

SIAMS 2023

Diocese of Durham & Newcastle School Leaders' SIAMS Conference

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- Why do we inspect?
- How do we inspect?
- Coffee break
- What do we inspect?

Why do we inspect?

We inspect because we – the Church – are involved in education.



The Law

Section 48 of the 2005 Education Act says:

It is the general duty of a person conducting an inspection under this section—
(a) to report on the quality of the denominational education provided by the school for any pupils to whom denominational education is given by the school, and (b) to report on the content of the school’s collective worship, and any such person may report on the spiritual, moral, social and cultural development of pupils at the school.

How do we inspect? Let's look at the big picture

Inspection – what does it mean and what can it cause?

- Categorisation against an accepted norm – grades?
- An absent presence – a metaphorical panopticon
- Regime of accountability
- Performativity-driven regime of terror?
- Input/output equation
- Fabrications – versions of schools/individuals for the purpose of inspection - concealment
- Under-communication and over-communication

Inspection – what does it mean and what can it cause?

- Image/impression management and self-regulation
- Sustain a particular version of reality
- Power relations – complex but balanced in favour of the inspector
- Doing things right instead of doing the right thing
- High stakes and low stakes inspection
- Determiner of worth and value
- Performance paradox – what actually improves?
- A ray of darkness

Inspection...

...in a Christian manner...

What does it mean to inspect in a Christian manner?

- Respectfully
- Collaboratively
- Authoritatively
- Discursively
- Contextually
- Evidence-based
- Rigorously
- With integrity

Respectfully

- Respecting the school's knowledge and expertise – they are the experts in the life of the school – the inspector is the expert in inspecting
- Coming together of professionals for the benefit of the school – to discuss, evaluate etc
- Honouring the school's time and space – inspectors are fleeting guests in schools
- Importance of the timetable to enable the gathering of a robust evidence base
- Listening respectfully to what the school says – treating narrative as evidence – to be triangulated
- Awareness of stress on schools - workload, inspection-related behaviours, outcomes etc

Collaboratively

- The inspector relies on the headteacher's knowledge in order to understand the context
- Evidence-gathering process – the inspector relies on being able to work with school leaders and others in the community/team
- Collaboration and honesty are essential
- Lines of enquiry – set by the inspector - enable the gathering of key evidence using the time as effectively as possible – focus on the gaps in the existing evidence
- Areas for development – decision of the inspector but with involvement of school leaders. All schools will have areas for development.

Authoritatively

- Inspector has the knowledge, experience, expertise, skill in inspecting
- They apply the authority that this brings to direct the day – timetable, meetings, changes etc
- Triangulate evidence to ensure validity – this may lead to challenge, further probing
- Draw conclusions from this – independently once the collaborative evidence-gathering is complete
- Make judgements that are coherent with the evidence that they have gathered and evaluated

Discursively

- Inspection *conversations* – two way – the inspector needs to hear from the school
- Open and collaborative – people talk more easily when they are put at their ease
- Inspectors must demonstrate integrity throughout – they need to hear the evidence so they must enable people to talk
- Trust is crucial so a relationship needs to be established as quickly as possible
- Awareness of the power imbalance between the inspector and the inspected has been part of the process of writing the 2023 Framework

Contextually

- The context of each school is key – all schools are different
- General principles for all schools are set out in Inspection Questions – these are the standards that should be aspired to – focus on impact
- Freedom from box-ticking criteria – the subquestions are not criteria – they set out the kind of evidence that an inspector may need to see – a school may have different evidence and that is fine as long as it is effective
- Intelligent flexibility is a way of describing this
- Because no two schools are the same, no two inspections are the same – this is not inconsistent

Evidence-based

- With freedom (from criteria) comes responsibility (for impact)
- Freedom is not a free for all
- Making accurate and fair inspection judgements requires a robust and relevant evidence-base
- Evidence comes in many shapes and sizes – qualitative and quantitative
- It must be available for the inspector because it shapes the judgements

Rigorously

- Inspectors will challenge, probe, push back when necessary
- Making inspection judgements relies on triangulation
- Proof of impact and effectiveness is important
- Proof also comes in many shapes and sizes
- It is the inspector's role to interpret the evidence and to draw conclusions from it

With integrity

- Integrity has two overlapping meanings
 - Internal consistency
 - Rightness – being morally sound
- More than just honesty
- Integrity is non-negotiable in SIAMS
- It is a reflection of the person of Christ, and it shapes the work of the Church in inspection

McNamara Fallacy

The first step is to measure whatever can be easily measured. This is ok as far as it goes. The second step is to disregard that which can't be easily measured or to give it an arbitrary quantitative value. This is artificial and misleading. The third step is to presume that what can't be measured easily really isn't important. This is blindness. The fourth step is to say that what can't be easily measured really doesn't exist. This is suicide.

Handy, 1994, The Empty Raincoat

McNamara Fallacy

- Making a decision/drawing a conclusion based solely on quantitative data
- Ignoring all qualitative, subjective data
- Interpreting proof only in relation to the quantitative paradigm
- Relevant for the information, knowledge, and evidence that is relevant within SIAMS – even arguably in schools more generally
- Performance is relatively easy to measure; learning and development (of all types) are far more difficult to quantify.
- Does this render it unimportant? Dismissible?

Types of story that we tell and that shape our lives

- **Secret stories** – unknown
 - Hidden factors
 - Personal matters
- **Sacred stories** - unchallenged
 - Organisational structures
 - Ways of doing/being
- **Cover stories** - unchallengeable
 - Fabrications
 - Front of stage

Let's focus on vision

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Vision

If you want to build a ship, don't drum up people to collect wood or assign them tasks and work.

Instead teach them to yearn for the vast and endless sea.

Antoine de Saint Exupery



Vision is not...

... an optional extra – it is the only way to stop you from flailing around in darkness, buffeted by the prevailing winds, and losing your way

Vision is not...

...a way to get a high grade at inspection

The Law

What drives me? Why am I called to be a leader? What is my educational philosophy? My theology for education? What is my understanding of faith/education? What is my view of leadership/education? Who am I? Why am I involved in Church school leadership?

SIAMS Schedule

Leadership

What do the Bible, and the teachings and traditions of the Church say about education, in the context of the school? The CofE vision for education has done a lot of this thinking already – what parts of it are most relevant for my school? What are we doing here? Do I just add a Bible verse to the vision we already have? Do I have to have a Bible verse?

Who are we as a school/trust? What characterises the school? What about the wider community? What do they most need from the school? How can we best serve them? How can we bring hope and aspiration? How can we enable flourishing and fullness of life?

Theology

Context

Ofsted Framework

Trust Deed





What do we inspect?

Let's focus on the detail of the new SIAMS Framework

Overview

- 6 inspection questions for all schools
- 7th for VA schools – teaching and learning in RE
- Focus on impact - asking high level questions, scrutinising a range of evidence, and observing typical school practice - contextual
- Does not expect any specific strategies, materials, resources etc to be used, as long as impact is evident
- Holds trust leaders to account for their work with Church schools
- Gathers evidence collaboratively

Establishing context

(before the day of the inspection)

Context 1: Who are we?

- a. Is the school a Church of England, Methodist or joint denomination school?
- b. Is the school voluntary controlled or formerly voluntary controlled; voluntary aided or former voluntary aided; or does it have another designation?
- c. If a former voluntary controlled school, does it as an academy, provide denominational religious education?

1c)

Religious education (RE) and collective worship in academies and free schools
- GOV.UK (www.gov.uk)

Former voluntary-controlled and foundation schools with a religious designation that have converted to academies

Foundation or voluntary-controlled schools with a religious designation that convert to academies must arrange for RE in accordance with the requirements for agreed syllabuses (in the main Christian whilst taking account of the other principal religions, as set out above) unless any parents request that their children receive RE in accordance with the tenets of the school's faith. If any parents do request this, the academy must make arrangements for those children to receive such RE unless, because of special circumstances, it would be unreasonable to do so. The funding agreement sets this out (by applying the relevant provisions of the Education Act 1996 and the School Standards and Framework Act 1998).



Context 1: Who are we?

- d. What phase is the school – first/infant, junior, primary, middle, secondary, high, all-through? What is the number of pupils on roll?
- e. Is the school an academy or a maintained school? Is the school part of a federation?
- f. How is school and trust leadership structured and organised? If part of a trust, what authority is delegated locally?

Context 1: Who are we?

- g. What characterises the school's pupil profile, and the community within which it is situated and/or that it serves? For example, how ethnically, culturally, and socially diverse is the community? And what are the educational needs of pupils?
- h. What church and DBE/MAST partnerships does the school have?
- i. Does the school have any other links or partnerships?

Context 2: What are we doing here?

- a. Considering the answers under ‘Who are we?’, what is the vision of the school and of the trust?
- b. How is the school’s vision a clearly-articulated theologically rooted Christian vision? How does the trust’s vision resonate with this?
- c. How do the specific needs of the school community inform the theologically rooted Christian vision? In other words, do leaders understand the school’s context, and do they know how to respond to it theologically?

Context 2: What are we doing here?

- d. Why have school leaders decided that the school should be a maintained school or an academy? How does this status enhance the effectiveness of the school as a Church school?
- e. As a result of the school's Christian vision, original foundation, and current context, why are school and trust structures of governance as they are?
- f. How do governance accountability and delegated authority in the school and trust enhance the work of the school as a Church school? How do leaders know this?

Context 2: What are we doing here?

- g. What are the school's arrangements for collective worship? Why are these arrangements in place?
- h. How is religious education structured and organised? Why have these decisions been made?
- i. What is the relationship between the school/trust and the DBE and/or MAST? How do these relationships enhance the school's ability to live out its Christian vision and to live up to its foundation as a Church school, enabling people to flourish?

Context 2: What are we doing here?

- j. What is the relationship between the school/trust and local church/es? How do these relationships enhance the school's ability to live out its Christian vision and to live up to its foundation as a Church school, enabling people to flourish?

How then shall we live and learn together?

Inspection Questions

Inspection Questions

- Each IQ is supported by subquestions.
- Subquestions are not criteria. Inspectors do not need to answer them or tick them off, and schools do not need to systematically address them.
- Their purpose is as follows.
 - To give **schools** *some ideas* of how they *might* go about answering the IQ. Schools *might* use all of the ideas in the subquestions, and they *might* use none of them. The focus is on *impact* and on answering the IQ. How the school goes about this will be determined by their vision and their context. It just needs to work!
 - To give **inspectors** a framework of the nuts and bolts that underpin the IQ.

IQ1 How does the school's theologically rooted Christian vision enable pupils and adults to flourish?

- a) How is the Christian vision expressed? For example, is it through values that are faithful to the Anglican/Methodist foundation of the school?
- b) What other strategies do leaders employ to ensure that the theologically rooted Christian vision is a living reality that enables pupils and adults to flourish?
- c) How do leaders know that the theologically rooted Christian vision is enabling people to flourish?
- d) How does the vision of the trust resonate with the school's theologically rooted Christian vision in a way that enhances the work of the school and its Christian foundation?

A word about Christian vision

- Properly Christian vision!
- A theologically rooted Christian vision – what do you understand by this and how will you explain it so as to demonstrate that you have thought theologically about context?
- SIAMS will no longer attempt to evaluate the effectiveness of a vision that doesn't actually exist.
- It will highlight the difference between vision and values. A set of values will not be accepted as a theologically rooted Christian vision.
- Terminology is not the most important thing eg mission statement, strapline, motto, etc

IQ1 How does the school's theologically rooted Christian vision enable pupils and adults to flourish?

- A school's theologically rooted Christian vision must be having an impact on pupils and adults, otherwise it is pointless.
- It should be an expression of the school's original foundation (Christian/Anglican/Methodist) and it should be enabling people to flourish.
- The school therefore needs ways of making the vision a living reality – this might be Christian values, character education, or other strategies chosen by the school. It is up to you how you do this, as long as the vision is having the intended effect, ie it is enabling people to flourish.
- What does flourishing look like? What evidence do you have?

IQ1 How does the school's theologically rooted Christian vision enable pupils and adults to flourish?

- School leaders need to know whether the vision is having the intended effect. If it is, you should be building on it. If it isn't, you should be making some changes.
- You will only know this if you are carrying out some form of monitoring and evaluation.
- If the school is part of a trust, SIAMS inspection will involve trust leaders/directors and it will hold them to account under each IQ.

IQ2 How does the curriculum reflect the school's theologically rooted Christian vision?

- a) In what ways does the theologically rooted Christian vision shape the curriculum, including the extra curricular offer?
- b) How is spiritual development an intrinsic part of the curriculum?
- c) How do leaders know that the curriculum is having the intended effect for pupils?
- d) How, specifically, does the Christian vision shape the learning experience for pupils who are deemed to be vulnerable and/or disadvantaged?
- e) How does being part of the trust enhance the school's curriculum?

IQ2 How does the curriculum reflect the theologically rooted Christian vision?

- First and foremost, Church schools are learning communities.
- If the theologically rooted Christian vision really is driving a school's work, then this will be evident in the curriculum.
- SIAMS is not a full inspection of the whole curriculum – that would be impossible.
- Instead, inspectors will discuss with school leaders how they know that the curriculum reflects the school's theologically rooted Christian vision? What is the evidence for this? What impact does the curriculum have for pupils? How does it enable *all* pupils to flourish academically?
- How is this also the case for extra-curricular provision?

IQ2 How does the curriculum reflect the theologically rooted Christian vision?

- Spiritual development is not a separate standalone issue for Church schools. Reflecting the school's Christian foundation, it should be intrinsic to everything.
- The educational offer should be enabling pupils to grow holistically as spiritual human beings, made in the image of God.
- Therefore, spirituality and spiritual development should be part of the whole curriculum as well as part of the school's worship life.
- So, how does the school understand spirituality.
- Inspectors will not impose their own view of spirituality. Yet, at the same time, your school is a Church school - it has a Christian foundation, and it has a modern-day context.

IQ2 How does the curriculum reflect the theologically rooted Christian vision?

- How do you bring these together into your school's understanding of spirituality? And then, how does this inform the curriculum?
- In some schools, people might recite a 'definition' of spirituality; in others, they might talk about it in their own way but with a common thread.
- The task of SIAMS is to discern what the school understands it to be and how this makes a difference.
- Is it reflected in an effective policy? If not, this raises questions about authenticity/validity of the evidence.

IQ2 How does the curriculum reflect the theologically rooted Christian vision?

- There should be resonance between the school's theologically rooted Christian vision and the understanding/role of spirituality in school life.
- To reiterate, first and foremost, Church schools are learning communities.
- Therefore, all pupils should be learning well, according to their own needs and abilities.
- How do leaders know if this is the case? And what evidence do you have?
- As a Christian learning community, there is a special responsibility to ensure that those who are deemed to be vulnerable are able to flourish.

IQ3 How is collective worship enabling pupils and adults to flourish spiritually?

- a) How do the theologically rooted Christian vision and the Anglican/Methodist foundation of the school shape worship and spirituality in the school?
- b) How do partnerships with the DBE and/or MAST, and partnerships with parish/local church/es enhance this?
- c) In what ways is the worship life of the school inclusive, invitational, and inspirational?
- d) In the context of the school as a Church school, what do pupils and adults understand to be the meaning of spirituality? How does this enhance and enrich collective worship and individuals' spiritual development?
- e) How does the trust contribute to and enhance the school's worship and spiritual life?



IQ3 How is collective worship enabling pupils and adults to flourish spiritually?

- This IQ is specifically about how collective worship enables pupils' and adults' spiritual flourishing.
- SIAMS reports often cite collective worship as being the heartbeat of the school. If this is the case in your school, how? What evidence is there?
- If it is not, why not?
- What does your school think that spiritual flourishing looks like? How is this enabled/enhanced through worship?

IQ3 How is collective worship enabling pupils and adults to flourish spiritually?

- How do worship and spiritual flourishing resonate with the school's foundation and vision in ways that are inclusive, invitational and inspirational?
- What part would you expect prayer, reflection, liturgy, the church, and school/trust leadership to be playing in this?
- How is any involvement by pupils enhancing their spiritual development? What is the evidence for this?

IQ4 How does the school's theologically rooted Christian vision create a culture in which pupils and adults are treated well?

- a) How does the theologically rooted Christian vision enable all to live well together in an inclusive, dignifying, and equitable culture?
- b) How do school policies and practice create a culture in which people's wellbeing is enhanced?
- c) How is enabling good mental health for all central to this?
- d) As a result of the theologically rooted Christian vision, what effective strategies are in place that help pupils and adults, including those deemed to be vulnerable and/or disadvantaged, at difficult times?
- e) How does the trust contribute to and enhance the wellbeing of pupils and adults, ensuring that all are treated well?

IQ4 How does the theologically rooted Christian vision create a culture in which pupils and adults are treated well?

- How does your school's culture reflect the theologically rooted Christian vision? How do you know if pupils and adults are being treated well? Do people themselves feel that they are treated well? What evidence is there?
- As a result of being treated well, how is people's wellbeing enhanced? How does the trust add to this work?
- What about mental health? Are there strategies, in line with the vision, designed to enable good mental health?

IQ4 How does the theologically rooted Christian vision create a culture in which pupils and adults are treated well?

- What about people who have differing academic abilities or who may not be described as neuro-typical?
- What is it like to be 'different'? Is your school a place of welcome, dignity, inclusion? Is this connected in practice to the vision?

IQ4 How does the theologically rooted Christian vision create a culture in which pupils and adults are treated well?

- ‘Difficult times’ might be macro or micro. Do you have examples of/evidence to support how the Christian-vision-driven work helps people to deal with difficult times?
- Specifically, what is it like for those deemed to be vulnerable or disadvantaged? Are they treated well? Do they feel that they are treated well?
- How do you know?
- What do you do when things go wrong?

IQ5 How does the school's theologically rooted Christian vision create an active culture of justice and responsibility?

- a) How does the theologically rooted Christian vision enable positive relationships that balance individual freedom and rights, with responsibility towards others?
- b) How does this culture encourage justice and courageous advocacy, enabling pupils to make ethical choices and to be agents of change?
- c) As an outworking of the theologically rooted Christian vision, what partnerships are important to the school? How do they impact positively and reciprocally on people's lives?
- d) How does the trust make a positive impact on the culture of the school?

IQ5 How does the theologically rooted Christian vision create an active culture of justice and responsibility?

- IQ4 focuses primarily on the internal culture of the school and how it directly benefits the school community.
- IQ5 builds on this, looking outwards, beyond self to others.
- It is right that each individual prioritises their own wellbeing. Our responsibility to others should not diminish our responsibility for ourselves.
- This is the balance of rights and responsibilities.
- But, in a culture in which each individual's wellbeing is a priority, how then do people look outwards towards others?

IQ5 How does the theologically rooted Christian vision create an active culture of justice and responsibility?

- Do you know what is meant by courageous advocacy? How is it a reflection of the theologically rooted Christian vision? What does it look like in practice?
- What evidence is there that pupils are empowered to act for justice and are encouraged/enabled to make ethical choices?
- How does the school/trust balance this with their legal duty for the work of the school to be politically impartial?
- If your school has partnerships (in the UK or elsewhere in the world), why do you have them? How are they an expression of the vision? What do you intend to achieve through them? How do you know if they are meaningful?

IQ6 Is the religious education curriculum effective (with reference to the expectations set out in the Church of England Statement of Entitlement for Religious Education)?

- a) How do school leaders ensure that the provision, profile, and priority of religious education in all key stages reflects its place on the curriculum of a Church school?
- b) How do school and trust leaders ensure that the religious education curriculum is challenging, accurate, well-sequenced, well-balanced, relevant, and diverse?
- c) How do school and trust leaders ensure that religious education is well-resourced, and that continuing professional development for staff has an impact on the effectiveness of the curriculum?

IQ6 Is the religious education curriculum effective (with reference to the expectations set out in the Church of England Statement of Entitlement for Religious Education)?

- RE is often described as a ‘core subject’. What do you mean by this? How does this affect its place on the timetable? What about the quality of the curriculum in both VA and VC schools?
- What about pupils’ engagement with RE? What about exam entry? Teacher expertise and CPD?
- How does the subject leader keep up-to-date with national developments? How do they ensure that this knowledge and expertise is shared with all those who teach the subject?
- ‘Well-balanced’ refers to the range of faiths studies, *but not only that*. It also refers to the balance between theology, philosophy, and human science.
- How does ‘Understanding Christianity’ fit in?

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IQ7 What is the quality of religious education in voluntary aided and former voluntary aided schools, or in former voluntary controlled schools in which denominational religious education is taught?

a) What is the quality of teaching?

b) How well do pupils make progress in their learning as a result of a balanced and well-structured religious education curriculum?

c) How does assessment inform teaching and learning?

IQ7 What is the quality of religious education in voluntary aided and former voluntary aided schools, or in former voluntary controlled schools in which denominational religious education is taught?

- The focus of IQ7 is teaching, learning, and pupil progress.
- How do you know if/how the subject is being taught well?
- How do you know if/how well pupils make progress? How do you assess this?
- What are the expected standards in RE? What is the benchmark? Would you describe this as ambitious?
- What evidence do you have to substantiate your assertions on the quality of teaching and learning, and pupil progress?

Making judgements

- Inspection does not automatically equate to the giving of grades.
- Inspection outcomes need to be commensurate with the purpose of the inspection. For SIAMS, the purpose is to contribute to the improvement of the school as a Church school, and to leave it in a better place to move forward.
- Outcomes/judgements should also be coherent with the purpose of the inspection and with the type of evidence that is valid/relevant.
- School/trust leaders and inspectors will work together to create a robust and comprehensive evidence base.
- Inspectors will then evaluate this evidence to make judgements, holding school and trust leaders to account.

Judgements

- Inspectors will *work together* with school/trust leaders to create a robust and comprehensive evidence base – the coming together of experts, working collaboratively
- Inspectors will then *work alone* to evaluate this evidence to make judgements, holding school and trust leaders to account.
- Judgements will be evidence-based, robust, rigorous, accurate, and fair.
- Judgements will put schools into one of two broad categories.

Judgement J1

Through its vision and practice, the school is living up to its foundation as a Church school and is enabling pupils and adults to flourish.

Judgement J1

- Does this mean perfection? *No.*
- Does it mean the school has nothing to improve? *No.*
- Is it time for complacency? *No.*
- Is the work done? *No.*
- Will your school be doing the same things as all other Church schools? *Not necessarily.*
- Will the inspector 'like' everything that they see a school doing? *Not necessarily.*

Judgement J1

- Does it mean that the vision is theologically rooted? *Yes.*
- Does it mean that the vision is genuinely making a difference to people's lives? *Yes.*
- Does this include all the different types/groups of people in the school? *Yes.*
- Does it mean that there is equal evidence for each IQ? *Not necessarily & likely not.*
- Does it mean that nobody will have a complaint against the school? *No.*
- Does it mean that we can generally be confident that the school is working effectively as a Church school? *Yes.*

Judgement J1

- What if there is sufficient evidence from the school, but the trust appears to be hardly involved?
 - What does the scheme of delegated authority say about where responsibility lies?
 - Is the trust trusting the school's expertise?
 - Are they refusing to help/being neglectful?

Judgement J2

The school's vision and practice are not enabling it to fully live up to its foundation as a Church school. This is for the following reason/s.

Judgement J2

- a. School and trust leaders have not ensured that there is a theologically rooted Christian vision for the school that is enabling pupils and adults to flourish.
- b. School and trust leaders have not ensured that the curriculum reflects the school's Christian vision.
- c. School and trust leaders have not ensured that collective worship is enabling pupils and adults to flourish spiritually.
- d. School and trust leaders have not ensured that pupils and adults are treated well.

Judgement J2

- e. School and trust leaders have not ensured that the school's Christian vision creates an active culture of justice and responsibility.
- f. School and trust leaders have not ensured that the provision, profile, and priority of religious education result in an effective curriculum.
- g. In a voluntary aided or former voluntary aided school, or in a former voluntary controlled school in which denominational religious education is taught, school and trust leaders have not ensured that the quality of teaching is good, and that pupils make at least expected progress.

Judgement J2

- Inspectors will award J2 if there are any IQs for which the school/trust is not able to provide sufficient compelling evidence, thereby indicating a priority/urgent need.
- This might be, for example:
 - IQ1 – vision is not theologically rooted, or it is not enabling pupils/adults to flourish
 - IQ2 – lack of evidence that spiritual development is intrinsic to the curriculum
 - IQ3 – collective worship does not enable spiritual flourishing
 - IQ4 – policies on wellbeing are not reflected in practice & people are not treated well
 - IQ5 – work on justice appears to be missing from the life of the school
 - IQ6 – RE is not well-resourced & this has a negative impact on quality
 - IQ7 – teaching does not enable pupils to make good progress

Judgements

- *J2 does not denote a failed inspection, and J1 does not equate to perfection.*
- Please resist this language as it is not appropriate.
- Every inspection will leave the school with areas for development.
- Every inspection will also highlight the effective work of the school.

Summary of changes

- Grades are replaced by judgements.
- Each school needs to have a theologically rooted Christian vision.
- High level inspection questions with a focus on impact replace exhaustive lists of criteria.
- Each school's specific context plays a greater role than at present.
- Trust accountability is brought to the fore.

Grades are replaced by judgements

- Inspectors will make one of two judgements – J1 or J2.
- The judgements are coherent with the nature of the evidence that is collected as part of a SIAMS inspection.
- Qualitative evidence leads to qualitative judgements.
- The judgements are also coherent with the purpose of a SIAMS inspection.

Each school needs a theologically rooted Christian vision

- Christian vision is an expectation within the current SIAMS Schedule, but the focus on it will be sharper from September 2023.
- This reflects the legal basis/foundation of each Church school. It's what your school is for.
- Diocesan training will take leaders through how to approach vision-setting.
- If inspection finds that a school does not have a theologically rooted Christian vision, the judgements will reflect this.
- However, they will also highlight and affirm other areas of the school's work.

High level inspection questions with a focus on impact replace exhaustive lists of criteria.

- SIAMS inspection will not tell schools how to do things but will look for evidence of impact.
- Focus on the ‘so what’, not the ‘how’.
- Moving away from any temptation towards tick boxes – input/output.
- Methodology is entirely up to the school – local knowledge & expertise.
- SIAMS will share knowledge and examples of what appears to be working well in a range of different contexts.

Each school's specific context plays a greater role than at present.

- Context is crucial.
- What works well in one school may not work at all in another.
- School leaders are the experts in their own community.
- Therefore, inspectors will rely on leaders' expertise and knowledge to enable them to gain a rapid understanding.
- The coming together of professionals.
- This does not dilute the requirement for each school's work to be rooted in a Christian vision that is an expression of their original foundation. That applies to all Church schools.

Trust accountability is brought to the fore.

- Trusts are the legally accountable body for all academies.
- They make commitments to the DBE and the DfE before they are given permission to take on a Church school.
- SIAMS will hold them to account for enhancing a school as a Church school.
- This will be explored through each Inspection Question.
- Responsibility for action can be delegated; accountability cannot.

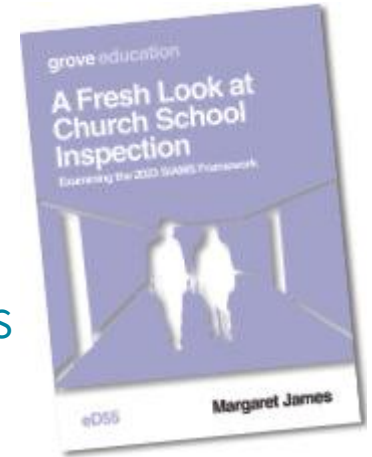
Meaningful inspection

- Focuses on the purpose of the school and the impact of vision and leadership
- Based on the statutory obligations placed on the Church by the DfE
- Shaped to enable a meaningful process that honours the school's vision, and the effectiveness of its outworking in context
- Benefits the school community and enables flourishing
- Leaves schools in a better place to move forward than before the inspection
- NOT to be a ray of darkness!

A Fresh Look at Inspection

groveeducation

eD 55 A Fresh Look at Church School Inspection: Examining the 2023 SIAMS Framework



- The 2023 SIAMS Framework marks a significant break with previous approaches to the inspection of church schools. It is radically different in its use of qualitative evidence to reach judgments rather than grades. Yet it is radically the same inasmuch as it does not reimagine what it means to be a church school.
- This essential guide examines and explains the key changes and explores how schools can demonstrate their theologically rooted Christian vision and practice.

