# Ongoing SIAMS Self-Evaluation Template

# **Introduction**

* An ongoing culture and practice of robust and rigorous self-evaluation is strongly recommended for the principal benefit of the school. There is an expectation that school leaders and other members of the community have evidence-based knowledge of the impact of the vision, policy, and practice of the school and this can only be achieved by means of effective self-evaluation.
* A separate summary of the school’s ongoing self-evaluation should be available for a SIAMS inspector.
* This template is offered by the National SIAMS Team, and its use is not a requirement. Schools may prefer to use a template of their own.

Self-evaluation templates are available on the SIAMS pages of [The Church of England website.](https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/siams-inspections)

|  |  |
| --- | --- |
| School’s Theologically Rooted Christian Vision | |
| Inspection Conversations: Context | |
| Context 1: Who are we?  *(This factual information enables the inspector to understand the specific context of the school. No judgements are made on this information.)*   * Is the school a Church of England, Methodist or joint denomination school? * Is the school (former) voluntary controlled or (former) voluntary aided or does it have another designation? What does this mean to the life of the school, eg in relation to leadership, policy, staffing etc? * If a former voluntary controlled school does it, as an academy, provide denominational education? * What phase is the school – first/infant, junior, primary, middle, secondary, high, all-through? What is the number of pupils on roll? * Is the school an academy or a maintained school? Why have governors made this decision (factual historical/contextual information)? How is governance structured as a result? If part of a trust, what authority is delegated locally? * How is school (and trust) leadership structured and organised? * What characterises the community within which the school is situated and/or that the school serves? For example, how ethnically, culturally, and socially diverse is it? * What church and DBE/MAST partnerships does the school have? * Does the school have any other links or partnerships? |  |
| Context 2: What are we doing here?  *(This information enables inspectors to understand the theological underpinning of  the school’s Christian vision, the school/trust’s governance structures, its arrangements for religious education and collective worship, and its partnerships. This information contributes to the judgements that the inspector makes.)*     1. Considering the answers under ‘Who are we?’, what is the school and trust’s vision? How is the school’s vision a clearly-articulated, theologically rooted Christian vision? How is the trust’s vision coherent with this?      1. How do the specific needs of the school community help to inform the theologically-rooted Christian vision?      1. Why have school leaders decided to be a maintained school/an academy? What is the impact of this status on the effectiveness of the school as a Church school?      1. As a result of the school’s foundation, vision, and context, why are school and trust structures of governance as they are?      1. How does 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?      1. How do the individual school leadership structures have a direct impact on the flourishing of pupils and adults?      1. What are the school’s arrangements for collective worship? Why are these arrangements in place?      1. How is the religious education curriculum structured and organised? Why have these decisions been made?      1. What does the school and trust’s relationship with the DBE and/or MAST and local church/es look like in practice? How do these relationships enhance the holistic flourishing of pupils and adults? |  |
| Inspection Questions (IQ) : How then shall we live?  *(This information is central to the evidence-based judgements that the inspector makes. The sub questions are included to help ensure that the inspector and school leaders have enough evidence to answer the main IQs.)* | |
| INSPECTION QUESTION (IQ) | IMPACT OF PROVISION AND SOURCES OF EVIDENCE |
| IQ1 What does the school’s theologically rooted Christian vision look like in practice, and how do leaders know that it transforms lives? How does the trust’s vision enhance this?     1. How is the Christian vision expressed, for example, through policies and character education/values that are faithful to the Anglican/Methodist foundation of the school? 2. What other strategies might leaders employ to ensure that the theologically rooted Christian vision is a living reality that improves pupils’ and adults’ lives? 3. How do school and trust leaders know that the school’s work, driven by its theologically rooted Christian vision, makes a positive difference to pupils’ and adults’ lives? 4. How does the vision of the trust cohere with the school’s theologically rooted Christian vision in a way that enhances the work of the school and its Christian foundation? |  |
| IQ2 How do school and trust leaders ensure and know that the curriculum is an expression of the theologically rooted Christian vision?     1. In what ways does the theologically rooted Christian vision drive the whole curriculum? 2. What does this look like in practice, and how do leaders know that it is having the intended effect for pupils? 3. How, specifically, does the Christian vision shape the learning experience for pupils who are deemed to be vulnerable and/or disadvantaged? |  |
| IQ3 How do school and trust leaders ensure that the spiritual life of the school is enriching the lives of pupils and adults? How does daily collective worship contribute to this?     1. How do the theologically rooted Christian vision, the Anglican/Methodist foundation of the school, partnerships with the DBE and/or MAST, and partnerships with parish/local church/es cohere to shape worship and spirituality in the school?      1. In what ways does the worship life of the school include everyone, inspiring and enriching pupils and adults in their daily lives?      1. In the context of the school as a Church school, what do pupils and adults understand to be the meaning and purpose of spirituality and spiritual development?      1. How is this reflected in all areas of the work of the school?      1. How does the trust contribute to the school’s worship and spiritual life? |  |
| IQ4 How do school and trust leaders ensure that, as a result of the theologically rooted Christian vision, the wellbeing of all within the school community is a formational factor in policy making and practice?   1. How does the theologically rooted Christian vision drive the policy and practice of the school in relation to the wellbeing of all pupils and adults?      1. How is enabling good mental health for all central to this?      1. 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?      1. How does the trust contribute to the wellbeing of all within the school? |  |
| IQ5 How do school and trust leaders ensure that, as a result of the theologically rooted Christian vision, there is a culture of love, compassion, justice, responsibility, and forgiveness?   1. How does the theologically rooted Christian vision enable all to live well together in a culture of dignity and respect, by shaping policies and practice in relation to, for example, admissions, inclusion, diversity, equity, and school exclusions? 2. How does the theologically rooted Christian vision enable positive relationships that balance individual freedom and rights, with responsibility to others? 3. How does this shape work associated with justice, courageous advocacy, and making ethical choices, enabling pupils to be agents of change? 4. As an outworking of the theologically rooted Christian vision, what partnerships are important to the school? What do these look like in practice? How do they impact positively and reciprocally on people’s lives? 5. How does the trust make a positive impact on the culture of the school? |  |
| IQ6 With reference to the expectations set out in the [Church of England Statement of Entitlement for Religious Education](https://www.churchofengland.org/sites/default/files/2019-02/RE%20Statement%20of%20Entitlement%20for%20Church%20Schools.pdf), how do school and trust leaders ensure that religious education is effective?     1. How do school and trust leaders ensure that the provision, profile, and priority of religious education in all key stages reflect its place on the curriculum of a Church school?      1. How do school and trust leaders ensure that the religious education curriculum is challenging, accurate, well-sequenced, well-balanced, relevant, and diverse?      1. How do school and trust leaders ensure that religious education is well-resourced, and that continuing professional development for all staff has an impact on the effectiveness of the curriculum?      1. In a (former) voluntary aided school, or in a former voluntary controlled school in which denominational religious education is taught, what is the quality of teaching, learning, and pupil progress through a balanced and well-structured religious education curriculum? |  |