Ongoing SIAMS Self-Evaluation Template

Introduction

* SIAMS inspection addresses the following question: How effective is the school’s distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?
* When awarding a grade to the school,the inspector will start by evaluating whether the evidence supports a grade of Good, as set out in the grade descriptors for Good in the [SIAMS Evaluation Schedule](https://www.churchofengland.org/sites/default/files/2021-10/FINAL%20-%20SIAMS%20Evaluation%20Schedule%20%28Revised%20September%202021%29%20-%20UPDATED%20211019.pdf)
* The inspector will consider other grades (Excellent, Requires Improvement, or Ineffective) if and when the evidence suggests that to do so would be appropriate.
* An ongoing culture and practice of robust and rigorous self-evaluation is strongly recommended for the principal benefit of the school. There is an expectation that school leaders and other members of the community have evidence-based knowledge of the impact of the vision, policy, and practice of the school and this can only be achieved by means of effective self-evaluation.
* A separate summary of the school’s ongoing self-evaluation should be available for a SIAMS inspector.
* This template is offered by the National SIAMS Team, and its use is not a requirement. Schools may prefer to use a template of their own.
* Self-evaluation templates are available on the SIAMS pages of [the Church of England website](https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/siams-inspections).

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| School context  Include:   * URN * NOR * Date of last SIAMS * MAT/Federation as applicable * Diocese/Methodist circuit * Proportion of pupils considered disadvantaged * Proportion of pupils with SEND |  |
| Vision  Refer to theological underpinning and process of establishing vision if appropriate. |  |
| STRAND | IMPACT OF PROVISION AND SOURCES OF EVIDENCE |
| STRAND 1: VISION AND LEADERSHIP   1. To what extent is the school’s vision and its associated values grounded in a clear theology firmly rooted in a Christian narrative? To what extent do leaders show awareness and understanding of current thinking in Church school education? 2. To what extent does the school’s Christian vision shape policies, actions, and Church school development plans? How is priority given to collective worship and to RE? 3. How well do leaders ensure that the school’s formal partnerships are supported, sustained, and informed by the school’s Christian vision and associated values? This includes how well school leaders work with the local diocese/circuit and churches. 4. How well do leaders ensure that all staff members at all levels are supported in the development of their understanding of the school as a Church school? How well are future Church school leaders prepared and supported through professional development, leading to improved practice? 5. How well do governors ensure that a robust and continuous self-evaluation process is in place that involves the school community in evaluating their effectiveness as a Church school? |  |
| STRAND 2: WISDOM, KNOWLEDGE, AND SKILLS   1. How effective is the school at meeting the learning needs of all pupils through the curriculum? How effective is the school in identifying those who are vulnerable and who may have additional learning and personal needs? 2. How well does the school support all pupils in their spiritual development, enabling all pupils to flourish? |  |
| STRAND 3: CHARACTER DEVELOPMENT: HOPE, ASPIRATION, AND COURAGEOUS ADVOCACY   1. To what extent does the school’s vision and associated values develop aspiration in all pupils, giving them resilience to cope well when things are difficult and the perseverance to overcome barriers to their own learning and to make positive choices? 2. How do leaders make sure that all pupils have curriculum opportunities to look beyond themselves, ask big questions, think globally about life, and develop an understanding of disadvantage, deprivation, and the exploitation of the natural world? 3. How well does the school community connect its ethical and charitable activities to the school’s vision and associated values? Do leaders provide opportunities for all pupils to engage in social action and to understand how they can challenge injustice? |  |
| STRAND 4: COMMUNITY AND LIVING WELL TOGETHER   1. To what extent does the school’s Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practise forgiveness and reconciliation? Is this reflected in the school’s behaviour, exclusion, and attendance policies? 2. How well do leaders ensure there is support for good mental health in children and adults and a sense of belonging that embraces and celebrates difference? |  |
| STRAND 5: DIGNITY AND RESPECT   1. How well does the Christian vision and associated values enable dignity and value all God’s children, ensuring through policy and practice the protection of all members of the school community? 2. How well does the whole curriculum provide opportunities for all pupils to understand, respect, and celebrate difference and diversity? 3. Does the school have an approach to relationships and sex education that ensures children are able to cherish themselves and others as unique and wonderfully made, and to form healthy relationships where they respect and offer dignity to others? |  |
| STRAND 6: THE IMPACT OF COLLECTIVE WORSHIP  In developing collective worship that is inclusive, invitational, and inspiring, the school community needs to evaluate the extent to which worship:   1. Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship, and reflection whether they are engaged in learning in school or at home. 2. Enables all pupils and adults to appreciate that Christians worship in different ways, e.g. using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals, and where appropriate, the Eucharist. 3. Helps pupils and adults to appreciate the relevance of faith in today’s world, to encounter the teachings of Jesus and the Bible, and to develop their understanding of the Christian belief in the trinitarian nature of God, and its language. 4. Enables pupils as well as adults to engage in the planning, leading, and evaluation of collective worship in ways that lead to improving practice. Leaders of worship, including clergy, have access to regular training. 5. Encourages local church community partnerships to support the school effectively in developing its provision for collective worship. |  |

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| STRAND 7: THE EFFECTIVENESS OF RELIGIOUS EDUCATION  In developing effective RE, the school must evaluate the extent to which:   1. Through effective curriculum planning, RE provision reflects the CofE Statement of Entitlement for RE, or Methodist equivalent, develops religious literacy, and meets statutory obligations. 2. How well does RE help pupils to know about and understand Christianity as a living world faith through the exploration of core theological concepts using an approach that critically engages with text? 3. How well does RE help pupils to consider the impact and connection that Christianity has on Britain’s cultural heritage and the lives of people worldwide? 4. How well does RE enable all pupils to develop knowledge and understanding of other major world religions and worldviews, and their impact on society and culture? 5. How well does RE give pupils a safe space to critically reflect on their own religious, spiritual, and/or philosophical convictions? 6. Do teachers share effective practice locally and regionally and engage in professional development? Are there rigorous and effective systems that enable teachers to know how and what pupils are learning in RE? |  |
| STRAND 7c - VA SCHOOLS ONLY  How well do pupils make progress in RE as a result of a rich and engaging curriculum? |  |