

SIAMS

(Statutory Inspection of Anglican and Methodist Schools)

Toolkit Day at Diocesan Church House

Monday 9th January 2017

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Anne Andrews**

Notes

(I arrived after the day had started just as they were saying that Homophobic bullying to be reported)

A key document is **‘Church of England Vision for Education’**

See attached document

Talks about deeply/authentically Christian Schools with a sense of Jesus’ promise, and focus on Spiritual, moral and cultural aspects.

Wisdom, Hope, Community, Dignity.

‘Anglican’ versus ‘Faith’ schools

Hospitality

Respect and encouragement of others.

EACH SCHOOL is unique and important in its own right, so SIAMS inspectors shouldn’t offer a ‘model’ school, or compare with others.

SIAMS Inspections:

- Notified on a Monday with an email from Tracey
- The inspection will happen the following week
- School will be notified who the inspector will be
- An initial conversation happens to cover things such recent changes, number on role, name of RE or Worship coordinator, negotiated date for the inspection – have a couple of possible dates for the next week.
- If there is a ‘normal’ time for worship, DON’T CHANGE that time, and the inspector will come at the usual time – i.e. don’t change the routine.
- The inspector will need the self-evaluation toolkit.
- Their visit will need EVIDENCE that matches the self-evaluation. Evidence is the prime feature.
- Once the inspection is completed a report will come to the school within 3 weeks. UNTIL THAT TIME ANY FEEDBACK AT THE INSPECTION SHOULD

REMAIN CONFIDENTIAL. This is to cover the fact that the self-evaluated grade doesn't match the inspector's observed grading, and there may be discussions related to that.

- The next Holy Trinity, Sunningdale SIAMS inspection isn't until 2019, but if huge progress has been made, the school can ask for an interim inspection.
- However the school is due for a 'half way' review this year anyway.
- The review is on offer for a period of up to half a day, and the resultant document is non-judgemental or formal, but enables relevant discussions to happen. After the document is received, please call in Robin to chat.

CORE QUESTIONS

(SEE Evaluation Schedule for the SIAMS)

The principal objective of an inspection is to evaluate the distinctiveness of the school as a church school.

Looking at the Evaluation grid, in relation to the following:

- **How well does the school, though its distinctive Christian character, meet the needs of all learners?**
- **What is the impact of collective worship on the school community?**
- **How effective is the religious education?**
- **How effective are the leadership and management of the school as a church school?**

IMPORTANT: Need to look at the legal document:

The Instrument of Government – Mission statement

- How is the Mission Statement articulated and expressed within the school
 - Governing Board to be aware of learning achievement

For example, Christian values:

How does the school weave Christian values through the school e.g. forgiveness, restorative judgement etc?
(See also later re Evaluation Statements)

R.E.

How effective is the RE in our school?

OFSTED picks up on RE in non-church schools, and thus it is so much more important that it is picked up in Church schools.

(See Statement of Entitlement)

SACRE (Standard Advisory Committee for Religious Education) is about to renew the Berkshire RE Syllabus

The school needs to show the inspector's that it knows what is in the locally agreed syllabus as per SACRE, though not necessarily cover it all, rather use manageable chunks.

(Keep eyes open for an RE scheme coming out from Diocese soon – only £30 for two and a half days!)

Curriculum should be 'enquiry' based – i.e. encourage the children to be able to talk about and discuss things on the RE curriculum and its relevance in the world.

A suggestion was that there should be a staff meeting to specifically ask:

What is the purpose and profile of RE in the school?

Is there a budget?

Is the subject leader given time to evaluate the RE?

Is RE *actually* on the curriculum i.e. is there a consistency between what we **think** is happening and what is **actually** happening?

There should be a regular input to Governor reporting standards of RE

Is it widely known that there is a statutory entitlement to RE and that only parents - NOT teaching staff – have the right to remove their children from it?

There is also a statutory requirement for an act of worship for EVERY CHILD to EVERY DAY, whatever form that may take.

The marking policy for RE should be the same as for every other subject.

There should be an ethos of quality teaching and learning in RE – not just an 'ok we've ticked that box' approach.

There are Diocesan Training Courses that address this. If in doubt contact Robin.

Teaching resources

There are many RE resources on the Diocesan website – and especially activity resources.

An idea.

Get children to hear a story then retell it in their own words and in a different way.

Leadership and Management

There is a need for articulating what is going on in a matrix among Head Teacher, teachers, subject leaders and Governors.

Ultimately the vision is that of the governors, but the appropriate areas are delegated to the head teacher – as that person is an appointee of the Governing Board.

That Vision should fall within the SIAMS framework.

Evaluation Statements

How does the vision impact on standards of achievement?

i.e. what does it 'look like' when children live out values. E.g. take on board the whole area of Christ's teaching on Forgiveness...outcomes for children

Start each day afresh, whatever happened

Improvement of self-worth

Children learn to take risks.

What is the distinctive Christian character of the school?

How is the well-being of the whole school? – relationships, safe-guarding etc?

To what extent do leaders add to the input through evaluation and strategic planning?

How do we know?

Talk to staff, pupils, and parents.

Use of Biblical stories.

E.g. the parable of the sower....how can we make the school the 'good soil' that nurtures, encourages growth etc, and not rocky and unproductive.

Are all staff well versed in what SIAMS and OFSTED are about?

Is there an ethos group – or the equivalent?

How well do leaders all across the school, not just the head teacher, prepare for future leadership?

There should always be a SIAMS agenda item on Governing Board agendas.

How effective is the partnership with the local church, the deanery, the diocese, the local district and wider community, including parents and carers?

Does RE collective worship meet the statutory requirements?

Do both the SIAMS and OFSTED reports get included in the overall School Development Plan?

Supportive evidence of the mutual symbiotic benefits exist between school and church? Does it truly work both ways?

Worship

Worship in schools is collective, not corporate.

Evidence - the extent to which all engage in collective worship, and how that makes a difference to the lives of all.

Evidence – the extent to which there is a distinctly Christian ethos, BUT it is about setting out values in a Christian context, rather than Christian worship in the context of school values.

Evidence – how far collective worship develops personal spirituality within the school community through a range of experiences – e.g. including a focus on prayer.

Evidence – How well does the collective worship enable participants to develop an understanding of Jesus Christ, and a Christian understanding of God as Father, Son and Holy Spirit. (Not as learning the ‘technical’ bit so much as encountering them – so it is important to celebrate Pentecost as well as Christmas and Easter!)

Evidence – How effectively is the total school community involved in planning, leadership and evaluation of collective worship?

Evidence - Is there a pattern to each day or each week? Do we try to squeeze too much in one go? (e.g. would it be effective to have silent time, or pairs talking about prayer etc, than bringing it all back together)

Evidence – children *totally* planning and running an act of worship

Evidence - How do the staff and leaders undertake a good evaluation of the collective worship?

RGB 9.1.17