door for creativity, new horizons and takes risks to develop worship, liturgy and prayer - building the kingdom of God.
- Leaders develop a holy consciousness and devotion to care of the common home through prayerful reflection.
- Pupils and others feel safe in their uniqueness and in times of prayer because leaders at all levels have created a sacred atmosphere that supports each person on their prayer journey.
- The community is led in prayer to seek healing and comfort in times of hardship and to declare thanksgiving in times of celebration.
- The Headteacher is of central importance in leading the prayer life of the school; always striving to ensure that Christ is at the heart of every activity and that there is opportunity to meet God each day.
- Pupils are confident participants and leaders of a range of prayer and worship activities, taking initiative and building experience, so that they enjoy ownership and purpose of their personal and collective prayer lives.
- The Headteacher and Religious Education subject leader engage the whole community, especially the pupils, to deeply reflect on and evaluate the school's provision and outcomes for Collective Worship.
- Access to CPDF for staff and leaders is made easily accessible and well-resourced so that the school is fully aware of the best practice for Collective Worship locally and nationally.

Appendix 1 – Section 48 Inspection Guidance

The Inspection Process

Organisation of the Inspection

The inspection process should embody the philosophy of the 5W's, in unison with the national reporting areas (see report format), and always reflect the Church's mission in education. The inspection process should enable inspectors to gain a full picture of the Catholic Life of the school, the quality of Religious Education and the quality of Collective Worship as outlined in the 5W's Framework (A Process for Reflecting On, Self-Evaluating and Celebrating our Catholic Schools in the Diocese of Salford) and the national Catholic Schools Inspection schedule. This process should ensure that each school is treated in the same manner and that there is comparability between inspections and a common approach to reporting.

Before the Inspection

Schools will continue to be inspected under Canon 804 and 806 and in accordance with Section 48 of the Education Act 2005 and 2011 at the prescribed intervals as in the most recent OFSTED guidelines. This means the 'inspection takes place within 5 school years from the end of the school year in which the last inspection took place'. If a school has been graded as Requires Improvement in its last Section 48 inspection the inspection will take place between the 3rd and 5th year following the inspection. For Sixth Form Colleges the inspection is Canonical and will be conducted at the same intervals.

The Diocese reserves the right to undertake a Section 48 Inspection at other times if this is considered necessary. Schools can also request a Section 48 Inspection if there are specific reasons for doing so and this will be considered by the Director of Education.

Schools will be invited to attend preparation training shortly before the term in which they are due to be inspected. However, the exact date for the inspection will be arranged by the Catholic Schools Inspection Co-ordinator in consultation with the lead inspector. This will be conducted by an initial telephone conversation and / or a letter explaining what will take place on the day and the evidence that will be required.

Schools are encouraged to take ownership of their SEF under the 5Ws Framework and be honest, celebratory and also ensure the SEF is an accurate portrayal of their school. The SEF should be unique and personal to the school's current provision.

Inspections will be arranged by the Catholic Schools Inspection Co-ordinator in liaison with the Department for Education at the Diocese.

Following an initial telephone call the school will receive an initial letter from the lead inspector outlining the arrangements and what evidence will be required. The school will also be sent a draft example of a timetable in order to set the plan for the day. This plan needs to be flexible to the needs of the school and the inspection team.

From September 2019 schools will be given 5 days' notice.

Agreement for S48 inspectors

This guidance is intended to provide clarity and understanding to those involved in what is recognised as a rigorous and potentially demanding process.

Section 48 inspectors are trained and accredited to assume the task of assisting the Diocese in its responsibility to inspect its schools under Canon 804 and 806 and in accordance with Section 48 of the Education Act 2005 and 2011.

Inspectors will be accredited for a two year period, with a one year extension at the discretion of the Director of Education for the Diocese of Salford. Following this inspectors will need to be re-accredited.

During the period of office for a serving inspector the Director of Education has the right to terminate the accreditation of any inspector.

The Diocese does not guarantee to provide inspections to each inspector.

It is incumbent on all inspectors to notify the Diocese of any circumstances that would impede their ability to undertake inspections or to act as 'an agent or servant' of the Diocese with impunity.

Inspectors have the right to withdraw from this responsibility at any stage.

No employment relationship exists with the Diocese of Salford for this role.

Role specific training on safeguarding will be provided for all Section 48 inspectors. Any safeguarding issues must be reported appropriately without hesitation.

Code of Conduct for Inspections

Inspectors agree to:

- Notify the Catholic Schools Inspection Co-ordinator of any interests or knowledge that may impede the impartiality or integrity of the inspection process;
- Make themselves familiar with all paperwork prior to inspection;
- Act in a manner which reflects the philosophy that distinctly underpins the Framework for the Reflecting, Self-Evaluating and Celebration of Our Catholic Schools in the Diocese of Salford - The 5W's Framework and the national Catholic Schools Inspection schedule;
- Evaluate objectively and be impartial;
- Gather sufficient evidence to ensure that they are able to make robust judgements on the work of the school across all areas of the inspection;
- Report honestly and fairly ensuring that judgements are accurate and reliable;
- Carry out their work with integrity, treating all those they meet with courtesy and sensitivity;

- Do all they can to minimise the stress on those involved in the inspection, and act with their best interests and well-being as priorities;
- Maintain purposeful and productive dialogue with those being inspected and communicate judgements clearly and frankly;
- Respect the confidentiality of information, particularly about individuals and their work;
- Aim to be as unobtrusive as possible;
- Observe either complete or part lessons;
- Not give direct feedback to an individual teacher on teaching and learning episodes/lessons observed. However, inspectors may thank the teacher and the children for their welcome;
- Discussion with teacher and/or pupils will be initiated by the inspector if and when appropriate without impeding teaching and learning in any way;
- Take time to reflect and discuss their findings and involve the leaders in the school so that a full dialogue exists. This helps schools to understand how judgements are made and how the evidence has informed these judgements;
- Inform the Catholic Schools Inspection Co-ordinator of any issues of concern or emerging complaints, including safeguarding, without hesitation;
- Use the evidence form to account for all evidence witnessed in each area. These forms will be sent by the lead inspector with other relevant notes to the Diocese after the report has been finalised.

Provide feedback including the headline grades, the key strengths and the agreed areas for development.

And in return school staff should:

- Ensure all paperwork is sent in a timely fashion
- Be courteous and helpful to inspectors;
- Provide a suitable base from which the inspectors can discharge their duties;
- Provide a level of hospitality which extends to water/beverages would be particularly appreciated;
- Channel any issues/concerns on the part of the school/inspectors through the lead inspector, hopefully at the time of the inspection.

If scheduling permits schools can request joint observations.

The Diocesan Department for Education (DDFE) will routinely QA inspections. This may involve visits to schools during an inspection by the Catholic Schools Inspection Co-ordinator or a member of the Diocesan Department for Education.

Feedback at the end of the Inspection Day

After the lead inspector, supported by the additional and/or trainee inspector has reached his/her conclusions, these must be explained to senior managers and where possible the chair of the Governing Board. This oral feedback will be given at the end of the day of inspection and the written report must contain no judgements that come as a surprise to the school. The findings of inspection, set alongside the school's self-evaluation, provide a basis for planning for improvement. The provisional Overall Effectiveness grade and headline judgements must be given when feeding back to the SLT and Governors. However, the lead inspector must stress that what is said at the feedback meeting is subject to a Quality Assurance process and could therefore be subject to changes in terms of wording and judgements. The additional inspector should record the main points of the feedback on an evidence form.

Those responsible for the inspection must ensure that:

- Feedback is effective in explaining the inspection findings and what the school needs to do to improve;
- Feedback is only to the Headteacher, SLT and chair of Governors or governor representative;
- Opportunity is provided for the school to understand why judgements have been made;

After the Inspection

Writing and publishing the report - Inspectors' Guidance

Checklist for Report Writing and Inspection protocol - January 2020

Analysis of the text

1. Does the context follow the guidance, is it in prose and does it avoid any judgements?
2. Does the OE section capture the headline judgements of the 3 areas in a short, focussed statement?
3. Catholic Life, Religious Education and Collective Worship - is there a clear summary position that provided a convincing, evidence based and best fit story of the school?
4. Is there a clear divided account of the outcomes, provision and leadership succinctly recorded within the word count?
5. Are the key action points focussed and school specific?
6. Does the report capture the uniqueness of the school?
7. Does the report justify the key strengths and areas of development? Identify cause and effect? Rate of progress on key improvement areas?
8. Does the report use well worded illustrations and stories to account for judgements?
9. Does the report reference outcomes and impact of the actions taken?
10. Does the report avoid statements that could apply to a non- church school? Does the report avoid regurgitating the grade descriptors in the CSI schedule?
11. Can all judgements be justified by evidence?
Are judgements clearly matched to the CSI schedule avoiding local or national initiatives or interest groups that are not included in the framework?

Accountability through documentation/writing style

12. Are all judgements backed by clear evidence sheets? Are copies passed to the lead inspector after the inspection or scanned and sent later?

13. Do judgements match the evidence forms? Do judgements match the schedule and are they clear in the documentation / evidence of discussion?
14. Is the writing style consistently evaluative avoiding simple statements of what the school does? Does it give a clear, unambiguous view? Does it focus on what pupils regularly experience?
15. Does it explain why the grade is not better?
16. Do the team feel there is consistency across the report and beyond the school? Does the report body lead to the key areas?
17. Does the school's uniqueness appear clearly in the reporting of evidence basis i.e. can the school witness the report's authenticity?
18. Is the text accessible to a wide audience?
19. Write in the present tense! Avoid jargon and abbreviations!

Feedback and following up

20. Does feedback follow guidelines including the suggested outcomes for the 9 areas and the suggested OE grade?
21. Do these match the CSI framework?
22. Has a team member evidenced the feedback?
23. Has the CSI Co-ordinator been contacted if the school is being judged as RI or inadequate?
24. Has the correct / most recent report format been used including all background information?
25. Have key areas been agreed?
26. Avoid advisory language or speculative language!
27. Do not offer kindly support to the school as this needs to be commissioned through the Department for Education.

Layout

In order to standardise Diocese of Salford Section 48 reports, lead inspectors are respectfully asked to take the following into account when writing reports:

- Font: Trebuchet MS, size 11;
- Name of the school, address, town and postcode on the first page;
- All paragraphs should be justified/aligned;
- No space between the Subheading and the text for each section, but two line spaces between each section (see model reports);
- It has been agreed at this stage that all reports are to be written as prose, and not as bullet points.
- The key strengths of the school - double spacing between each bullet point, in bold;
- Followed by Agreed areas for development, double spacing between each bullet point;
- All names appearing on the front of the report do not include titles;
- The summary report to parents will no longer exist as the report is shorter and all members of the school's community should be able to consider the judgements in all areas.

Reminder of the word count

- **Context of the School** (Follow guidance and bullet points);
- **OVERALL EFFECTIVENESS** (around 100 words)
- **THE CATHOLIC LIFE OF THE SCHOOL** (incorporating **Welcome, Welfare and Witness**) (Around 450 words) - Outcomes, Provision, and Catholic Leadership
- **RELIGIOUS EDUCATION** (incorporating **Word**) (Around 450 words) - Outcomes, Provision, and Catholic Leadership
- **COLLECTIVE WORSHIP** (Around 450 words) - Outcomes, Provision, and Catholic Leadership

The entire report should not exceed 4 sides of A4.

Reference to Members of the School/Groups

In order to ensure a consistent approach (in line with other Dioceses and Ofsted) inspectors are asked to adopt the following:

- Write in lowercase: headteacher, deputy headteacher, governing board, middle leaders, teaching assistants, senior leadership team, Religious Education subject leader, parents, pupils, reading, school chaplains;
- Write with capital: Christ, Word of God, Masses, Key Stage 2, Early Years Foundation Stage, English, Religious Education, Reception, and Year 3;
- In order not to identify a particular teacher in the report, please refrain from referring to year groups, particularly in the Religious Education section (Ofsted tend to do this and the teacher will be able to identify themselves from the text but this is not considered good practice in S48). Instead we can refer to EYFS, Key Stage 1, and Upper/Lower Key Stage 2/3/4, etc.

Agreed Areas for Development

Please ensure that these have been agreed by the school - maximum of 5.

Once the report has been written by the Lead Inspector

- Within seven working days following the end of the inspection the lead inspector will send the report to the Diocesan Department for Education (DDFE) - FAO the Catholic Schools Inspection Co-ordinator. The lead inspector will include the Headteacher's email address when sending the report to the Diocese. The Catholic Schools Inspection Co-ordinator will quality assure the report against the Framework, proofread it and make any adjustments to the presentation as required. This will be completed within 5 working days.
- The Catholic Schools Inspection Co-ordinator will have the final responsibility for the consistency of the report.

- Within three working days following the QA of the report the lead inspector will send the draft report to the school to enable a check for factual accuracy to be made. The report should be watermarked with 'Draft' and e-mailed. The lead inspector should request that it be returned within 24 hours. At this stage the report is for the headteacher only. On receipt the report will be returned to the Catholic Schools Inspection Co-ordinator for final approval.
- The Catholic Schools Inspection Co-ordinator will then change the final report to a PDF and send it to the school. This will ensure the report is available for publication no longer than 15 working days from the date of the inspection.
- The Catholic Schools Inspection Co-ordinator will send the report to the Headteacher, the lead inspector and key personnel in the DDFE and the Catholic Education Service (CES) for national publication.
- The inspection report is then presented to the Governors by the Headteacher.
- As schools will receive a PDF version of the report within 15 working days of the end of the inspection, schools are allocated ten working days to distribute the report to parents and carers; after that time the report will appear on the Diocesan website.

Complaints

In the event that the school is unhappy with the report and this cannot be resolved through discussion between the lead inspector and the school, the school may submit a formal complaint to the Director of Education outlining in as much detail as possible the basis and substance of the complaint. This procedure will replicate the Complaints procedure in place for Section 8 and Section 5 inspections with OFSTED. See Complaints Procedure.

Inspection Administration

The lead inspector will give feedback to trainee inspectors on their involvement and development;

The Catholic Schools Inspection Co-ordinator and administration will ensure reports are put onto the Diocese Department for Education (DDFE) shared drive and the rolling programme of inspections is updated;

Inspectors will send their invoices to the DDFE to be forwarded to the Director or Deputy Director for approval (not to the Catholic Schools Inspection Co-ordinator).

The DDFE will have a copy of the inspection schedule, which they can check invoices against. Any enquiries they will refer to the Catholic Schools Inspection Co-ordinator.

Inspectors must submit invoices for one calendar month at a time; by the 10th of the following month. For example payments due for April activities should be included in an April invoice, submitted in the usual way by 10th May.

The Finance Department have moved to a BACS system, so please ensure that your personal or school bank details are included on your invoice

Overall Judgements

1	<p>Each of the following key judgements are likely to be outstanding:</p> <ul style="list-style-type: none"> • The Catholic Life of the school • Religious Education • Collective Worship <p>In exceptional circumstances one of the key judgements may be good, if there is convincing evidence that the school is improving this area rapidly and securely towards outstanding.</p> <p>In addition, the school must:</p> <ul style="list-style-type: none"> • be fully compliant with the curriculum requirements laid down by the Bishops' Conference and the diocese. • have responded fully to the areas for improvement from the previous Catholic School Inspection or the equivalent predecessor inspection.
2	<p>Each of the following key judgements is likely to be good or outstanding:</p> <ul style="list-style-type: none"> • The Catholic Life of the school • Religious Education • Collective Worship <p>In exceptional circumstances, one of the key judgement areas may require improvement, if there is convincing evidence that the school is improving it rapidly and securely towards good.</p> <p>In addition, the school must:</p> <ul style="list-style-type: none"> • have responded fully to the areas for improvement from the previous Catholic School Inspection or the equivalent predecessor inspection.
3	<p>Other than in exceptional circumstances, it is likely that, where the school is judged to require improvement in any of the following key judgements, the school's overall effectiveness will require improvement.</p> <ul style="list-style-type: none"> • The Catholic Life of the school • Religious Education • Collective Worship <p>OR there are areas for improvement from the last Catholic School Inspection or equivalent predecessor inspection that have not yet been addressed.</p>
4	<p>The overall effectiveness of the school in providing Catholic education is likely to be Inadequate if any of the following are Inadequate:</p> <ul style="list-style-type: none"> • The Catholic Life of the school • Religious Education • Collective Worship <p>OR the school has consistently failed to address areas for improvement highlighted by previous Catholic School Inspections or the equivalent predecessor inspections.</p>



**Inspection carried out Under Canon 804 and 806
and in accordance with Section 48 of the Education
Acts 2005 and 2011**

DIOCESE OF SALFORD

Name of School
Inspection date
Reporting Inspectors

Type of school

URN

Age range of pupils

Number on roll

Appropriate authority

The Governing Board

Chair of Governors

Headteacher

Religious Education Subject Leader

Date of previous inspection

Grade of previous inspection

Explanation of the Grades - 1 = Outstanding, 2 = Good, 3=Requires Improvement, 4 = Inadequate

Overall effectiveness ofSchool	Overall grade	
The Catholic Life of the school (incorporating Welcome, Welfare and Witness)	Grade	
Religious Education (incorporating Word)	Grade	
Collective Worship	Grade	

CHARACTERISTICS AND CONTEXT OF THE SCHOOL (in PROSE)

Context consistency

- Phase and Size of the school
- Geographic position of school and parishes served.
- Disadvantage - inc FSM and PP - using DFE published information
- Mobility
- SEND
- EAL
- % Catholic pupils
- % Catholics staff, and with CCRS
- When HT and DHT were appointed if appropriate
- Amalgamations, Federations, Academy Trust, Executive Leadership and other key information if applicable.

OVERALL EFFECTIVENESS STATEMENT - About 100 words

THE KEY STRENGTHS OF THE SCHOOL INCLUDE: (5 max)

-

AGREED AREAS FOR DEVELOPMENT (5 max)

-

THE CATHOLIC LIFE OF THE SCHOOL (incorporating Welcome, Welfare and Witness) (Around 450 words)

The Catholic Life of the school (incorporating Welcome, Welfare and Witness)	Overall grade	
Outcomes - The extent to which pupils contribute to and benefit from the Catholic Life of the school		
Provision - The quality of provision for the Catholic Life of the school		
Leadership - How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school		

Text content

RELIGIOUS EDUCATION (incorporating Word) - (Around 450 words)

Religious Education (incorporating Word)	Overall grade	
Outcomes - How well pupils achieve and enjoy their learning in Religious Education		
Provision - The Quality of teaching, learning and assessment in Religious Education		
Leadership - How well leaders and governors promote, monitor and evaluate the provision for Religious Education		

Text content.....

COLLECTIVE WORSHIP (Around 450 words)

Collective Worship	Overall grade	
Outcomes - How well pupils respond to and participate in the school's Collective Worship		
Provision - The quality of Collective Worship provided by the School		
Leadership - How well leaders and governors promote, monitor and evaluate the provision for Collective Worship		

Text content.....

Evidence Form Template

Evidence form – S48												
School Name	Inspector's name	Date	Time of day	EF No								
		/ /										
Observation type (please tick one box only)												
Lesson observation	<input type="checkbox"/>	Work analysis	<input type="checkbox"/>	Discussions	<input type="checkbox"/>	Other	<input type="checkbox"/>					
Focus (Catholic Leadership, Catholic Life inc. Witness Welcome and Welfare, RE inc. Word, Worship)		Context (lesson objective or description of activity)										
Information gathered for lesson observations only												
Year group		Grouping (see footnote ¹)	MC SU SA SL O					Gender	Subject codes		Present /NOR	
			B	G	MI							
<u>Evidence</u>												
<u>Evaluation and judgement</u>												
<p>Strengths:</p> <p>Areas for Development:</p>												
Notes:								Time spent on this activity:				

¹ Grouping codes: MC = Mixed ability class; SU = Setted, upper ability; SA = Setted, average ability; SL = Setted, lower ability; O = Other

Complaints Procedure

How to Complain about a S48 Inspection Report

You can complain about a Section 48 inspection report if you think there was a problem with:

- The inspection process;
- How the inspection was conducted, for example the behaviour of an inspector;
- The outcome of the inspection, including the report.

If you're a parent or member of the public, contact the school or provider with your concerns about an inspection. You can't complain to the Diocese directly.

The Diocese is unlikely to stop the publication of a report or remove an existing one while a complaint is being investigated.

Before you complain:

- You should raise any concerns during the inspection by speaking to the lead inspector;
- If you can't speak to the lead inspector call the Education Department (0161 817 2204) and ask for the School inspection Co-ordinator or a Senior Diocesan Officer.

Concerns can often be addressed before the report is drafted or published.

You must complain in writing if your concerns were not resolved during the inspection.

You can complain at any time up to 10 working days:

- After the concern was raised during the inspection;
- After the report has been published.

What happens next?

The Catholic Schools Inspection Co-ordinator or Senior Diocesan Officer will investigate using:

- Evidence from the report;
- Feedback from the team that carried out your inspection.

You'll get a written response, normally within 30 working days of the Diocese getting your complaint.

Ask for an 'Internal Review'

You can ask the Diocese to review the complaint again (known as an internal review) if you are not happy with the way it was handled. You must do this within 15 working days of the date the original response was sent. A 'scrutiny committee' will independently review the handling of your complaint. You should get a final response within 30 working days.

If you're still unhappy

You can ask the Director of the Diocesan Department of Education to review the case. You must do this within 3 months of getting the written response to the internal review. The Director can't change the outcome of the complaint but can make recommendations to the Catholic Schools Inspection Co-ordinator.

Deferral Process

This document sets out the policy of the Diocese of Salford to determine whether a school's Section 48 inspection should go ahead or not on the planned dates. It applies to all Section 48 inspections of maintained schools and academies in the Diocese of Salford.

Deferral of Section 48 inspections in the Diocese of Salford

There are a limited number of circumstances when we may decide that an inspection should not go ahead on the planned date. This document sets out the approach of the Diocesan Department for Education to the deferral, cancellation and re-scheduling of Section 48 inspections.

The Diocesan policy is that deferral or cancellation should, normally, only be granted if:

- The Headteacher or a member of the school's senior leadership team is subject to a current police investigation or serious concern from another agency that would be compromised by an inspection of the school;
- The school has experienced a recent major incident, such as a fatal accident, serious injury or illness to a pupil or member of staff, or death of a household member of a person employed at the school or attends the school;
- The school is due to merge, close or move and it is decided that no useful purpose will be served in inspecting it;
- The school is closed to all users - for example, owing to a staff training day or adverse weather conditions - for at least half of the time for which the inspection has been scheduled;
- At least three quarters of the children or staff will not be in school - for example, owing to a school trip or a religious festival - for at least half of the period for which the inspection has been scheduled. Flexibility can be applied to the agreed inspection date;
- Other exceptional circumstances that, in the judgement of the Director of the Diocesan Department for Education, justify deferral or cancellation of the inspection.

The nature of such circumstances should be recorded fully.

Applications to defer a planned inspection on the grounds that the Headteacher is not present will not be accepted as the school remains open and providing a Catholic education.

In the case of illness or death of the Headteacher the Director of the Diocesan Department for Education will determine whether the inspection will take place.

Building work will not be a reason for deferral if the school remains open.

Where a deferral is proposed, the Diocese will consider that the timing of any rescheduled inspection does not fall outside the legally defined period for the inspection of that school.

Deferral Process

When a school is considering lodging a request for deferral of their inspection they should study the criteria above carefully and ensure that at least one of the criteria applies before they make a request.

- Requests for deferral should be made in writing at the earliest opportunity to the Catholic Schools Inspection Co-ordinator c/o education@dioceseofsalford.org.uk
- Arrangements for the inspection will continue to be made whilst the request for deferral is considered.
- The Catholic Schools Inspection Co-ordinator will make a decision based on the policy and inform the school of the outcome.
- The decision can only be reviewed or amended by the Director of the Diocesan Department for Education.

Eligibility for Section 48 Inspectors

1. Be a serving Catholic Headteacher currently in post in the Diocese of Salford.
2. Have a credible track record of Catholic leadership.
3. At least 3 years Catholic headship experience.
4. Be judged at least good in S5 (unless exempt) and S48 in all key areas with outstanding in Catholic leadership.
5. Have demonstrated a commitment to leading or sharing expertise beyond their own school or role.
6. Undertaken intensive Diocesan training in as a Section 48 inspector and has conducted at least 2 inspections as a trainee inspector.
7. Have the full support from the school's Governing Board to undertake at least 3 S48 inspections per year.
8. Or is a person who is appointed at the discretion of the Episcopal Vicar for Education or the Director for Education.

Appendix 2 - Vision Statement for Catholic Schools and Colleges in an interreligious context within the Diocese of Salford

Catholic schools and colleges in the Diocese of Salford find themselves welcoming significant numbers of pupils who are not Catholic. In the light of this, the Department for Education wants to explain why it sees this situation as an opportunity for the Church.

The Church's mission is to "evangelize", which Pope Francis has said means making "the Kingdom of God present in our world" (Evangelii Gaudium 176). The Church does this in a variety of ways. For example, she proclaims Jesus Christ, she builds communities which share faith in Christ and offer worship to God, she works with all people of good will for peace, justice and the Common Good and she dialogues with those who follow other religious traditions.

Education has always been one of the most effective ways of advancing the Church's mission. By educating young people, the Church helps them to live good lives, serving God and others as well as offering them rich learning opportunities based on a coherent Catholic pedagogy and rationale.

This is why it is so important to us that our schools too are communities of Welcome, Witness, Welfare, Word and Worship, where all feel they belong. Catholic schools have always been places of encounter with others where pupils and teachers work together to improve the quality of their human relationships, acquiring the virtues necessary for a good life, learning together how to love and be loved in very practical ways.

In a pluralistic society like ours, the more authentically we live out our Christian vocation, the more committed we become to opening our hearts, minds and doors to all (Evangelii Gaudium 46). In the words of Pope Francis: "To go out of ourselves and to join others is healthy for us. To be self-enclosed is to taste the bitter poison of immanence" (Evangelii Gaudium 87)

This is nothing new. Catholic schools around the world have a proven track record in bringing together people of different religions in a spirit of respect for their beliefs and practices, even those which might be quite different to our own (Nostra Aetate 2)

When schools are open to people of other religions, the opportunity arises for simple dialogue between them. This helps everyone to understand others and their religions more deeply. Invariably this experience deepens people's faith and strengthens their identity. All of this is good for everyone at school.

It is also good for society more broadly, especially when, like ours, it is struggling to overcome the isolation, mutual ignorance and even distrust of the many communities of which it is composed.

This is why we are convinced that, with their long history and successful record, both of which are a source of great pride and celebration for the whole Catholic community, our schools in the Diocese of Salford have something to offer also to those who are not Catholic.

It is why we are glad to open our schools to pupils from other religious traditions (and of none) who are happy to endorse and want to benefit from the unique educational ethos they provide. It is why we enthusiastically accept the challenge of providing an education which will contribute to the Common Good of a complex and fragmented society.

So, far from regretting the presence in our schools of those of other religious traditions, we relish the way their presence strengthens the Church's capacity to fulfil her mission.

Kevin Quigley, Former Director of Education

Guiding Principles

As Catholic Schools in the Diocese of Salford we are committed:

- To proclaim and promote Jesus Christ, the Way, the Truth and the Life as the foundation and centre of the school community and of its evangelising mission within the Church's overall pastoral mission. (cf. Evangelii Gaudium 121,134,265; Dominus Iesus 15)
- To believe that all are created in God's image and likeness, are children of one God and part of one sacred family as brothers and sisters sharing a common humanity and for whom the Spirit "is mysteriously present in every human heart" (Redemptoris Missio 29) (cf. The Catholic School 85)
- To promote the common humanity that binds us together by building a sense of belonging, community and interdependence within our schools for the Common Good. (cf. The Catholic school on the Threshold of the Third Millennium 18; Evangelii Gaudium 24)
- To affirm and respect that one's religious beliefs are an important element in a person's identity to which one has an inalienable right. (cf. Declaration on Human Rights 18; Nostra Aetate 2; The Religious Dimension of Education in a Catholic School 6; European Convention on Human Rights, art. 9)
- To provide for and respect that one's religious beliefs need support and challenge in order to confirm one's identity within, and commitment to, such beliefs. (cf. Catholic Schools and Other Faiths, Part II, par1)
- To promote a spirit of respectful dialogue of "finding and sharing a 'mystique' of living together" (Evangelii Gaudium 87) in contexts of religious diversity in which one is led to recognise, understand, value and affirm the religious traditions, beliefs, practices and wisdom of others whilst anchoring one firmly in
- the beliefs, traditions, practices and wisdom of one's own religion. (cf. Evangelii Gaudium 238,28; The Church in the Modern World 92; Decree on Mission 41)
- To give priority to recognising, valuing and providing for the highest quality learning about the various beliefs, values, practices and traditions of major world religions (religious literacy) and of other life stances independent of religious beliefs. (cf. Code of Canon Law, canon 806:2; The Catholic School 85)
- To create, develop and promote our schools as safe hospitable spaces in which all our children can thrive and be raised to distinction, respecting their dignity, rights and freedoms, protected from fundamentalism of any kind, free from sectarian sentiment of any sort, "in an environment permeated with the Gospel spirit of love and freedom" (The Religious Dimension of Education in a Catholic School 25). (cf. Declaration on Christian Education 8, The Church in the Modern World 38)
- To foster a climate of learning and enquiry about, excitement in and engagement with life's Big Questions in a spirit of freedom and of the search for Truth (cf. Declaration of Religious Liberty 3; Lay Catholics in Schools 28; Pope Francis Address to Congregation for Catholic Education, Feb 2014).

Kevin Quigley, Former Director of Education

Appendix 3 – The Responsibilities of Parish Priests

The mission of the Church is to evangelise in the name of, and in the power of, Jesus Christ. Through the collaboration of all the Baptised, both lay and clerical, the Lord continually calls people everywhere to a renewal of faith in Him. This mission, and the joy of being part of it, is what Pope Francis writes about in his Apostolic Exhortation, *Evangelii Gaudium*: “Though it is true that this mission demands great generosity on our part, it would be wrong to see it as a heroic individual undertaking, for it is first and foremost the Lord’s work, surpassing anything which we can see and understand. Jesus is “the first and greatest evangeliser”. [9] In every activity of evangelisation, the primacy always belongs to God, who has called us to cooperate with him and who leads us on by the power of his Spirit. The real newness is the newness which God himself mysteriously brings about and inspires, provokes, guides and accompanies in a thousand ways.” (*Evangelii Gaudium* 12, Pope Francis)

The Catholic school is primarily part of the mission of evangelisation of the Church and so the Bishop (the Apostle and Chief Evangelist in his diocese) has prime responsibility for the education of Catholics in his diocese. In individual parishes where there are priests appointed by the Bishop to serve the mission of the Church in that parish, the Parish Priest, in collaboration with Assistant Priests, parents, teachers and governors, has responsibility for the Catholic education of children. The work of Catholic Education, as part of the Church’s mission to evangelise, is always, as Pope Francis emphasises above, a collaborative undertaking. However, within that collaboration, various individuals have particular roles to play. The Parish Priest has a vital role in ensuring that the faith is taught and lived in the school(s) of his parish.

Canon 528.1 stipulates the responsibilities of a Parish Priest in relation to Catholic education within his own parish in communion with the Bishop and in collaboration with the Christian faithful: “He (the Parish Priest) is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith.”

That particular part of Canon Law shows the relationship between the mission of the local parish and the mission of the school; to provide a Catholic education for the children and, through that work of education, to call those who have ceased the practice of their faith back to the full participation in the life of the Church. That is why a Catholic school has a prime responsibility to accept all children who have been baptised into the Catholic Church and not just those whose parents go to Mass on Sunday.

There may be local reasons (e.g. too many Baptised Catholic applicants) why school governors, with the support of the Parish Priest, may decide to put a clause in their Admissions Policy to accept the children of Mass-going Catholic families before all others. However, it remains the responsibility of the Parish Priest to ‘have a care’ for educating in the Faith all the Baptised within his parish. In the case of admission to our Catholic schools, Baptism is the primary determining factor.

Because God, as a loving and merciful Father, is never content to leave his children in ignorance nor allow them to live in error which is damaging to their immortal soul, the work of the Parish Priest and those who have the responsibility of educating our children in Catholic schools needs to be imbued with a spirit of co-operation and co-responsibility. The virtue of being able to work together for the good of all must be alive and active in those responsible for the Catholic education of our children and young people.

The Parish Priest and Assistant Priest are automatically the Chaplains to any Catholic school within the parish in which they have been appointed by the Bishop to serve as priests. As such they are there to promote and safeguard the teaching of the faith and to be a mentor and support to pupils, staff and governors alike in the ways of faith. This is why in the Diocese of Salford we do not wish Parish Priests to be Chairs of Governors in their parish schools. Their responsibilities as priests go beyond the Governance and Management of our schools, although they are normally part of the Governing Board as a Foundation Governor. It is always envisaged that the spirit of collaboration and the joy of witnessing to the Gospel permeates the relationship between Priest, Staff and Governors for the good of the children and their families.

Within the Governing Board of Catholic Schools the Foundation Governors are directly appointed by, and responsible to, the Bishop of the Diocese. This includes the Parish Priest since he is usually an 'ex officio' Governor. The Diocese encourages Parish Priests to become involved with their schools. The very particular role of the 'Priest Foundation Governor' is a way of giving concrete expression to this requirement. The Priest Foundation Governor (an 'ex officio' appointment, coming from his role as Parish Priest) has, like all other governors, just one vote within the Governing Board, but his voice, like that of the Good Shepherd should be heard and respected as the 'Father' of the whole parish community, including the parish school.

This requires the Parish Priest to have that spirit of collaboration which respects the views of others and is never a dictator within his community. The Church is not a democracy, but a Governing Board is part of the civil democracy in which we live and so persuasion rather than dictatorship should be the order of the day. Yes, Christ and His Church have a definite agenda, the salvation of souls, as comprehensively described in the Scriptures and in the documents of the Church on Catholic Education, but how this agenda is achieved with the people we have in that situation, is something which takes more than dogmatic statement. It requires most of all the ability to be a 'witness' to the way we are called to live as disciples of Jesus Christ. The words of St. Francis, "Preach the Gospel at all times; use words if necessary" are most appropriate here. The Parish Priest should be the centre of unity in his parish and in the mission of that particular Catholic community, just as the Bishop is in the Diocese and the Pope is in the Universal Church. That unity is always a 'unity in Christ' who came, "That they may have life, and have it to the full" (John 10:10)

“School is one of the educational environments in which we develop through learning how to live, how to become grown-up, mature men and women who can travel, who can follow the road of life.

It helps [young people] not only by developing their intelligence, but also by an integral formation of all the aspects of their personality...

Jesus is a great teacher, a model of life.

(Pope Francis)



Pope Francis about Catholic Education

“Educating is not a profession but an attitude, a way of being; in order to educate it is necessary to step out of ourselves and be among young people, to accompany them in the stages of their growth and to set ourselves beside them. Give them hope and optimism for their journey in the world. Teach them to see the beauty and goodness of creation and of man who always retains the Creator’s hallmark. But above all with your life be witnesses of what you communicate. Educators.. .pass on knowledge and values with their words; but their words will have an incisive effect on children and young people if they are accompanied by their witness, their consistent way of life. Without consistency it is impossible to educate! You are all educators, there are no delegates in this field. Place of encounter and convergence of the entire educating community, with the sole objective of training and helping to develop mature people who are simple, competent and honest, who know how to love with fidelity, who can live life as a response to God’s call, and their future profession as a service to society. (Pope Francis, Paul VI Audience Hall, 7th June 2013)

Ethos that needs to inform every aspect of school life. This extends far beyond the self-evident requirement that the content of the teaching should always be in conformity with Church doctrine. It means that the life of faith needs to be the driving force behind every activity in the school, so that the Church’s mission may be served effectively, and the young people may discover the joy of entering into Christ’s “being for others” (Spe Salvi, 28).

Before I conclude, I wish to add a particular word of appreciation for those whose task it is to ensure that our schools provide a safe environment for children and young people. Our responsibility towards those entrusted to us for their Christian formation demands nothing less. Indeed, the life of faith can only be effectively nurtured when the prevailing atmosphere is one of respectful and affectionate trust. I pray that this may continue to be a hallmark of the Catholic schools in this country.”

Pope Benedict XVI

LONDON, 17th September 2010.- Extract of the address Benedict XVI delivered on the second day of his four-day state visit to the United Kingdom, during a meeting with the world of Catholic Education in the Chapel and Sports Arena of St Mary’s University College in Twickenham.

“... As you know, the task of a teacher is not simply to impart information or to provide training in skills intended to deliver some economic benefit to society; education is not and must never be considered as purely utilitarian. It is about forming the human person, equipping him or her to live life to the full – in short it is about imparting wisdom. And true wisdom is inseparable from knowledge of the Creator, for “both we and our words are in his hand, as are all understanding and skill in crafts” (Wis 7:16)

... Indeed, the presence of religious in Catholic schools is a powerful reminder of the much-discussed Catholic

The 5Ws Framework

