

Notice of Meeting

Standing Advisory Council on Religious Education

Councillor Dr Gareth Barnard (Bracknell Forest Council) (Chairman)

Madeline Diver, Associations Representing Teachers (VOICE)

(Vice-Chairman)

Councillor Ankur Shiv Bhandari

Councillor Alvin Finch

Councillor Mrs Lizzy Gibson

Councillor Mrs Isabel Mattick, Bracknell Forest Council

Rev Jackie Case, Free Churches - Methodist

Wayne Erasmus, Free Churches

Vicki Gibson, Free Churches

Kathy Hadfield, Co-opted Member

Jill Hanson, Church of England

Ruth Jackson, NAHT Headteacher

Adrian Laws, Church of England

Deborah Owen, National Union of Teachers (NUT)

Arfan Rashid, Muslim faith

Rabbi Zvi Solomons, Jewish faith

Robyn Lynch, Catholic Church



Thursday 4 July 2019, 5.00 - 7.00 pm

Council Chamber - Time Square, Market Street, Bracknell, RG12

1JD

Agenda

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1.	Welcome and Apologies for Absence	
2.	Minutes of the Previous Meeting	3 - 6
	To approve as a correct record the minutes of the meeting of the Committee held on 7 March 2019.	
3.	Matters Arising	
4.	Membership Update	
5.	Budget Update (including financing of the hub)	7 - 8
6.	NASACRE conference feedback Reporting: Anne Andrews	
7.	SIAMS and OFSTED inspection updates Reporting: Anne Andrews, Steve Bogg	9 - 30
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EMERGENCY EVACUATION INSTRUCTIONS

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9.	OFSTED report updates Reporting: Steve Bogg	
10.	Hub action plan for Westhill project Reporting: Anne Andrews, Madeline Diver	39 - 44
11.	Proposal for RE ambassador scheme Reporting: Anne Andrews	
12.	Locally Agreed Syllabus and Related Training	
13.	Any Other Business	
14.	Dates of Future Meetings 13 November 2019	

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Published: 26 June 2019

EMERGENCY EVACUATION INSTRUCTIONS

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**STANDING ADVISORY COUNCIL ON
RELIGIOUS EDUCATION
7 MARCH 2019
5.05 - 6.04 PM**



Present:

Councillor Dr Gareth Barnard, Bracknell Forest Council
Councillor Ms Moira Gaw, Bracknell Forest Council
Councillor Ian Leake, Bracknell Forest Council
Councillor Mrs Isabel Mattick, Bracknell Forest Council
Rev Jackie Case, Free Churches - Methodist
Deborah Owen, National Union of Teachers (NUT)
Arfan Rashid, Muslim faith
Robyn Lynch, Catholic Church

In Attendance:

Anne Andrews, Oxford Diocese Adviser
Steve Bogg, Bracknell Forest Council

Apologies for absence were received from:

Madeline Diver, Associations Representing Teachers (VOICE)
Councillor Mrs Dorothy Hayes MBE, Bracknell Forest Council
Wayne Erasmus, Free Churches
Ruth Jackson, NAHT Headteacher

13. Election of Chair and Appointment of Vice-Chair

As the meeting was inquorate, a chairman could not be elected. Councillor Dr Barnard was appointed Chair for the meeting.

14. Minutes of the Previous Meeting

The minutes of the meeting held on 4 November were approved as a correct record and signed by the Chairman.

15. Matters Arising

Arising from the minutes of the previous meeting, the following comments were noted:

- SACRE reiterated how impressed they had been by the RE ambassadors who had presented at the last meeting, and were pleased to note that the scheme had been extended to include St Michael's Easthampstead Primary School.
- It was proposed that it be investigated whether SACRE members who were not present at the meeting could vote by email on any matters which required a formal vote, to resolve a history of inquoracy. Following investigation, it was clarified that this was not possible and votes could only be taken in person.
- SACRE members were reminded of the importance of attendance at meetings, or notification of apologies to allow for action to be taken.
- SACRE noted that Rev Jackie Case would be retiring from its membership from September 2019.

16. **Budget Update**

Steve Bogg presented the SACRE budget which currently indicated an overspend of around £1,000 related to the work towards the curriculum review and syllabus launch. SACRE agreed that they were comfortable with this position, given the necessity and infrequency of syllabus reviews.

17. **Annual report & GCSE/A Level Results**

Anne Andrews presented the exam results for GCSE and A Level Religious Education which had been incorporated into the SACRE Annual Report.

At GCSE, 219 pupils had entered into GCSE in 2018, which equated to 60 fewer entrants than in 2017. Attainment and progress was in line with national averages. One school had entered 157 pupils out of a year group of 219, and so SACRE noted that the overall attainment and progress for the Borough's statistics was dependent on one school.

SACRE recognised the disparity between secondary schools in the borough, where some schools entered the majority of the year group and some schools did not enter any candidates. It was proposed that secondary schools might be contacted to establish their plans for RE in future GCSE years.

There had been fewer A Level entries in 2018 than in previous years, but attainment had been in line with expectations. The number of pupils attaining A* and A grades was above the national average.

In response to questions, the following points were noted:

- For future data, SACRE requested percentages and cohort sizes to accompany the number of entries to establish comparative data. **(Action: Steve Bogg)**
- It was commented that as the Ofsted framework encouraged a broad curriculum, there were opportunities to further the impact of RE teaching and qualifications in schools.
- SACRE noted the fact that only 3 secondary schools had entrants into RE A Level in 2018, compared to 4 secondary schools in the previous year. Across the 3 schools, 38 pupils had entered RE A Level. SACRE was reminded that sixth forms varied significantly in size across the Borough.

18. **Hub Update**

Anne Andrews reported on the Berkshire SACRE Hub.

In 2016-17, the Chairs of the Berkshire SACREs had successfully applied for a Westhill grant to fund school trips to places of worship.

A subsequent bid for Westhill funding was underway to fund small groups of teachers going to visit places of worship and making video interviews to use in a classroom setting. The visits were hoped to have a positive impact on the teachers visiting, whilst also being useful and accessible for pupils to watch back.

The bid had been submitted following the approval of all 6 SACRE chairs. It was anticipated that the winners would be announced at NASACRE in May 2019.

Anne asked SACRE members whether they wished to continue to support the Berkshire Hub arrangement if the Westhill bid was not granted.

In response to questions, the following points were noted:

- If the Westhill Bid was unsuccessful, the matter of the Berkshire Hub would be brought back before Bracknell Forest SACRE for consideration.
- SACRE welcomed the bid proposal and supported the concept of making videos for classroom use.
- It was proposed that SACRE could consider progressing the project, notwithstanding the bid.
- It was noted that while it was possible to Skype faith leaders from around the world from the classroom, it was important to get the input local people from faith groups.
- SACRE commented that it was important to use specialist faith-based language in the video and not to avoid challenging concepts.
- Councillor Barnard and Anne Andrews agreed to meet to develop a 3 year plan for SACRE to include milestones against which to consider the budget. **(Action: Anne Andrews / Councillor Barnard)**
- A workshop was proposed for the summer term to develop objectives for SACRE.

19. **Westhill bid update**

The Westhill bid was discussed under the previous agenda item.

20. **RE Network update**

Anne Andrews reported that the RE network had received positive feedback on the syllabus from subject leaders. Bracknell teachers seemed to be using the questions and outcomes in the syllabus to inform their teaching.

21. **OFSTED new framework - proposals on RE**

SACRE received the new framework from Ofsted for information.

SACRE members commented on the rate of demographic change within Bracknell Forest and the context in which RE teaching would sit to facilitate community cohesion.

22. **Monitoring of new syllabus - what do we propose?**

SACRE considered the best means to monitor the new syllabus following the launch in the summer. It was suggested that the impact on primary schools in Bracknell Forest would be key to the syllabus' success.

It was proposed that the views of teachers in primary school might be sought to assess the impact of the new syllabus, and a data gathering exercise by letter or survey was proposed for the end of the summer term. Schools would be asked about their experience using the new syllabus, and where any successes or barriers had been identified.

Councillor Barnard agreed to draft the letter prior to the local borough elections on 2 May for distribution through the summer term. **(Action: Councillor Barnard / Anne Andrews)**

23. **Suggestions of items for next newsletter**

SACRE members were asked for suggestions of items for the next SACRE newsletter which would be distributed after the Easter holidays.

The newsletter would prepare schools for the survey to follow regarding the curriculum.

Members suggested that the newsletter should stress the importance of supporting all faiths in the changing demography of Bracknell Forest.

It was suggested that children's artwork could be used on the front of the newsletter.

Members were encouraged to submit any information or advice to Anne Andrews for inclusion in the newsletter.

24. **Any Other Business**

Anne Andrews asked SACRE members whether they agreed to send out the syllabus guidance material to schools. It was agreed that the documents could be distributed to schools in their current format.

Robyn Lynch asked whether there had been an update on whether nominated substitutes could attend the meeting if any SACRE member was unable to attend. It was agreed that this would be investigated further.

25. **Dates of Future Meetings**

4 July 2019

13 November 2019

Funding

We were shocked at the results of our recent survey about how little of the Central Services School Block (CSSB) is being used by Local Authorities on SACRE business. Many SACREs are allocated far less than 1%. We have discussed these figures with the DfE and are now setting out a national recommendation.

The government's guidance is clear:

An LA should fund and support a SACRE and an ASC satisfactorily in line with the duty to constitute or convene each of these bodies and to enable them effectively to carry out their functions.

(Religious Education in English schools: Non-statutory guidance 2010, page 11)

The following can be reasonably expected to be funded from the CSSB:

- a clerk
- a professional officer who has expertise in RE curriculum design;
- a publicly accessible place to meet;
- the reasonable expenses of members;
- publishing the agreed syllabus and other SACRE materials (including agendas and minutes), most usually on the LA website.
- NASACRE subscription and AGM attendance

The national recommendation is that an LA should allocate **at least 2%** of the CSSB to SACRE in order that SACRE can carry out its statutory duties.

We advise each SACRE to look up what your LA's CSSB is [here](#). Work out whether your LA is allocating 2% to SACRE. If it is not, write to the LA, explaining what the national recommendation is and asking when the LA is likely to fund SACRE adequately. Note that, in a year in which an Agreed Syllabus review is needed, it is likely to require much more than 2% of the CSSB if the review is to be done properly.

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The **Methodist** Church 

Statutory Inspection of Anglican and Methodist Schools (SIAMS) An Evaluation Schedule for Schools and Inspectors

April 2018

www.churchofengland.org/education

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Religious Education in Church of England Schools: A Statement of Entitlement
Church of England Vision for Education: Deeply Christian, Serving the Common Good
Methodist Appendix

Introduction

by **Nigel Genders**, Chief Education Officer, Church of England

The Church of England has set out a bold *Church of England Vision for Education* that is deeply Christian, serving the common good. Our purpose in education is to enable the children, young people and communities we serve to flourish as they experience education for wisdom, hope, community and dignity and discover life in all its fullness which Jesus offers.

This national vision is offered for Anglican and Methodist schools to engage with as they articulate their purpose in education and shape their own vision as a school with Christian character.

Over the years, SIAMS has sought to provide Church schools with a tool for effective self-evaluation and a process of

external review which enables continued development. This new framework focuses unashamedly on vision, with the hope that it will allow governing bodies to place more of an emphasis on their purpose in education, ensuring that the school's Christian vision impacts in ways which enable the whole school community to flourish.



Revd Nigel Genders
Chief Education Officer, Church of England

Inspectors will grade the school on 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?

This question is explored through the following seven strands.

Strand I: Vision and Leadership



In considering the vision and leadership of a Methodist school, particular attention should be paid to MA1 and MA2 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school has developed and implemented an inclusive and distinctive Christian vision, monitoring its impact to ensure the school's original foundation is maintained.**
 - **How well the school lives out that Christian vision in relationships and partnerships with key stakeholders.**
- In developing vision and leadership in a Church school, the school must evaluate:
- a) 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?
 - b) To what extent does the school's Christian vision shape school policies and Church school development plans? How is priority given to collective worship and to religious education (RE)?
 - c) 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.
 - d) 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?
 - e) 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?
 - f) Have the recommendations from the previous SIAMS inspection been addressed and brought about positive outcomes for pupils?

Strand I: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish ...

The leaders have developed a Christian vision that reflects its local context. The school's policies on admissions demonstrably reflect its Christian vision by being welcoming to pupils with disabilities and learning difficulties, and by being inclusive of different faiths and of pupils from diverse backgrounds. Leaders, including governors, explain how biblical teaching roots the school's vision giving it coherence, relevance and sustainability. Governors articulate the school's vision with passion and practical illustration. The school uses its vision to shape development plans and school policies. Leaders explain how the school's vision informs both the choice of, and relationships with, a range of local, national and global educational partners. Leaders are aware of current developments and debates in Church school education and this informs their practice.

Leaders ensure that worship celebrates difference and encourages respect and dignity. It raises aspirations. Worship engages creatively with the school's Christian vision and associated values showing respect for and giving dignity to all wherever they may be on their spiritual journey.

Worship is an important way in which pupils are invited to reflect upon the school's vision and associated values. It is a time when they reflect on significant local, national and international events.

Reflecting the *Church of England Statement of Entitlement* religious education (RE) is well resourced. Leaders ensure that: sufficient dedicated curriculum time is given to RE; RE leaders and teachers have access to regular high quality professional development; RE continuing professional development (CPD) is appropriate, funded and monitored; and RE leaders have opportunities to monitor RE lessons. In secondary schools, the school seeks to employ specialist RE teachers. Where relevant, all pupils follow a recognised, externally accredited and appropriate RE qualification at KS4.

Leaders ensure that the distinctively Christian nature of its vision is maintained, remains discernible and is effectively applied within any multi-academy trust (MAT) or federation partnerships into which it enters. Many MAT policies may be adopted but key policies are adapted to reflect the school's vision. School to school partnerships reflect ethical choices in line with the school's vision. A distinctive feature of the school is that it understands itself as a partner with the local church and diocese/Methodist community. Leaders are proactive in seeking and maintaining mutually beneficial partnerships with the local church and diocese/Methodist community.

All staff members and governors have opportunities to develop their understanding of Church school education. Effective use is made of diocesan/Methodist schools and national training events and leaders can demonstrate how this has led to improved practice. Leaders ensure that senior and middle leaders have regular opportunities to develop their knowledge and understanding of strategic Church school leadership and this has demonstrable impact on pupil learning.

Leaders and governors ensure that there is an ongoing process in place that evaluates the effectiveness of the school as a Church school. This is based on evidence and analysis, include most groups in the school community and inform school improvement.

Since the previous denominational inspection governors/academy directors will have ensured that the recommendations from the previous inspection report have been addressed over time to the educational benefit of the pupils. They maintain the school's original foundation by ensuring that the school is engaged with diocesan and national/Methodist schools initiatives and can explain how the school has developed as a Church school since the previous denominational inspection.

<p>Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i></p>	<p>Requires Improvement</p>
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Leaders effectively demonstrate how the impact of the school's vision holistically infuses and shapes the strategic and operational direction of the school. This leads to innovative and imaginative practice that, in the judgement of the inspector, helps pupils transform their lives. The school uses its involvement in any MAT, federation or school to school partnerships to introduce innovative practice that reflects the school's vision. The school is innovative and ethical in adopting an admissions policy (in accordance with its Trust deed) that ensures that the school population both reflects its local community and promotes its Christian character by seeking to give opportunity to all and supporting inclusion and diversity. ● Leaders ensure that the relationship between the school, church and diocese is supportive and sustainable, enhancing the learning of both pupils and the congregation. It is a link that is widely acknowledged and valued by all members of the school community. The school may be used by the diocese/Methodist Church as a centre of excellence. ● In an excellent Church school, effective induction and professional development is prioritised for all staff and governors. This has led to innovative practice working with the church and other schools locally, regionally and nationally. ● Governors have established systems for monitoring and evaluation that involve the whole school community and are, in the judgement of the inspector, exceptionally rigorous and effective. Governors have developed the school as a Church school through regular engagement with the local diocese/Methodist Academies and Schools Trust (MAST) and as a result often lead innovation locally. The school has a successful record of developing future Church school leaders. 	<p>It is not yet Good.</p>

Strand 2: Wisdom, Knowledge and Skills



In considering wisdom, knowledge and skills in the context of a Methodist school, particular attention should be paid to M4 and M5 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's staff and leaders apply their Christian vision to ensure curriculum and extra-curricular opportunities meet the academic and spiritual needs of all learners.**
 - a) How effective is the school at meeting the academic needs of all pupils through the curriculum? How effective is the school in identifying and supporting those who are more vulnerable and who may have additional learning and personal needs?
 - b) How well does the school support all pupils in their spiritual development, enabling all pupils to flourish?

In developing wisdom, knowledge and skills in a Church school, the school must evaluate:

Strand 2: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

The school has a broad and balanced curriculum which is shaped by its Christian vision and a recognition that each pupil is a unique individual. This ensures the rounded development of the whole child through academic achievement and spiritual development. Leaders use ethical arguments to justify making bold curriculum decisions to ensure pupils experience an exciting and relevant curriculum that enables them to flourish.

Based on national assessments* available at the time of the inspection, progress information provided by the school, and considering context and recent cohorts, the school is at least close to national averages in progress statistics. This includes pupils with special educational needs and disability (SEND) and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically.

The school has a clear and secure understanding of spiritual development that is distinguishable from social, moral and cultural development and is shared by staff. Progressively deeper opportunities exist across the curriculum which enable pupils to develop curiosity through questioning that helps them explore and articulate spiritual and ethical issues. Pupils value learning and enjoy questioning, listening and responding creatively across a range of subjects.

* Such data may be accessed on Department for Education (DfE) comparison tables, Fisher Family Trust (FFT) Aspire supplied by the diocese or the school, or from the Inspection Data Summary Report (IDSR) provided by the school. Data will be used to shape questions that will explore how the school's vision is being used to enable pupils of all abilities to flourish.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Through reference to innovation, informed by the school's Christian vision, leaders show how the curriculum is tailored to meet the needs of all pupils the school serves. They make bold ethical arguments for the inclusion and support of vulnerable pupils, including those with learning difficulties linked to the school's vision that enable all to flourish. ● Aspects of the curriculum reflect a pedagogical approach that actively enables pupils to reflect and explore the spiritual and ethical dimensions of all subjects. ● Considering context and cohorts, academic progress is above average for all groups of pupils and there is little difference between the progress of those who are disadvantaged and those that are not. ● The school community applies its own understanding of spiritual development so that teachers have the confidence and ability to move beyond planned opportunities to make the most of questions raised by the curiosity of pupils and opportunities that occur spontaneously across the curriculum. 	<p>It is not yet Good.</p>

Strand 3: Character Development: Hope, Aspiration and Courageous Advocacy

 In considering character development in the context of a Methodist school, particular attention should be paid to MA3 and MA4 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's Christian vision supports the character and moral development of all pupils, giving them aspiration for themselves and hope for the communities of which they are a part.**
 - **How well the school's Christian vision inspires the whole school community to engage in social action and to be courageous advocates for change in their local, national and global communities**
- b) Do leaders make sure all pupils have curriculum opportunities to look beyond themselves, ask 'big questions' and think globally about life and develop an understanding of disadvantage, deprivation and the exploitation of the natural world? How effectively has the school explored and engaged in diocesan and other global companion/world church links?
 - c) 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?

In developing character, the school must evaluate:

- a) To what extent does your school's vision and its 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?

Strand 3: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...


There is a demonstrable culture of aspiring to be the best you can be: the person God created you to be. Pupils say how the school's Christian vision and associated values help them to make positive choices about how they live and behave. Pupils say how the school's Christian vision and associated values supports them in their learning.

Leaders ensure that there are opportunities across the school curriculum to explore many 'big questions' about life and to discuss and develop pupils' understanding of disadvantage, deprivation and the exploitation of the natural world. Leaders demonstrate how spending decisions (where possible), fundraising, charity partnerships and social action projects reflect the school's Christian vision. A demonstrable feature of the school is the way in which it encourages its pupils to think globally, as appropriate to context, exploring the companion links that exist between the local diocese/world Church and schools internationally.

Pupils talk about ways to challenge injustice and inequality and take advantage of curricular and extracurricular activities to engage in social action projects. This goes beyond a sense of compassion to a concern for justice.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Pupils explain how the school's values give them confidence to listen, question, explore and challenge themselves in pursuit of their learning. ● Leaders use creativity and innovation to provide quality opportunities for pupils to explore situations of injustice and inequality so opening pupils' horizons, giving them a concern for others. This is often a practical expression of the school's partnership with the local church community. The school community has established mutually beneficial global partnership links to schools in different parts of the world that are highly valued by adults and pupils alike. ● Pupils are articulate advocates of change, challenging injustice and inequality. They have regular opportunities to engage in social action projects which pupils themselves have identified to address issues of disadvantage, deprivation and the exploitation of the natural world. 	<p>It is not yet Good.</p>

Strand 4: Community and Living Well Together

 In considering community and living well together in the context of a Methodist school, particular attention should be paid to MA3 and MA6 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's Christian vision promotes social and cultural development through the practice of forgiveness and reconciliation that encourages good mental health, and enables all to flourish and live well together.**
- In creating a community where all live well together, the school must evaluate:
- a) To what extent does your school's Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practice forgiveness and reconciliation? Is this reflected in the school's behaviour, exclusion and attendance policies?
 - b) 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 4: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

Pupils are observed to behave well and relationships between all members of the school community are generally supportive. This is clearly attributed to the school's vision and associated values by many. The school behaviour policy and other related policies coherently reflect the school's Christian vision. Pupils have the opportunity to seek forgiveness and reconciliation and this is reflected in the school's behaviour, exclusion and attendance policy and practice. When conflicts do arise, these are dealt with in a way which reflects the articulated Christian vision and associated values of the school.

There are planned curriculum opportunities to explore different points of view and pupils are given the skills they need to disagree well and to live with contradictory convictions. The school has in place effective systems for the early identification of issues connected to mental health and wellbeing. Policies support pupils with mental health difficulties making use of expert advice as needed. Pupils and adults feel confident to express their views and concerns and say they are listened to and are given opportunities to participate in school decisions.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● The school is recognised by the wider community as a centre of reconciliation and support. It is a place where pupils are given and take second chances. Pupils will talk about forgiveness and reconciliation as a worthy way of living. Adults talk of support they have received from the church school community. ● Leaders ensure that policies for staff wellbeing reflect the school's Christian vision and make sure that all staff are treated with dignity and respect. Staff and pupils report a culture of care and encouragement, a sense of hope. Almost all staff speak readily of tangible ways in which they have been supported by practical and compassionate care. They feel looked after and attribute this to the vision of the school. 	<p>It is not yet Good.</p>

Strand 5: Dignity and Respect

 In considering dignity and respect in the context of a Methodist school, particular attention should be paid to MA5 and MA6 of the Methodist character appendix.

In this strand the following must be explored:

- **How well the school's Christian vision creates an environment that embraces difference where all pupils, whatever their background or ability, can flourish because all are treated with dignity and respect.**

In creating a school environment built on dignity and respect, the school must evaluate:

- a) How well does your school's Christian vision and associated values uphold dignity and value all God's Children*, ensuring through its policy and practice the protection of all members of the school community?

- b) How well does the whole curriculum provides opportunities for all pupils to understand, respect and celebrate difference and diversity?
- c) Does the school have an approach to relationships and sex education (RSE) 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. (From 2020 onward)

* See *Valuing All God's Children*.

Strand 5: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

There is a demonstrable culture where all members of the school community, whatever their background, disability, ethnicity, gender, identity, learning difficulty, nationality, religion, or sexual orientation are welcomed and treated with dignity and respect as people created in the image of God.

Leaders are successful in ensuring that all curriculum areas encourage a respect for difference, diversity and ways of living. Pupils say that they feel safe to express their views without being made fun of in a culture of mutual respect. Pupils show respect for difference and staff will challenge any prejudicial behaviour and language, for example that which is racist, homophobic, biphobic, transphobic, sexist or denigrates pupils on grounds of ability or disability. There are effective procedures in place to ensure that pupils are protected from all types of bullying and that any incidents that do occur are dealt with effectively and are appropriately recorded. These policies are up to date, regularly reviewed and evaluated.

The school offers age appropriate and coherent relationships and sex education that reflects the school's Christian vision and supports pupils to form healthy relationships.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Leaders ensure that any barriers to inclusion that might limit the life chances of pupils are significantly reduced. Pupils talk of the school being a hospitable community where they are encouraged to fulfil their potential. ● Reflecting the school's Christian vision, policies are successful in preventing rather than just reacting to incidents of prejudicial behaviour creating a culture where pupils whatever their background, disability, ethnicity, gender, identity, learning difficulty, nationality, religion, or sexual orientation are comfortable as the person God made them to be. Pupils take a lead in challenging prejudicial behaviour and language. 	<p>It is not yet Good.</p>

Strand 6: The impact of collective worship

In a Church school collective worship should be inclusive, invitational and inspiring.

 In considering the impact of collective worship in a Methodist school, particular attention should be paid to MA1 and MA7 of the Methodist character appendix.

In this strand the following must be explored:

- **The ways in which collective worship is an expression of the school's Christian vision.**

In developing collective worship that is inclusive, invitational and inspiring the school community needs to evaluate the extent to which worship:

- a) Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship and reflection
- b) Enables all pupils and adults to appreciate that Christians worship in different ways, for example using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals and, where appropriate, the Eucharist.
- c) 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.
- d) 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.
- e) Encourages local church community partnerships to support the school effectively in developing its provision for collective worship.

Strand 6: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...

Worship is invitational offering everyone the opportunity to engage whilst allowing the freedom for those of other faiths and none to be present with integrity. All those who wish to be so are actively engaged in worship. Prayer is a natural and valued part of the culture of the school. It is not compulsory or forced. All those who wish to do so will have regular opportunities to pray and reflect. Pupils talk about the value of prayer and reflection both in formal and informal contexts and how being still and reflective in their own lives can be helpful. As appropriate to context, pupils speak of their personal use of prayer and reflection. Pupils recognise that worship provides meaningful opportunities to contribute to their spiritual development.

Statutory obligations are met in context.

Worship is creative and pupils talk about how it often inspires them to action. It has variety, for example, involving music and liturgy, silence, story and reflection and, where appropriate, the Eucharist. Most staff and pupils talk about how worship causes them to reflect on their behaviour, values and attitudes. Worship ensures pupils develop an appreciation of the variety of elements and styles found in the diversity of liturgical and other traditions of the worldwide Anglican/Methodist Church and its diversity of expression within the UK. Worship provokes thoughtful and respectful responses from pupils. They are aware of the central importance of the Eucharist/Communion to Christian worship.

Planning for collective worship ensures that pupils have opportunities to encounter the teachings of Jesus and explore the relevance of his teaching in today's world. Pupils talk about the meaning of the different elements of Christian worship including belief in the trinitarian nature of God.

An effective shared approach to planning allows appropriate opportunities for pupils to gather, engage and respond. The planning, monitoring and evaluation of collective worship involves a range of members of the community. Pupils are actively involved in this process, often taking a consultative role. Most leaders of worship, including clergy, have access to regular training.

The local church community is regularly involved in collective worship, providing practical support and encouragement.

Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i>	Requires Improvement
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● The school community recognises and values worship as the heartbeat of the school. Pupils and adults talk with enthusiasm about worship and explain how it influences their lives, both in and out of school. ● School leaders work proactively with the local church community or diocese who provide innovative and appropriate support for collective worship. Pupils take a considerable lead in the development of worship within the school. Staff are well supported to lead engaging tutor group and classroom worship. ● Pupils articulate an informed and evaluative understanding of the value and use of prayer and reflection. There are varied and interactive prayer and reflection activities on offer to all pupils which they find helpful and supportive. ● Pupils are enabled to engage with the Eucharist in creative and innovative ways, and this ensures a range of age and context appropriate opportunities for pupils to explore the Eucharist in ways that respect the integrity of the pupils. 	<p>It is not yet Good.</p>

Strand 7: The effectiveness of religious education

In a Church of England or Methodist school, religious education (RE) should be non-confessional and is considered an academic subject. Inspectors will consider the expectations of the locally agreed syllabus in VC schools and academies that were former VC schools.

In considering the effectiveness of religious education in a Methodist school, particular attention should be paid to MA1 and MA4 of the Methodist character appendix.

In this strand the following must be explored:

- **How effective the school is in ensuring pupils flourish through the provision of high quality religious education reflecting the *Church of England Statement of Entitlement*.**
- **How effective the school is in ensuring that religious education expresses the school's Christian vision.**

In developing effective religious education, a school must evaluate the extent to which:

- a) Through effective curriculum planning, RE provision reflects the *Church of England Statement of Entitlement*, or Methodist equivalent, develops religious literacy and meets statutory obligations.
 - i. 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? How well does RE help pupils consider the impact and connection that Christianity has on Britain's cultural heritage and the lives of people worldwide?

- ii. How well does RE enable all pupils to develop knowledge and understanding of other major world religions and world views and their impact on society and culture?
 - iii. How well does RE give pupils a safe space to critically reflect on their own religious, spiritual and/or philosophical convictions?
- b) Do teachers share effective practice locally and regionally and engage in professional development? Does RE have in place rigorous systems of assessment?



- c) **How effective is RE teaching and learning in the school?**

Strand 7: Grade Descriptors

In a Good Church school which enables pupils and adults to flourish...


Curriculum planning for RE is effective, reflecting a good balance between theology, philosophy and human science. Pupils are able to engage with religious text and theological ideas. They have developed age appropriate skills of enquiry, critical analysis and interpretation. In this way well-constructed and coherent RE provision results in pupils who give an age appropriate thoughtful account of Christianity as a living and diverse faith with some reference to theological concepts.

Pupils demonstrate an informed and respectful understanding of a range of religions and worldviews. RE lessons provide a safe space for pupils to discuss religious, spiritual and/or philosophical ideas. Pupils explain ways in which their thinking has been challenged. Statutory obligations are met and RE is largely in line with the *Church of England Statement of Entitlement*.

The school leader of RE has put in place systems for assessment that result in teachers and pupils being able to gauge progress and attainment in RE. Assessment informs planning, securing accurate challenge and supporting pupils to gain a clear understanding of how to make progress. Good practice is shared within the school and with other schools through involvement with local, national and regional groups. The school leader for RE has regular opportunities to share new ideas and pedagogy so ensuring that all staff teaching RE do so with confidence and to a high standard.



RE teaching and learning is consistently graded good through regular school monitoring (verified at inspection). Based on the data available at the time of the inspection, considering context and recent cohorts, pupils make good progress against local expectations (KSI-3) and national averages for GCSE. This includes pupils with SEND and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically in RE.

<p>Excellent <i>These descriptors should be seen and used as a guide. They are not exhaustive of exemplary practice.</i></p>	<p>Requires Improvement</p>
<p>It is better than Good.</p> <p>For example:</p> <ul style="list-style-type: none"> ● Pupils are inspired by RE and recognise it as a challenging but safe space to explore their own and others' religious, spiritual and philosophical convictions critically and responsibly. ● Pupils confidently give age appropriate theologically, philosophically and sociologically informed accounts of Christianity and other religious traditions. Pupils have significant opportunities to engage in dialogue with a range of religions and worldviews. They give age appropriate evaluative accounts of the continuing role of religion in contemporary British and global society. ● RE leaders in the school are recognised as actively involved in leading innovation within school/academy structures and at local, regional, or even national level. <hr/> <p> RE teaching and learning is consistently graded good with a high proportion that is better than good through regular school monitoring (verified at inspection). Based on the data available at the time of the inspection, considering context and recent cohorts, attainment and progress for all pupils is above or at least in line with other core/comparable subjects within the school, locally and nationally (national expectations at GCSE). This includes pupils with SEND and the most able. As a priority, the school is enabling its vulnerable pupils, including those with learning difficulties, to flourish academically in RE.</p>	<p>It is not yet Good.</p>

Ineffective as a Church school

If, in the judgment of the inspector, the school has not maintained its distinctive Christian foundation and is ineffective in more than one of the categories below, it is likely that the school will be judged to be ineffective as a Church school. This judgement will be discussed (see separate guidance) with the diocese and will be agreed by the appointed critical reader.

For a school in a MAT an 'Ineffective as a Church school' judgement will trigger a recommendation that the nature and appropriateness of the MAT's support for the distinctive nature of the school should be reviewed by the diocese.

1. The school's leaders have failed to establish and sustain a Christian vision for the school that has sufficient regard to the school's original foundation and to promoting behaviour and relationships based on dignity and equality.
2. The school's leaders have not established systems to ensure effective Church school governance including a system that monitors the distinctiveness and effectiveness of the school's Christian vision.
3. The school's leaders have not taken sufficient notice of the advice provided by the local diocese in line with national guidance, including in particular *Religious Education in Church of England Schools: A Statement of Entitlement* and *Valuing All God's Children*.
4. The school's leaders have failed to ensure that collective worship reflects the school's distinctive foundation or funding agreement.
5. The school's leaders have failed to ensure that the provision of religious education in the school reflects the school's foundation or funding agreement.
6. The overall quality of education and its outcomes does not meet the needs of many pupils and has little regard for the needs of vulnerable pupils including those with learning difficulties and there is little or no evidence that this is improving in any consistent way.

Reporting

If Ofsted has judged a school to be requiring improvement or inadequate **within the twelve months preceding** the SIAMS inspection it is unlikely that the school will receive a judgement of more than one grade higher in the SIAMS inspection. If both collective worship and religious education are requiring improvement it is unlikely that the school could be good overall.

If leaders, including governors, cannot articulate how biblical teaching roots the school's vision, giving it coherence, relevance and sustainability the school could not be good overall.

In the case of a joint school, inspected under the SIAMS framework, it will not be possible for the school to achieve a grading of good or better if it does not equally reflect the ethos of each of the religious bodies of its trust deed. So, for example, a joint Methodist/Anglican school must show that it reflects both Methodist and Anglican inspection priorities.

The inspector will award one grade for the school. They will then in all schools also give a grade specific to the impact of collective worship. In VA schools and former VA schools only an additional grade will be given specifically for the effectiveness of RE.

Glossary

School's vision

The school's Christian vision and associated Christian values. The school's vision should be specific to the school's particular context and foundation. It should also have regard to the Church of England Vision for Education and/or Methodist principles as well as any diocesan vision for education.

Leaders

All those involved in the strategic development and implementation of the school's progress as a Church school including the headteacher, the senior leaders of the school, the middle leaders, school governors/academy directors/federation executives and MAT leaders including CEOs.

Whole school community

Pupils, all school leaders (see above), staff (including all support staff), parents and all those in the local community involved in the school.

Local church community

The local Anglican church connected to the school, other local churches and the diocese. In the case of the Methodist Church, the local Methodist church, other local churches and the circuit. If the local church connected to the school is unable or unwilling to offer the support required by the school, it is the responsibility of the school to make sure it seeks support from the diocese or wider Methodist community.

Formal partners

May include the diocese/circuit, the local church and deanery, a multi-academy trust, a federation of schools, school to school relationships (including with schools in other countries), early years settings, local authority and children's services, child and adolescent mental health services (CAMHS).

Informal partners

The local community, including parents.

Companion links

Official international diocese to diocese companion links within the Anglican Communion as well as other overseas schools links, inter-diocesan links and inter-regional links.

Governors

Where 'governors' is used in this document it refers to the governing body of the school and includes academy directors and members.

The grade descriptors

The grade descriptor for 'Good' describes what is expected of most Church schools. The 'Excellent' exemplar seeks to describe exceptional practice in addition to the expectations of 'Good'. 'Requires Improvement' is described as practice that is 'not yet Good'. These descriptors are not exhaustive and inspectors will use their professional judgement.

Theology

In the context of RE, conversations about foundational beliefs within religions and worldviews; examining the key ideas or concepts in religions and belief systems.*

Philosophy

In the context of RE, conversations about thinking, reasoning and making judgements: investigating the nature of knowledge, reality and morality and the way in which we reason about them.*

Human science

In the context of RE, conversations about the human dimension of religions and beliefs: enquiry into the lived and diverse reality of religions and beliefs in the world today.*

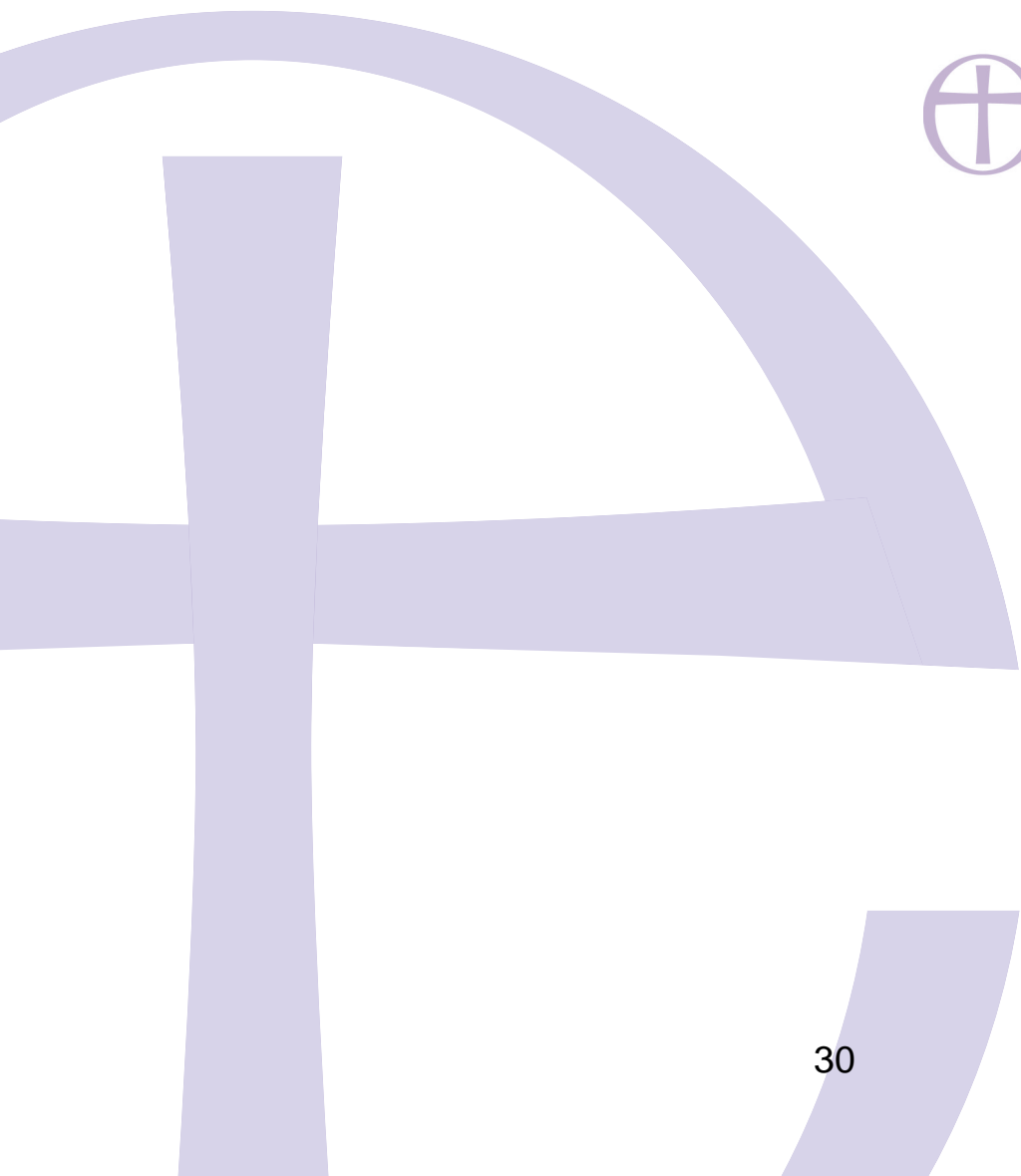
Religious literacy

The ability to hold age appropriate informed conversations about religion and belief

Church school

Church of England, Methodist or joint Church of England and Methodist/Roman Catholic schools and academies.

* These definitions are taken from the Balanced RE project developed and written by Jane Chipperton (Diocese of St Albans), Gillian Georgiou (Diocese of Lincoln), Olivia Seymour (Diocese of York) and Kathryn Wright (Diocese of Norwich).



THE CHURCH
OF ENGLAND
EDUCATION OFFICE

Church House
Great Smith Street
London
SW1P 3AZ

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Report

Ranelagh School			
Address	Ranelagh Drive, Bracknell, Berkshire, RG12 9DA		
Date of inspection	2-3 April 2019	Status of school	VA secondary academy inspected as VA. Bonitas Multi-Academy Trust Limited
Diocese	Oxford	URN	137267

Overall Judgement	Grade	Good
How effective is the school's distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?		
Additional Judgements		
The impact of collective worship	Grade	Good
The effectiveness of religious education (RE)	Grade	Good

School context
Ranelagh School is a secondary with 986 pupils on roll. The majority of pupils are of white British heritage. Very few pupils speak English as an additional language. The proportion of pupils who are considered to be disadvantaged is well below the national average. The proportion of pupils who have special educational needs and/or disabilities is in line with the national average. Since the last SIAMS inspection the school has become lead for Bonitas Multi Academy Trust and the current headteacher was appointed in 2015.
The school's Christian vision
<i>'For the Spirit that God has given us does not make us timid; instead, his Spirit fills us with power, love, and self-control'. 2 Timothy 1:7</i> At the heart of our distinctive culture is our commitment to being a dynamic learning community, rooted in Christianity, where people matter. In this we seek wisdom and pursue excellence.
Key findings
<ul style="list-style-type: none"> • The school's deeply embedded Christian vision infuses all areas of the school's community and work. This profoundly and positively influences relationships, decision-making, policy and practice. • The Christian commitment, inspirational leadership and relentless determination of the headteacher, along with her dedicated staff, creates and sustains a school in which all can flourish and attain strong academic success. • A firmly held commitment to inclusion, support and challenge provides an environment in which pupils are individually known, nurtured and inspired and where all can thrive. • RE in the school is well led, has high status and is very much enjoyed by pupils. This leads to them having a clear understanding and appreciation of Christianity and other faiths. • Collective worship is carefully planned and effectively sustains pupils' understanding of the school's Christian vision, ethos and values in the context of biblical teaching.
Areas for development
<ul style="list-style-type: none"> • Enhance pupils' experience of collective worship to enable a greater appreciation of the different ways in which Christians around the world worship. • Enhance partnerships within and beyond the diocese in order to further share the school's wealth of experience. This will enable others to benefit from the school's effective practice. • Deepen pupils' understanding of spirituality to enable them to fluently articulate its meaning and impact on themselves and others.

How effective is the school's distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?

Inspection findings

Ranelagh is a school in which a deeply held, strongly Christian vision shapes all aspects of its work. This is embraced, understood and promoted by every member of the school. The school lives out its vision in a harmonious, vibrant, and successful learning community. Standards and expectations are high and there is an air of purposefulness and calm. Key elements of the school's vision, 'love', 'self-control', 'seeking wisdom' and 'the pursuit of excellence' are demonstrated and fulfilled within this environment. The school also ensures that each pupil is valued, achieves and flourishes. Illustrating this one person said, 'We are openly and proudly Christian. This drives what we do.' Governors are knowledgeable and robust in their monitoring and evaluation of the school's Christian character, collaborating well with staff, parents and pupils. Strategic developments are rooted in the vision and this secures innovative choices and decisions about the curriculum, finances, recruitment and ongoing professional development for staff. Frequent opportunities are taken to deepen staff understanding of the school vision and to create future Church school leaders. Work with the primary school within the Multi-Academy Trust has been focused and supportive, helping to secure improvements. The areas identified for improvement at Ranelagh in the last inspection have been successfully addressed.

A strong emphasis is placed on the importance of a broad and balanced curriculum, shaped by the school's Christian vision, 'to create a dynamic learning community'. This provides rigour and is accessible and motivating for all pupils enabling them to actively 'seek wisdom and pursue excellence'. Pupils are enthusiastic about their learning and in the words of one, 'Our teachers have a passion for what they teach. It's great!' Thus, engaging and challenging lessons, which spark curiosity and light fires, are a major contributor to motivating pupils and to the exemplary behaviour seen throughout Ranelagh. It also means that pupils' achievement in examinations at all levels is very good and their progress, regardless of ability, is impressive. This demonstrates the vision of aspiring to excellence. Pupil guidance, and where necessary support and adaptation of provision, is rooted in the understanding that all individuals are unique and valued in God's eyes. There is a clear sense of a spiritual dimension in the school. Lives are enriched through times of reflection, in strong relationships and in the curriculum where awe, wonder, excitement and stillness are experienced. There is, however, a limited shared vocabulary to identify and articulate spirituality.

Staff, pupils, governors and parents speak of experiencing the school's vision through its provision which demonstrates that every individual matters. Pupils' preparation for life is reinforced in many ways and so they develop resilience, become aspirational and make positive choices. Important and extensive work to promote and sustain good mental health and wellbeing for all permeates the school. Ranging from awareness-training to planned opportunities in the curriculum, it also includes skilful, targeted support for those who need it. Pupil Empathy Ambassadors look out for those who may be experiencing difficulty, offering care and signposting further advice. This helps to ensure that no one who may be struggling goes unnoticed.

The school works with a variety of groups and charities at local, national and international levels. It enables pupils to develop an awareness and passion about issues facing our world and others in different and difficult circumstances. Examples include homelessness, climate change, injustice and inequality. Because of this, Christian love for others and a sense of courageous advocacy is apparent amongst pupils. Each pupil in the lower years engages in a Lent project to learn about a charity of their choosing. Consequently, they take action to support its work. Links have been established by the school in the local community, in the diocese and at a global level. An ambitious, month-long expedition is undertaken by many sixth formers. Expeditions to China, Mongolia, Bolivia, and Southern Africa included a community development project enabling these students to be generous in their gift of service.

Collective worship at Ranelagh is well planned by staff and pupils. Biblically-based and using themes from the church's year, it reinforces the Christian vision and values of the school. Opportunities for pupil leadership, for prayer and reflection are welcomed by pupils. A termly Eucharist is held either in school or at the local church and visitors lead worship at times. The variety of presentation offered does not fully reflect a breadth of Christian worship styles.

Opportunities for formal and informal prayer and different prayer groups are integral to the life of the school. Beyond collective worship, meetings often start with prayer and there is a well-used room for reflection. A regular Prayer Space, supported by local churches, enables pupils to explore different and interactive approaches. Pupils speak of their value of prayer provision and its positive impact on their lives. One pupil leaving a Prayer Space session said, 'Now I have more headspace and am more positive for the next part of the day', whilst another said, 'This has helped me to connect with God.'

Pupils are loyal to their school and to one another. They actively look out for and serve as advocates for each other, thus fostering a keen spirit of mutual support. Restorative justice is well understood and consequently used effectively when required. Clear policies and consistent practice relating to behaviour and equality embrace Christian values, promoting a culture of fairness, forgiveness, reconciliation and responsibility. As a result, pupils are confident, considerate, caring and respectful. They live out the self-control expressed in the school vision.

Throughout the school is a climate which fosters a clear understanding of difference and diversity. This is evident in the curriculum and pastoral system but reaches deeply into the positive relationships which are apparent at all levels. The Christian vision declares that people matter, and all members of the school ensure that each person belongs, is respected and is shown dignity and valued as a child of God.

In RE, strong learning, progress and achievement by pupils are a result of skilled leadership and inspirational teaching. The subject is given a high profile and pupils speak very enthusiastically about their enjoyment of these lessons. They are provided with rich opportunities to engage in thoughtful, respectful discussion and debate. From this they gain a deep understanding of different viewpoints and responses to challenging themes. Provision for RE gives rich learning experiences and a breadth of understanding of Christianity and other world faiths. The school has an effective and high-profile RE Ambassador Scheme, comprising several volunteers from Years 10 and 12. These pupils undertake valuable work within the diocese and with pupils in local primary schools. It supports the further development of the subject in each school and reinforces learning for all involved. In this way, the commitment to 'seek wisdom and pursue excellence' is lived out.



The effectiveness of RE is Good

In RE, careful and thoughtful planning leads to challenging, ambitious and exciting lessons which engage and motivate pupils. Consequently, learning is often very good and therefore pupils make good levels of progress and achievement at all key stages. Lessons are characterised by skilled and enthusiastic teachers with relentlessly high expectations creating opportunities for deep thinking in response to big questions. This enthuses and motivates pupils to engage and grapple with complex ideas and themes. It results in learning which enriches their lives and enables impressive standards in public examinations for pupils of all abilities.

Headteacher	Beverley Stevens
Inspector's name and number	Peter Coates 937

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Statutory Inspection of Anglican and Methodist Schools (SIAMS) Report

Crowthorne Church of England Primary School

Address	Dukes Ride, Crowthorne, Berkshire, RG45 6ND		
Date of inspection	22 May 2019	Status of school	VC primary
Diocese	Oxford	URN	109962

Overall Judgement	Grade	Good
How effective is the school's distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?		
Additional Judgement		
The impact of collective worship	Grade	Excellent

School context

Crowthorne is an average sized primary school with 210 pupils on roll. The majority of pupils are of White British heritage and very few pupils speak English as an additional language. The proportion of pupils who are considered to be disadvantaged is below national averages. The proportion of pupils who have special educational needs and/or disabilities is broadly in line with national averages. The headteacher is well established in the school. In September 2018 two governors were appointed as co-chairs of the governing body.

The school's Christian vision

Inspiring and enabling our school community to live life to the full, promoting excellence and nurturing compassion, honesty, trust, hope, respect, thankfulness and courage.
John 10 v 10 Jesus said, 'I have come that they might have life, and have it to the full.'

Key findings

- Leaders have created an atmosphere of such dignity and respect that staff and pupils flourish personally, socially, academically, and spiritually.
- The school's revised vision statement reflects the school's practice and the excellent outcomes that flow from its holistic approach. Not everyone is able to articulate how this vision is shaping strategy and policy.
- Collective worship creates deep connections to Jesus through prayer and biblical teaching across the community.
- Excellent relationships between all members of this community are a hallmark of this inclusive school. Everyone shares the same commitment to developing the whole child which aligns with the school's vision.
- Committed governors offer strong support and know the school well, however, formal monitoring of the school as a church school is not sufficiently embedded.

Areas for development

- Enable all members of the community to articulate how the revised vision is shaping strategy and daily life.
- Ensure that governors rigorously monitor the effectiveness of the vision so that it is more widely understood as driving improvements as a Church school.
- Enable more pupils to play a greater part in planning and leading collective worship so that they have additional opportunities for personal and spiritual growth.

How effective is the school's distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?

Inspection findings

Governors and leaders are rightly proud of this very successful school. The atmosphere throughout is calm and thoughtful reflecting the culture of dignity and respect created by the leadership team. Crowthorne's well established Christian ethos and values are based on the life of Jesus. Recently, diocesan training has helped leaders select biblical teaching which specifically underpins their high aspirations for every aspect of a child's development. John 10:10 inspires everyone to live a full life drawing on the example of Jesus. Mindful of the school's context, the headteacher has challenged pupils to distinguish between full and busy lives.

Committed governors offer strong support and know the school well. As in a newsletter to parents, leaders can articulate how biblical teaching underpins the school's work. However, this is not embedded. Currently therefore, different sections of the community have different levels of awareness of the school's Christian vision. Not everyone is able to articulate how it is shaping strategy and policy. Governors diligently and regularly monitor the school development plan. By doing so they have fully resolved the development point from the last inspection. Regular evaluations of collective worship now inform strategic planning for pupils' spiritual development and their understanding of the Christian belief in the Father, Son and Holy Spirit. However, governors' formal monitoring of every aspect of the school as church school is not sufficiently embedded. Strong leadership is strengthened by the mutual and substantial partnership with the local church. Leaders implement the school's vision so that staff are developed professionally, and sustained support provided for other schools.

Parents fully support this inclusive school. 'This is not a school it's a community,' they say. They feel supported because staff are accessible, responsive and dedicated to meeting individual pupils' needs. They particularly appreciate the development of the child as well as their attainment. The school's values impact significantly on their children at home. Parents agree their children are being taught to 'be good people'. Children's minds are opened to 'another way of thinking'. Leaders make wise measured choices about the timing of new initiatives. Philosophy for children has been introduced gradually to strengthen pupils' ability to interrogate life. It strongly contributes to their personal and spiritual growth. Pupils explore abstract concepts such as the nature of reality and develop thinking skills they apply elsewhere. For example, one raised gender issues exploring whether it was better to be an Athenian or a Spartan woman in days of old.

In this secure environment, staff and pupils are freely consulted and listened to. Adults and pupils are confident that their voices are heard, and their wellbeing catered for. Pupils' eyes are opened to local, global and environmental concerns. Keen to help others 'live their lives' they actively support the local community and many different charities. Pupils initiated an ongoing link with World Vision. Numerous opportunities for leadership, curricular and extra-curricular activities develop pupils' confidence and ability to live 'life to the full'.

Excellent behaviour and relationships are hallmarks of the school. Consequently, bullying is a rare occurrence and swiftly dealt with if it does arise. Pupils flourish personally and socially. They explain that very different people can be 'best friends'. Pupils look out for each other and say that if anyone needs it there is always someone 'at their shoulder'. Staff ensure that pupils are mobilised to come together to reconcile any issues that come between them. Respect for all is embedded in policies for attendance, anti-bullying and behaviour. When additional support is required it is provided. Examples include play therapy, and support for pupils' mental health as well as academic progress.

Attendance is better than national figures because pupils feel safe and happy at school. High quality teaching and the impact of the school's values mean pupils make outstanding academic progress over time. One described how, in a difficult test, he thought of Moses. For him Moses shines out as inspirational source of the courage needed to tackle difficult tasks. Skilled leadership, and specialist support is strengthened by excellent links with outside agencies. Pupils with any barriers to learning are supported to make very good progress from their starting points. In some cases, this is transformational for pupils with special educational needs or disabilities.

Religious education (RE) enacts the school's vision through the challenge and support provided to help pupils flourish. This is because the subject leader monitors the impact of the curriculum with meticulous care. Assessment

procedures are in place. Links with diocesan networks benefit staff development and that of the curriculum. They have also led to Crowthorne being recommended as a source of support for RE in another school. Pupils tackle timely complex theological concepts such as salvation at Easter. Consideration of the gospel sparks sensitive exploration. For example, pupils consider whether the disciples had mixed emotions about leaving home to follow Jesus. Some first-hand experiences of different religions supplement the knowledge pupils build through well structured lessons. Although they are familiar with different Christian denominations, pupils' knowledge of Christianity as a worldwide religion is less developed.

The school's vision is transmitted through collective worship which unites this community, creating and strengthening its bonds. Pupils would not be without it and staff find it inspirational. The spiritual leadership of the headteacher, and the close involvement of the local vicar, enrich worship for the whole community. Relevant themes shared with staff and pupils connect pupils and adults to Jesus through prayer and biblical teaching every morning. Parents report examples of how these themes resonate beyond the school day. They are moved by how they prompt pupils to act. Candles, modern visual resources, music and silence characterise key stage worship. Pupils fully engage with the spiritual spaces created for them. Worship is typically rich and varied. Pupils experience a range of settings, styles and leaders. They include formal Christian festivals in St John the Baptist, prayer partners in school, and ministers from other local churches. Some older pupils take on very impressive levels of responsibility for independently planning and leading worship every week. Prayer is central to the life of the school. Pupils of all ages naturally create and share deeply thoughtful prayers. However, relatively few plan and lead worship for others. Together with RE, worship strengthen pupils' inner lives. They are enabled to make links between the Bible, their lives and the challenges they encounter. Worship meets the needs of the community as well as individuals, providing tremendous support when the community faced tragedy and uncertainty.

Crowthorne's Christian vision, with its emphasis on the inspiration of Jesus, inspires the community and serves it well so that adults and pupils flourish together.

Headteacher	Ruth Jackson
Inspector's name and number	Elaine Skinner 914

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Minutes of Pan-Berkshire SACRE Hub

4.00 – 5.15 pm 3rd June 2019 Shute End, Wokingham

Attendance: Madeline Diver (BF); Sue Elbrow (Slough), Christiane Isles (Slough); Mark Laynesmith (Reading); David Taylor (W. Berks); Beth Rowland (Wok); Stephen Vegh (Wok); Barbara Meaney (RBWM)

Officers: Angela Hill (Wok); Anne Andrews (BF, RBWM)

Apologies: Karen Butler (RBWM); David Rees (Reading, W Berks)

Meeting opened at 4.00 pm

Syllabus Guidance material

- The KS1/2 materials were sent previously, and copies were available if people needed to look at them. The KS3 materials had been sent out earlier. Feedback was given – p.14 needs some editing as text has been greyed out. AA suggested that the 29 page document should be separated into Core and Additional religions to ensure that there is no confusion over what is required. A KS3 section on non-religious worldviews is in the planning stage.
- ML suggested adding a link to Crossing the Bridges, and the intention is to add something to the footer of each document.
- CI informed the hub of the Discovery RE materials that exist for Sikhism, and which were launched at a Gurdwara in Slough in March. This material is available to schools that have already bought the Discovery Scheme of Work.
- Wokingham has a teacher working on resources for SEND and they hope in due course to be able to share these with the hub.
- All resources so far are on the RE pages of the Oxford Diocesan website and most other SACREs have the syllabuses on their websites, so each SACRE is to investigate whether the guidance material can be hosted alongside the syllabus.



<https://www.oxford.anglican.org/schools/religious-education/religious-education-resources/policies-and-agreed-syllabuses/>

- Because the guidance material is separate from the syllabus, content can be amended without reference to the LA or establishing and ASC, so members are requested to note any changes that need to be made.
- While contact has been made with the new Regional RE Ambassador, as she has only one day a month, it may be a while before a shared site is available. Facebook and Twitter seem to be the main means of communication favoured so far. AA will get in touch to discuss alternatives, as many teachers do not use Twitter or Facebook for work.
 - ACTION: everyone to check the guidance material so far, and liaise with the Local Authority to get the materials hosted on their websites as soon as practical.

News from each SACRE:

- West Berks reported that they have appointed Val Bolan to check and find updates to the Crossing the Bridges directory; David Rees has taken over as Adviser and an issue with secondary school compliance is being dealt with.
- Wokingham have appointed Angela Hill as RE Adviser and Catherine Jinkerson is working on the Crossing the Bridges Directory. Wokingham are keen that a hub conference should be held.
- Bracknell reported that a new mosque is being built on the Western Industrial Estate and should be operational in the autumn. This will need to be linked to the CtB directory. Robyn Lynch is the SACRE member working to update the Bracknell entries in the directory.
- Slough is working on making their SACRE resources available to schools again. The question was raised about the SACRE artefacts that were stored at Easthampstead Park and where they are now.
 - ACTION: AA to find out and ascertain whether, as they belonged to BERKSHIRE SACRE (not BF as previously believed!) they are available to teachers from other LA's to borrow.
- Reading and RBWM are still to appoint reps to follow up on the CtB directory.



- Bracknell and RBWM are the only two SACREs that produce a newsletter. Providing the source is credited, permission has been given to use material from these newsletters in other areas.
- A question was raised about issues with clerking and budgets for SACRE; AH and AA drew attention to the NASACRE and DfE information that SACREs must be properly funded by law, and that the recommended amount is at least 2% of CSSB funding should be made available. SACRE chairs are recommended to contact NASACRE if LA's persist in offering inadequate resources to SACRES.
- As the Westhill bid has been successful, and the hub has been awarded £4000 for the project, each SACRE needs to commit the £900 for this financial year to enable the hub to continue.
 - ACTION: Payment of the £900 from each SACRE to be made ASAP after the next round of SACRE meetings (if not already done).

Westhill Project

- A draft action plan was shared and discussed. Suggestions were made of schools to contact:
 - ACTION: BR to contact Piggot, Waingels and Prospect as possible media departments for the western area; AA to find a contact for Eton College
 - ACTION: All to investigate schools in their area with good media departments
 - ACTION: Suggestions of venues (4 in eastern area, 4 in western area) to cover the range of faiths included in the syllabus. If two venues of same faith are chosen (e.g. two churches, mosques or synagogues) these should be from different traditions. Suggestions to be sent to AA as soon as possible and by early September at the latest.
 - BM to see if a parent involved in the film industry would be willing to assist with the project
- It was suggested that cost savings could be made by asking the schools involved in the media side of things whether they could use/offer a minibus for the day visits.
- Dates of the visits were discussed, and February was suggested as being the most appropriate.



- BR suggested involving RE Inspired in Stage 2, producing the lesson resources with teachers.
- ML suggested that the finished product could be sent to YouTube; BM suggested TrueTube might be better as they would be able to host the lesson plans as well.
 - ACTION: The draft project plan to be updated and circulated to hub members asap for further amendments as required.
 - ACTION: plan to be shared at SACRE meetings for further refinements.

AOB

- ML informed the group that Reading University will be offering RE teacher training (probably from 2020?) and was looking for links to other SCITT providers. AA suggested a conference happening in Hendon on 13th July on exactly this topic. AA to send information to ML
- Wokingham SACRE are keen for a conference to be hosted. The suggestion was that September/October was too soon, but that a conference at the end of the Westhill project (June/July 2020) would be a good place to launch and celebrate the resources. 25th June and 2nd July were suggested as possible dates. ACTION: AA to contact the Holiday Inn in Winnersh to obtain a quote.
- Date of next hub meeting fixed before end of term: 17th July has been proposed, and if Shute End is not available BR and SV have both offered to host in their schools. ACTION: AA to liaise to arrange a venue.

Meeting closed at 5.25 pm

Task	Outcome	Due date	Cost	Person responsible
Stage 1				
Identify and contact schools to find good media departments to do the recording and editing	At least 2 schools are committed to be part of the project. One in Reading/Wokingham area; one in Slough/Maidenhead area	End of July 2019		BR to contact Piggot, Waingels and Prospect AA to contact Eton CI/SE to contact a couple of Slough schools if possible
Identify and contact a range of venues to host the recording sessions	A range of venues (4 per area?) have agreed to host the sessions and provide a range of members to participate in the filming	Mid-September 2019		All to investigate venues happy to host AND provide a least two people to answer questions.
Set two dates for the visits	2 dates fixed – one in Reading/Wokingham area; one in Slough/Maidenhead.	Dates fixed by end of September 2019- for two days around February Half-term 2020		All to feed back as venues identified.
Contact bus companies in appropriate areas to obtain quotes	Buses booked as per the dates outlined above. IDEA: to ask schools if they can provide mini-buses to save costs	End of September 2019		
Produce flier to invite teachers to participate and explain project to them	Max 15 teachers per day (Numbers TBC)	End of September 2019		
Carry out the two visits and filming	Range of syllabus questions and answers recorded.	End of Feb 2020		

Edit films as required	Films edited and sent to hub for approval; films on USB to be used by teachers in Stage 2	End of March 2020		
Stage 2				
Set up two half day sessions to work with the completed films	Two venues identified	End of March 2020 Sessions to take place in May 2020		
Teachers invited to the two sessions to produce lesson plans using the materials	Range of lesson plans produced and approved by hub – Possible involvement of RE Inspired	End of May 2020		
Stage 3				
Publish materials for general use	Materials uploaded to the web, sent to NASACRE/Westhill and RE Online	June 2020		