

# The Annual Report of the National Director of the Statutory Inspection of Anglican and Methodist Schools

2021 – 2022

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## Executive Summary

1. The joint decision of the National Society, Church of England diocesan boards of education (DBE), and the Methodist Academies and Schools Trust (MAST) to move to a nationally integrated model of SIAMS is having a positive impact on the quality and consistency of inspection practice across England. Improvements are taking place gradually yet steadily, and quality assurance practices are playing an important role in this.
2. More work is needed on national IT systems to enable the full benefits of their use to be experienced by those involved in inspection. This includes the customer relationship management (CRM) system and the SIAMS website.
3. New inspector training has brought much-needed capacity into the inspector workforce and the benefit of this will be felt as the academic year 2022-2023 progresses.
4. The number of appeals and complaints from schools is relatively low, yet still higher than is desirable. Each appeal/complaint is adjudicated independently and the system appears to be working well.
5. Communication between the national team and inspectors, diocesan directors of education, and diocesan SIAMS leads is regular and mutually beneficial. This will continue.
6. Evidence in SIAMS reports indicates that the more involvement a school has with the diocesan education team/MAST and the local church, the more fully it is equipped to live up to its foundation as a Church school. The benefits are seen in school leaders' knowledge, understanding, expertise, and the meaningful and formative opportunities with which they are able to engage.
7. Church school leaders' understanding of what is meant by a Christian vision for education is mixed across the country. Evidence indicates that this understanding is better amongst Church school leaders who engage meaningfully with their diocesan education team. Where Christian vision plays a high profile part in the life of the school, it appears to be transforming lives.
8. Church schools generally played a significant and positive role in helping their local communities during the harshest times of COVID lockdown in 2020 and 2021. This seems to have extended beyond pupils to their families and to others in the community. School leaders attribute this work to the Christian vision in action.

9. On the whole, Church schools are communities in which pupils and adults are treated with dignity, respect, compassion, equity, understanding, forgiveness, and love. People tend to feel that they belong and that they are valued for who they are. Pupils' character development is a high priority, and this is enhanced by strong cultures shaped by Christian values.
10. In the most effective Church schools, the curriculum is rich, broad, creative, and aspirational. School leaders' refusal to allow curriculum design to be constrained by the pressures of national pupil performance reporting protocols is likely to be contributing to pupils' flourishing.
11. Strong Church school leadership is essential. This strength emanates not just from an individual's experience and character, but from specific training and support on what it means to be and to lead a Church school.
12. Religious education appears to be a strength of Church schools. Within this general strength, evidence suggests that more work is needed to ensure greater knowledge and understanding of faiths other than Christianity, and of Christianity as a global, multi-cultural faith. The 'Understanding Christianity' resource appears to be making a significant and positive contribution to the quality of teaching and learning about Christianity.
13. Collective worship is a strong feature of Church schools and evidence indicates that it contributes to pupils' and adults' spiritual flourishing. Understanding of spirituality beyond collective worship remains mixed.
14. Evidence indicates that courageous advocacy is not accurately understood across the Church school sector. Direct engagement with the [Courageous Advocacy](#) document is recommended for all involved in Church school leadership.
15. Although relatively rare, chaplaincy appears to be playing an important role in the Church schools in which it plays an active part. Collaboration between schools and churches to enable the creation and maintenance of this important role is benefiting both pupils and adults.
16. According to all SIAMS inspection metrics, it appears that voluntary aided schools outperform voluntary controlled schools. There is little discernible difference in the performance of academies compared to maintained schools.

## Introduction by the National Director of SIAMS

The academic year 2021-2022 saw the first year of the national integration of SIAMS, bringing together the previous inspection work that was carried out by 39 DBEs and MAST. The appointment of the National Director in May 2021 enabled some behind the scenes preparatory work to be carried out ahead of more outward-facing work commencing under a national team of four in the autumn term 2021.

The context at the time was one in which COVID-19 was still having a significant and negative impact on people's lives and on the routine workings of schools. Cases of COVID were still very high throughout the autumn and winter. Consequently, there was a slow start to inspections, compounded by the (albeit widely welcomed) decision to temporarily suspend inspections again for January 2022, due to high and increasing cases of COVID. At the same time, we were witnessing a more fundamental impact of COVID on the number of inspections able to be scheduled. The lengthy pause to school inspection between March 2020 and September 2021 saw a large number of inspectors choose to 'retire' from the work. This inevitably coincided with another factor - the lack of opportunity to sign-off new inspectors who had completed their training during that tumultuous period. Consequently, there was a drastic, albeit temporary, decline in inspector numbers in the period commencing autumn 2021.

In the summer term 2022, COVID continued to disrupt inspection work, with a steady stream of inspection deferrals related to either inspector illness or high prevalence of COVID cases within school communities. The numbers of such cases, however, were far lower by that time than they were earlier in the school year.

The autumn term 2021 was also the time in which the National SIAMS Team carried out refresher and update training for all SIAMS inspectors who wished to continue to inspect under the nationally integrated system. The lengthy statutory suspension of inspection, combined with a need to make minor revisions to the SIAMS Evaluation Schedule in light of COVID, necessitated this training.

The establishment of a national system of SIAMS inspection required the creation of systems and infrastructure to support and enable it. This included the building of a bespoke CRM system, the creation of new national policies and protocols, the recruitment of a team, and the establishment of new methods of communication with both inspectors and colleagues in DBEs and MAST.

The CRM provides the national team with the ability to schedule inspections for all Anglican and Methodist schools in England, and to allocate these inspections to inspectors, according to their availability and geographical location. Use of the CRM has been a new initiative for all those concerned, and I am grateful to inspectors and to quality assurance inspectors for their commitment to the acquisition of new and essential skills. Achieving full-scale use of the CRM has been challenging as a result of ongoing IT issues, but this is expected to be resolved during the next academic year.

Inspectors (both those who are already registered and those undertaking their initial training) have demonstrated dedication to the work of SIAMS in the way in which they have managed the changes that the move to a national system have involved. In turn, this has had, and continues to have, a positive impact on the vast majority of inspections. The national focus on the quality assurance of all aspects of inspection practice and on providing mechanisms of support for inspectors is steadily having a positive impact. As a result, I am satisfied with the general state of the work across England.

As the national system of SIAMS enters its second year of operation, the main focus will be on increasing both inspection and quality assurance (QA) capacity. Systems will continue to be refined and IT challenges, including the SIAMS website, hopefully resolved. National systems of QA will routinely extend to a larger number of inspectors in the ongoing commitment to increase consistency, raise standards, and provide coaching and support.

Publication of the list of schools that are expected to be inspected during the academic year has been widely appreciated by school and diocesan colleagues. This practice will continue for the foreseeable future, and certainly for the next seven years while we manage the back-log of inspections that was caused by COVID.

Underpinning both the routine and strategic work of SIAMS there is a constant commitment to enhance a deeply Christian education that serves the common good. The work of Church schools is rooted in a Christian vision for education and, as a result, they have a moral and theological imperative to serve the most vulnerable, enabling human flourishing. By holding school and multi academy trust leaders to account for this work, SIAMS plays an important role in ensuring that the Church of England and Methodist Church, along with the schools for which they are responsible, continue to do justice and live up to their original educational foundations, as expressed in their modern-day visions.

## Quality Assurance

1. The Quality Assurance team adds capacity to the small National SIAMS Team (National Director, Deputy Director, Data and Systems Officer, Management and Training Officer) of a further 16 experienced inspectors, in order to deliver a high quality and consistent service to both schools and inspectors. Members of the QA team carry out quality assurance of reports and of inspection practice; they staff the Duty Desk, and they conduct the final sign-off assessments of new inspectors. They also act as an expert reference group for the National Director and Deputy Director.
2. [Quality assurance of reports \(QAR\)](#)
  - a) QAR is a routine part of the SIAMS report writing process, and a QA inspector is allocated to each inspection. They work with the inspector to ensure that the inspection grade is coherent with the text of the report, and that report-writing protocols are adhered to so that the report can be published.
  - b) All inspection outcomes remain provisional until the QAR process has been completed.
3. [Quality assurance of inspection practice \(QAI\)](#)
  - a) QAI is the practice of a registered inspector being 'shadowed' on inspection by a QA inspector to ensure that the basic inspector competencies and protocols are adhered to.
  - b) Prior to the national integration of SIAMS, QAI was carried out locally by some dioceses and not by others. This inconsistency of practice is being addressed within the national system.
  - c) Disruption related to COVID has meant that, disappointingly, fewer QAIs than expected were carried out in the first year of the national SIAMS system. The practice will be extended to all inspectors, starting in January 2023.
  - d) The occasion of a QAI does not result in a school being inspected by two inspectors, as the focus of the QA inspector, acting as a silent observer, is solely on the practice of the inspector.
4. [Duty Desk](#)
  - a) The Duty Desk is staffed by a QA inspector every day on which there is an inspection taking place.
  - b) The protocol governing this work ensures that the evidence for any Excellent or Ineffective grade must be discussed and substantiated before an inspector is able to provisionally award it.
  - c) The Duty Desk also provides a mechanism of additional bespoke support and advice for inspectors who are reasonably new to the work, thereby enhancing consistency of practice.

- d) The Duty Desk does not make decisions on grades or on any aspect of inspection outcomes, and inspectors do not seek Duty Desk permission to award certain grades.
- e) In 2021-2022, the overwhelming majority of calls to the Duty Desk have related to the awarding of the grade of Excellent.

## 5. Sign-Off of new inspectors

- a) Before being approved to inspect solo, all inspectors must successfully pass their sign-off inspection assessment. Sign-off assessments are carried out by QA inspectors.
- b) There were 38 sign-off inspections this academic year.
- c) The protocol for sign-off assessments is similar to that for QAI but it differs in one important aspect. Whereas on a QAI, the QA inspector will act as a *silent* observer, on a sign-off assessment they will act as an *engaged* observer. This allows them to intervene if necessary to ensure that the inspector is complying with all inspection protocols so that the school receives a fair and robust inspection.
- d) When acting as sign-off assessors, QA inspectors tread a careful path between empowering the inspector and keeping the headteacher apprised of any potential need for intervention.

## Appeals and complaints from schools

1. In the academic year 2021-2022, there were appeals or complaints from schools in relation to 15 out of 236 completed inspections. Each one was referred to the independent adjudicator.
2. Of these, nine were appeals against grades, and six were combined appeals and complaints about inspector conduct.
3. The table below sets out the outcomes.

	Appeal/complaint upheld (found in favour of school)	Appeal/complaint not upheld (found in favour of inspector)	Appeal/complaint outcome pending	Total
Appeal	3	5	1	9
Appeal/complaint	2	4	0	6
Total	5	9	1	15

4. Of the five that were upheld, three reinspections were authorised on the grounds of insufficient evidence having been gathered by the inspector. In the other two, grades were changed from Good to Excellent.

5. Follow-up work was carried out with each inspector whose practice was subject to an appeal or a complaint.
6. The appeals/complaints data reassures me in general terms that the overwhelming majority of SIAMS grades can be regarded as being accurately in line with the Evaluation Schedule criteria and rooted in robust evidence-bases.

## Training and information sharing

1. As mentioned above, in September 2021 all registered inspectors attended three days of induction and refresher training. This was to ensure that only those with an updated knowledge and understanding of the revised Evaluation Schedule and national policies and protocols were permitted to inspect.
2. Since then, the national team has continued to share updates and information through termly inspector briefings and newsletters. In addition to the briefings, inspectors are invited to attend drop-in surgeries to join in with Q&A and discussions about topics that are of particular relevance.
3. A cohort of new inspector training, led by the Deputy Director of SIAMS, ran online from February to June 2022, and was attended by 66 Church school and diocesan leaders. The training consisted of four days of training, plus written assessments, a virtual and live shadow inspection, and an assessed sign-off inspection.
4. All trainee inspectors are expected to undertake their final assessments before the end of the spring term 2023. Success in these is required before an inspector is registered to inspect alone.
5. The next cohort of new inspector training will commence in the autumn term 2023. As part of the ongoing drive to achieve greater consistency in the quality of inspection practice, only individuals recommended by their diocesan director of education will be considered, as was the case for the current cohort.
6. Termly briefings for Diocesan SIAMS Leads were held to enable consistent messages to be shared with schools in all dioceses and by MAST. Three Diocesan Briefings were held in the year 2021-2022. Termly newsletters were also sent.
7. This was augmented by ongoing information sharing to ensure that the National SIAMS Team is aware of information that may render an inspection inappropriate for a school. Examples of such information sharing included bereavements, serious illness, and school closures.

## What inspection outcomes are telling us about Anglican and Methodist Church schools

### Areas of Strength

1. In schools that have a good understanding of how to situate their work in a contextually-appropriate, Christian vision, inspection evidence indicates that practice is transforming lives. Such Christian visions for education emanate from a bringing together of vocation, context, and theology. Sometimes, but importantly not always, with a Bible verse quoted, these visions demonstrate an understanding of how Scripture, tradition, and the teaching of the Church speak into the context of the school and shape practice. Evidence from reports indicates that one example of a highly-effective, contextually-appropriate, theologically-rooted Christian vision is, 'Opening hearts and minds through the grace and love of God'; another is, 'Opening a journey to God's love and learning'.
2. Commitment and action to ensure inclusion, equity, dignity, and respect are common themes in SIAMS reports on effective Church schools. Evidence suggests that such a culture leads directly to the creation of communities in which there is a prevailing sense of belonging, with all valued as children of God. Crucially, in the most effective schools, all are valued and all *know* that they are valued. This is a strong illustration of how Church schools are inclusively serving the common good, regardless of, amongst other factors, individuals' faith, beliefs, culture, socio-economic circumstances, gender, or academic ability.
3. Connected to this, it is not surprising that a focus on wellbeing is frequently cited as a strength in Church schools. Notably, there are numerous examples of school leaders going the extra mile to do all they can to protect and enhance the emotional and physical welfare of pupils and adults alike. This leads to descriptions of schools as being like a family, having a big heart, caring about the whole person, and being a place of sanctuary.
4. Specifically related to the very harshest times of COVID lockdowns, there is inspection evidence that the Christian-vision-driven work of Church schools played an important part in meeting the physical and emotional needs of those in their local communities. Examples of schools providing food, clothing, learning resources, laptops and other devices to families are numerous, as are 'keeping in touch' practices, reported as being a lifeline to many families during times of isolation and lockdown. Seeing Christian vision in action in this way should be taken as an encouragement to all.
5. Perhaps unsurprisingly, given the strengths cited above, pupils' character development is often reported as a strength. This can be, and frequently is, manifested in the outworking of a school's Christian vision through Christian values. Inspection evidence indicates that Christian values are well-understood by pupils and adults who subsequently shape their behaviour and attitudes around them, thereby creating a strong school culture. (Despite an emphasis on *virtues* rather than *values* in academic literature on Church/Christian schools, this shift in thinking does not appear to have been translated into in-school practice.) Values such as, for example, respect, compassion, kindness, and forgiveness appear to be strong shapers of character, of school culture, and of the resultant experience of those within the school community.



6. Where the most effective practice is witnessed, this development of pupils' character is enhanced through leadership opportunities. Pupils being able to choose in which leadership pathway they would like to play a part is an example of one school's way of encouraging pupils' character development. The connection between Christian vision, Christian values, and character development is clear.
7. Worthy of separate note is the culture of forgiveness and restoration that is characteristic of the most effective practice in Church schools. In these schools, pupils' behaviour is largely positive as a result of the strong vision and values. However, when this breaks down, pupils know that forgiveness and the restoration of good relationships come together to provide a way forward. As a fundamental tenet of the Christian faith, it is encouraging to witness forgiveness playing such a formative role in the life and work of Church schools.
8. Inspection evidence makes it clear that not all Church schools enjoy a mutually beneficial partnership with their parish or local church. However, in those that do, evidence indicates that this partnership and the relationships that ensue, can be a defining and enriching part of school and community life. Not only confined to involvement in collective worship in the most positive examples, the church/school partnership also enhances pastoral support for all, religious education, a strong sense of community, and a shared understanding of what is meant by a theologically-rooted Christian vision.
9. Similarly, not all Church schools are engaged in a meaningful and productive relationship with their diocesan education team/DBE/MAST. Where such a relationship is noted however, the benefits appear to be deep and reasonably broad for the school. Pastoral support, training and advice on Christian vision, worship, spirituality, leadership formation, religious education, and the role of governors are just a few of the benefits to schools that are cited in reports. This is an important factor in the development and improvement of Church schools, and the opportunity for such engagement should not be overlooked by school and diocesan/MAST leaders.
10. Often mentioned as a strength of effective Church schools, is a broad curriculum. Adjectives such as ambitious, creative, rich, balanced, and aspirational are used to describe curricula that have been refreshed and reviewed over the last few years. As an expression of the school's Christian vision, it is encouraging to have evidence of the prevalence of Church schools in which academic learning is not limited to areas about which pupil performance data is published. This supports the notion of an holistic Church school education in which all gifts, talents, abilities, and successes are both enabled and celebrated. The concept of human flourishing through education cannot be real in the absence of such rich and varied opportunities.
11. The quality of teaching, learning, and pupil progress in religious education in voluntary aided schools is generally reported as a strength, with RE being graded as Good or Excellent in 96.6% of voluntary aided school inspections. Particularly of note within this, is the teaching of Christianity. Reference is often made to the 'Understanding Christianity' resource which appears to be having a positive impact in schools.
12. Whilst the general picture on collective worship is a little mixed, particularly as highlighted in the comparison between voluntary aided and voluntary controlled schools, collective worship is

frequently described in reports as invitational and inclusive. Less often, but nonetheless often enough to be worthy of note, it is also described as being inspirational. It is of some concern that in 33.6% of voluntary aided school inspections Excellent grades were awarded for the impact of collective worship, whereas in voluntary controlled schools the figure stands at 17.9%. However, the percentages more or less even out when Good grades are added in, at 97.5% and 95.7% respectively.

13. Evidence indicates that a common feature of the best Church schools appears to be strong leadership. This is usually referred to as being the leadership of the headteacher, with words such as compassion, humility, inspiration, and servant leadership being used to describe it. Despite the obvious caution needed around 'hero leaders', this is encouraging and important for those involved in leadership training and recruitment (for example, diocesan directors of education and governing bodies). Anecdotal and some recorded evidence is starting to suggest that the unavoidable and negative impact on school leaders of COVID since March 2020 could lead to departures from the profession of many experienced Church school headteachers, with a number already describing themselves as 'burnt out'.
14. Finally, but important to note, the word love can be used to describe the overwhelming culture that appears to be an everyday reality for pupils and adults in the majority of Church schools. That this is the case within a sector that is heavily inspected, measured, and regulated and from which so much is routinely expected, is to the praise of those who lead and work within it.

## Areas for Development

1. Understanding of what is meant by a Christian vision is mixed across Church schools in England, with reasonably widespread misunderstanding of what the term means. Where it is not well-understood, it is evident that schools have attempted to 'comply' with SIAMS expectations by adding a Bible verse to a vision, mission, or ethos statement. This is commendable in terms of its intent. Too often, however, there is either little connection (both in theory and in practice) between the vision and the Bible verse, or a list of Christian values is substituted for a vision. Confusion at this level often appears to lead to confusion in practice and decision-making, with school leaders attempting to attribute impact to a Christian vision that is either ill-founded or non-existent. Engagement by schools with diocesan and/or MAST training on Christian vision, underpinned by clarity of the expectations of SIAMS, would be one way of starting to address this misunderstanding. It would also deepen and enrich Christian leadership practices in Church schools.
2. Growing out of such lack of understanding, it is notable that not all governing bodies are effectively monitoring the impact that the school's Christian vision is having on the lives of pupils and adults. Governors do not always understand their role in this regard. This could possibly be due to a lack of engagement with diocesan and/or MAST training, or perhaps because they find it difficult to monitor the impact of a Christian vision that has not been fully developed or even that does not exist. Inspection evidence suggests that weaknesses of strategic leadership in this regard inhibit Church schools' ability to improve against inspection metrics and to provide an education that leads to flourishing.

3. Where engagement with the diocesan education team/DBE and/or MAST appears to be lacking, evidence indicates a negative impact on in-school knowledge and expertise in religious education, spirituality, collective worship, Christian vision, and governance.
4. Whilst spiritual development within acts of worship is generally reported as being strong, there are some reasonably widespread concerns about ways in which spirituality is understood and treated as a priority more broadly, beyond worship. Evidence in reports indicates that many Church schools have not developed a shared understanding of and language to express spirituality. Both as a cause and a potential consequence of this, spiritual development is often not an intentionally planned element of the curriculum. Consequently, evidence suggests that this inhibits pupils' and adults' ability to reflect on, express, and seek to understand their own spirituality, thereby also inhibiting their holistic flourishing. As SIAMS, and Church school education more broadly, emanates from a fundamental belief that all people are made in the image of God, the spiritual aspect of being human should not be side-lined as peripheral within a Church school education.
5. An aspect of collective worship that is frequently cited as an area for development is the involvement of pupils in leading worship. Whilst care is needed to not simply approach this as an opportunity to develop leadership qualities in pupils, or as an end in itself, or to regard the leadership of worship as an automatic means to enabling spiritual flourishing, leading worship can be a way of enhancing one's own spiritual growth. Approached and enabled appropriately, knowledgeably, and skilfully however, it is obvious how pupil leadership of worship could make a positive contribution to individuals' spiritual development and to the spiritual flourishing of the whole school community.
6. The term 'courageous advocacy' appeared in SIAMS for the first time in the 2018 Schedule. It is frequently mentioned in inspection reports but, on many occasions, it appears not to be accurately understood by those involved. Often limited to adult-led charitable efforts, such as fundraising and the donation of gifts to those deemed to be vulnerable or needy, the work of many schools appears to be overlooking the basic rootedness of courageous advocacy in justice and empowerment. Increased direct engagement with the [Courageous Advocacy](#) document, co-produced by Christian Aid and the Church of England, can be expected to enable deeper and accurate understanding of this valuable concept.
7. Despite the strengths cited above, there are a number of issues related to religious education that evidence indicates can be described as areas for development for many Church schools. These are as follows.
  - a) Even where the quality of teaching and learning in RE is described as being good or better, meaningful assessment is frequently cited as being less well-established.
  - b) The teaching of and pupils' learning about faiths other than Christianity is often included as an area for development. An up-to-date and in-depth review of the state of religious education across the Church school sector would be needed in order to fully understand the reasons for this. However, it is reasonable to assume that teacher subject knowledge could be a factor, as could the availability of suitably high-quality resources. Note, by comparison, the positive impact of 'Understanding Christianity' that is frequently cited in reports.

- c) Whilst evidence suggests that the teaching of Christianity is generally a strength in Church schools, an area of relative weakness within this is pupils' understanding of Christianity as a multi-cultural, global faith.
8. Despite some societal references to 2022 as being 'post-COVID', the reality in schools appears to be all too different from this. Absences as a result of COVID infections continue and schools routinely are still managing the effects of the virus. Two such effects are the ongoing restrictions on visitors to schools from a range of faith groups, and school visits to places of worship. Some schools are employing innovative ways to circumvent these obstacles, but others are not. If these COVID-related inhibitions continue into next year, those schools that have cancelled and not replaced such initiatives may need to explore alternative ways of enabling pupils to engage with and learn from these fruitful experiences.

## Additional learning from evidence in inspection reports

### 1. Multi academy trusts

- a) Legal accountability for Church schools that are part of a multi academy trust sits with the trust board. Within the SIAMS Schedule, governors are defined as 'the governing body of the school and includes academy directors and members' (SIAMS Evaluation Schedule 2018, revised in September 2021, p22).
- b) Therefore, the Schedule provides ample scope for reporting on the effectiveness of the trust board in ensuring that Church schools have a distinctive Christian vision that enables pupils and adults to flourish. However, inspection practice in 2021-2022 does not appear to be consistently providing evidence of the effectiveness of trust boards in fulfilling their responsibilities in this regard.
- c) It is worth noting that while *tasks* can be delegated by the trust board to a local school board, the trust board's *accountability* cannot be delegated.

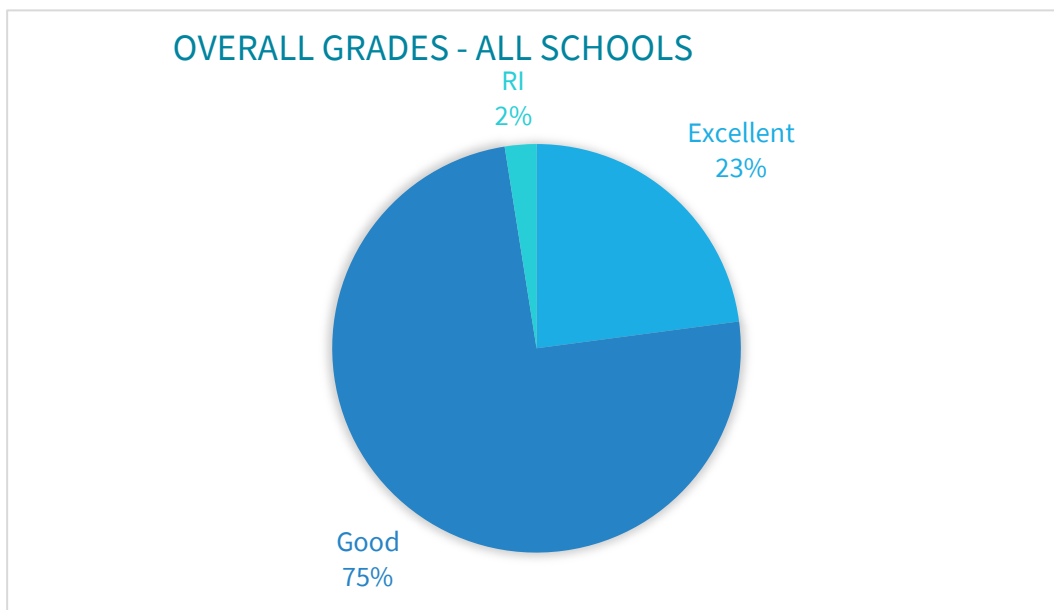
### 2. Chaplaincy

- a) Chaplaincy is rarely mentioned in SIAMS reports, likely as a result of the sparsity of the role in Church schools.
- b) Only approximately 4% of reports from 2021-2022 mention chaplaincy and all mentions indicate the positive impact that chaplains have for pupils and adults in the schools concerned.
- c) In schools where there is a chaplain, evidence indicates that the post is often jointly funded by school and church.

# National SIAMS inspection data 2021-2022

## Overall grades – all schools

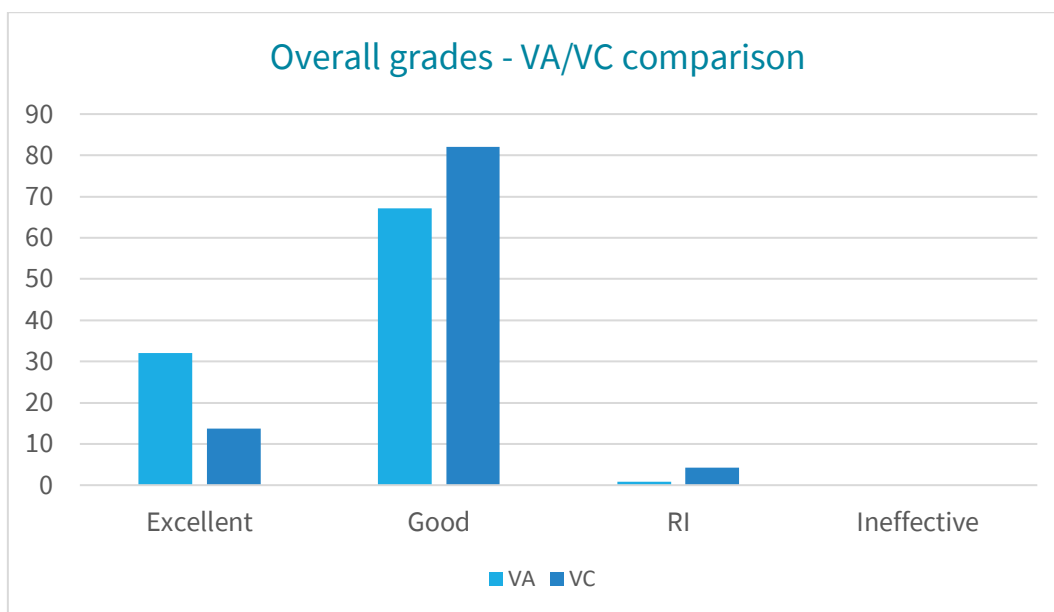
All grades - all schools	236	
Excellent	54	22.9%
Good	176	74.6%
Requires Improvement	6	2.5%
Ineffective	0	0%



- Three Joint/Methodist schools are included in this data - 1 VA and 2 VC. All were graded as Good.
- Whilst Excellent grades account for just under 25% of the total number of overall grades awarded, the top two grades combined equate to almost 98% of all inspections.
- No schools have been found to be Ineffective in 2021-2022.

## Overall grades – all voluntary aided/former voluntary aided and voluntary controlled/former controlled schools – comparison

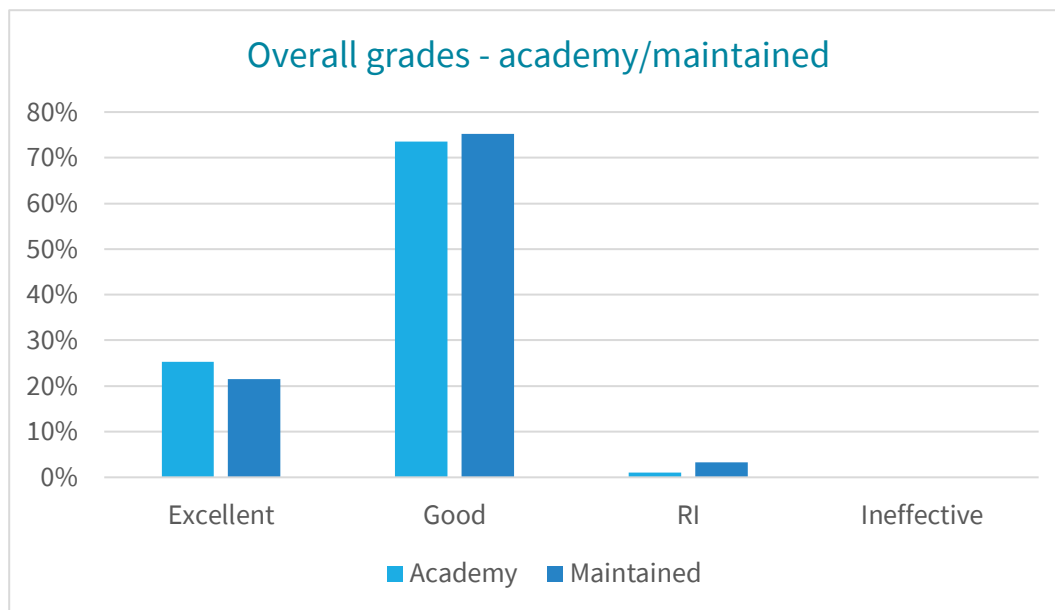
	All voluntary aided/former voluntary aided and voluntary controlled/former controlled schools		236	
	All VA (119)		All VC (117)	
Excellent	38	32%	16	13.7%
Good	80	67.2%	96	82%
RI	1	0.8%	5	4.3%
Ineffective	0	0%	0	0%



- VA schools tend to perform better than VC with 32% of the former being graded as Excellent as opposed to 13.7% of the latter.
- The percentages of combined Excellent and Good grades stand at 99.2% and 95.7% respectively, with VA schools again outperforming VC.
- The percentage of VA schools judged to be Excellent is approximately 10% higher than VA and VC schools combined.
- In turn, the percentage of VA schools judged to be Good is correspondingly almost 7.5% lower than VA and VC schools combined.
- The number of RI judgements remains very low, although the number of VC RI judgements stands at over five times higher than for VA schools.

## Overall grades – all academies and maintained schools – comparison

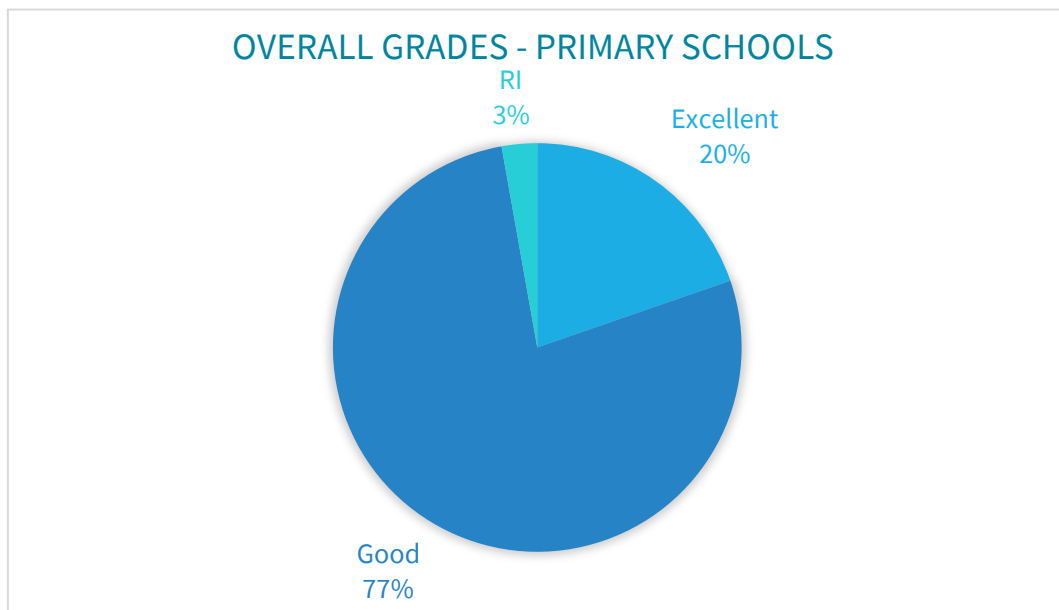
	Total no/% of academies achieving each grade /87		Total no/% of maintained schools achieving each grade /149	
Excellent	22	25.3%	32	21.5%
Good	64	73.6%	112	75.2%
Requires Improvement	1	1.1%	5	3.3%
Ineffective	0	0%	0	0%



- There is little of any significant difference between the overall grades data for maintained schools and academies.

## All primary schools overall grades

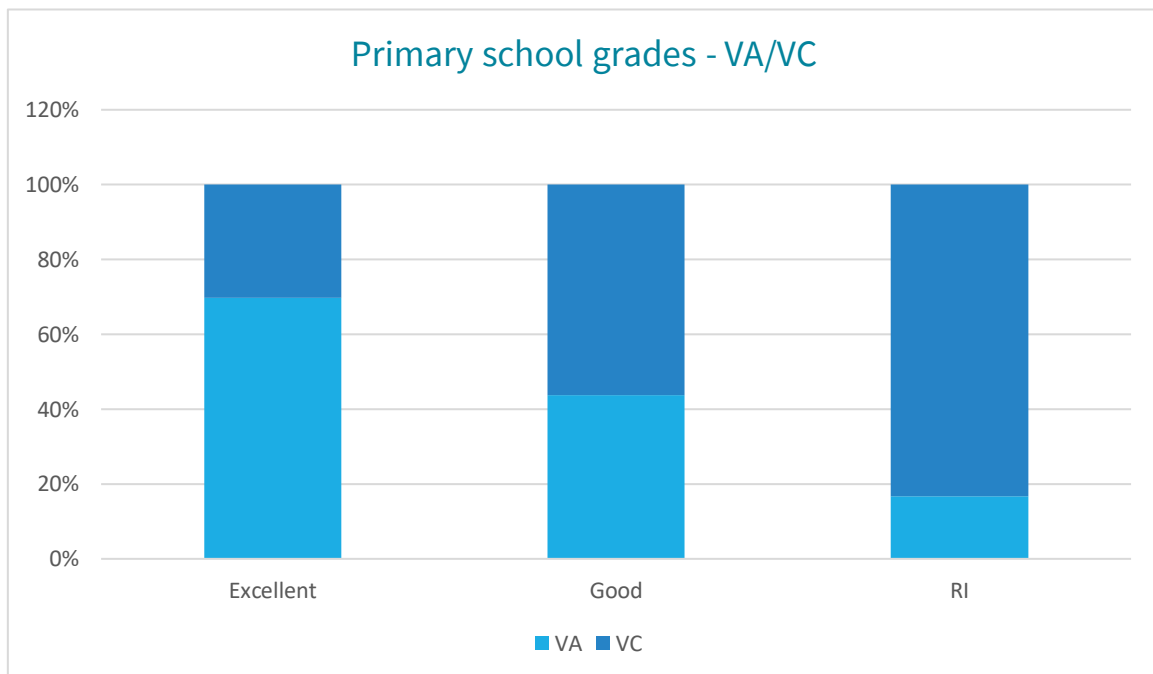
All primary schools (Including first and infant)	218	
Excellent	43	19.7%
Good	169	77.5%
Requires Improvement	6	2.8%
Ineffective	0	0%





## All primary schools overall grades – distribution of grades comparison

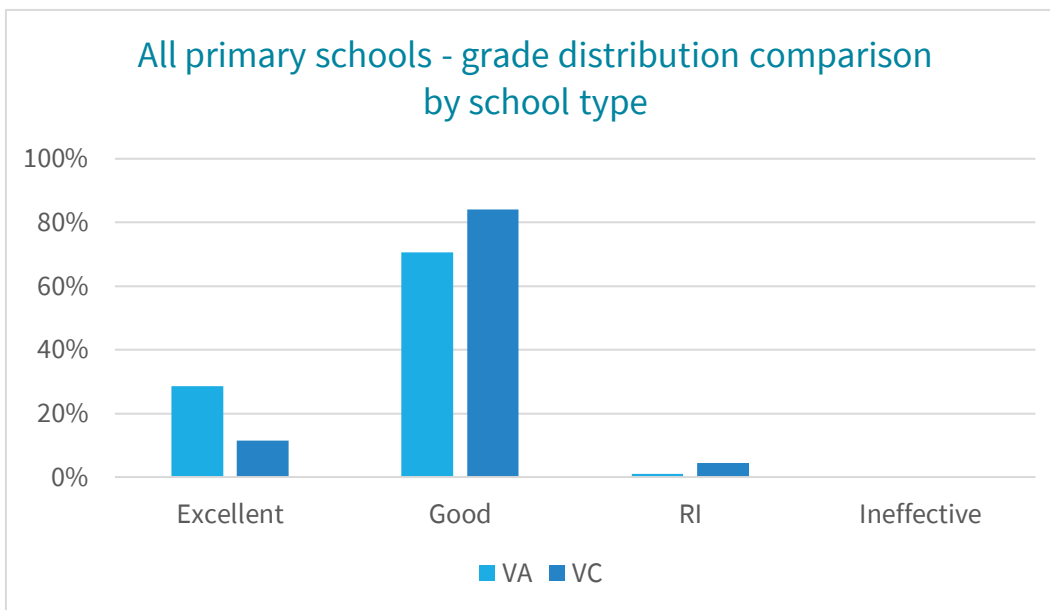
105 VA/113 VC	Excellent		Good		RI		Ineffective	
Nos/% of each grade achieved by VA and former VA primary	30	69.8%	74	43.8%	1	16.7%	0	0%
Nos/% of each grade achieved by VC and former VC primary	13	30.2%	95	56.2%	5	83.3%	0	0%



- Note the higher number/% of Excellent grades for VA and former VA primary schools compared to VC and former VC – more than double.
- RI figures are too small to be statistically reliable but are interesting.

## All primary schools overall grades – grade distribution comparison by school type

	Total no/% of VA and former VA primary schools achieving each grade /105		Total no/% of VC and former VC primary schools achieving each grade /113	
Excellent	30	28.6%	13	11.5%
Good	74	70.5%	95	84.1%
Requires Improvement	1	0.9%	5	4.4%
Ineffective	0	0%	0	0%



- Note again the difference between Excellent grades in VA and former VA, compared to VC and former VC primary schools eg, only 11.5% of VC and former VC schools compared to 28.6% of VA and former VA schools, and the higher percentage of RI grades in VC and former VC primary schools.

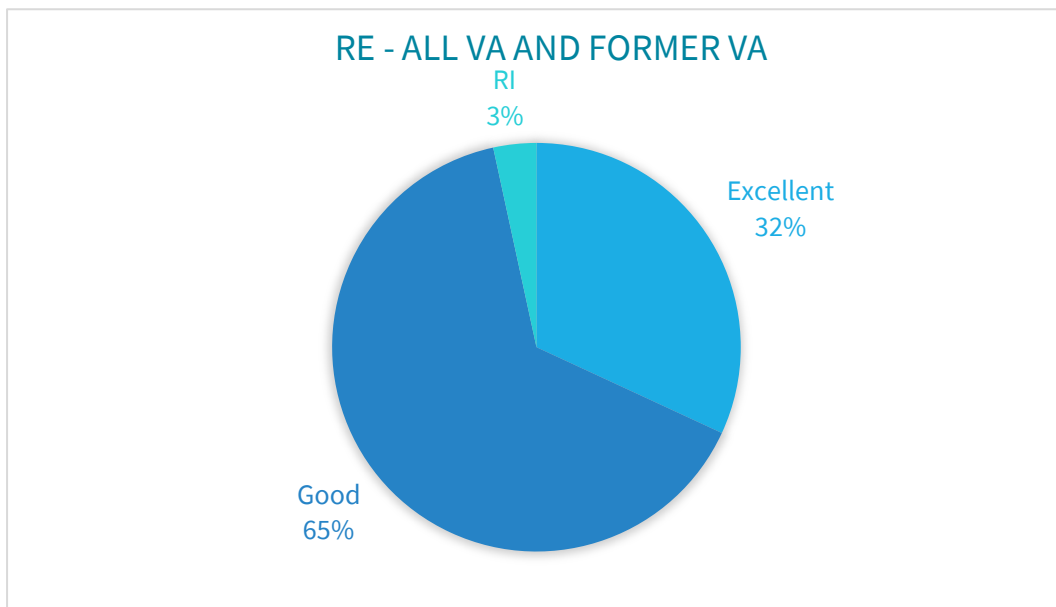
## Secondary schools – maintained and academies combined

All secondary schools (Including middle deemed secondary)	18 - of which 14VA/4VC	
Excellent	11 (8/3)	61.1%
Good	7 (6/1)	38.9%
Requires Improvement	0	0%
Ineffective	0	0%

- Numbers of secondary school inspections are relatively low at 18 in total, with separate VA/VC numbers too small to be statistically useful or reliable for analysis.
- It is interesting to note that no secondary schools have been judged to be less than Good.

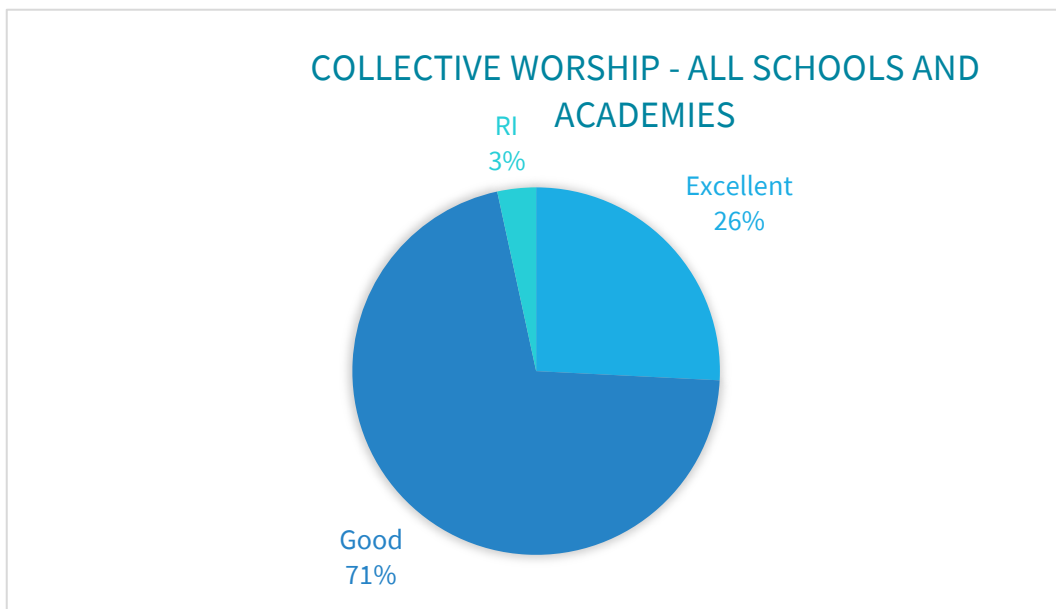
## Religious education overview – all phases – all VA and former VA

	119	
Excellent	38	31.9%
Good	77	64.7%
Requires Improvement	4	3.4%
Ineffective	0	0%



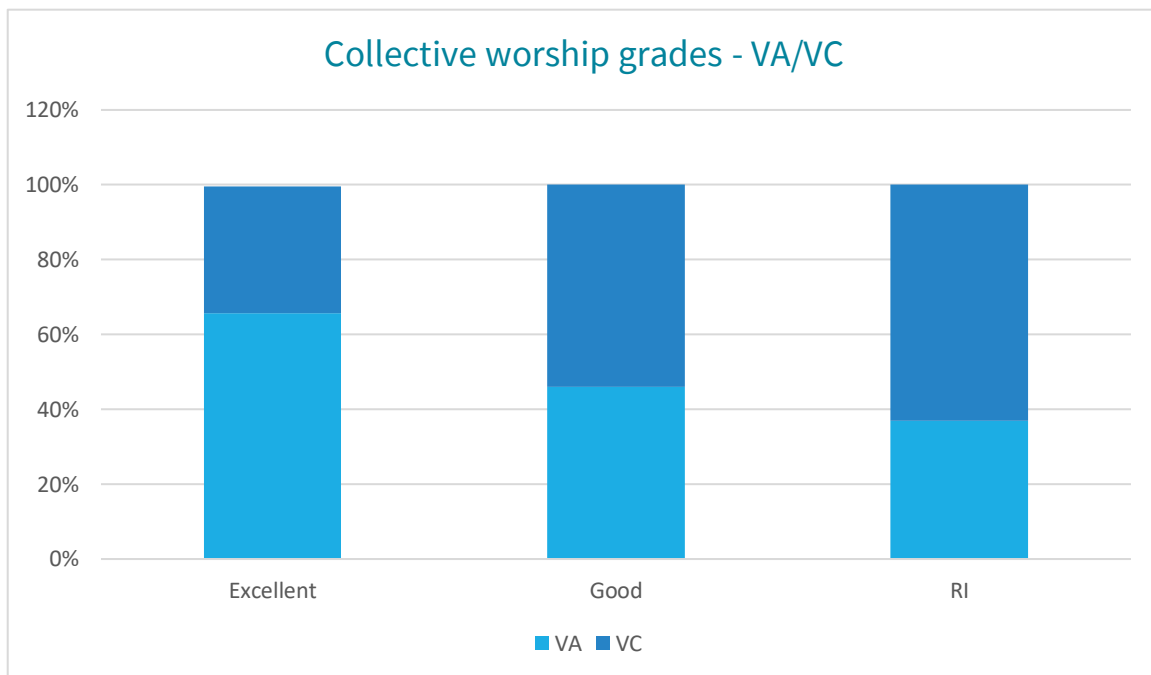
## All schools – collective worship grades

Collective worship – all schools and academies	236	
Excellent	61	25.8%
Good	167	70.8%
Requires Improvement	8	3.4%
Ineffective	0	0%



## All schools collective worship grades – distribution of grades comparison

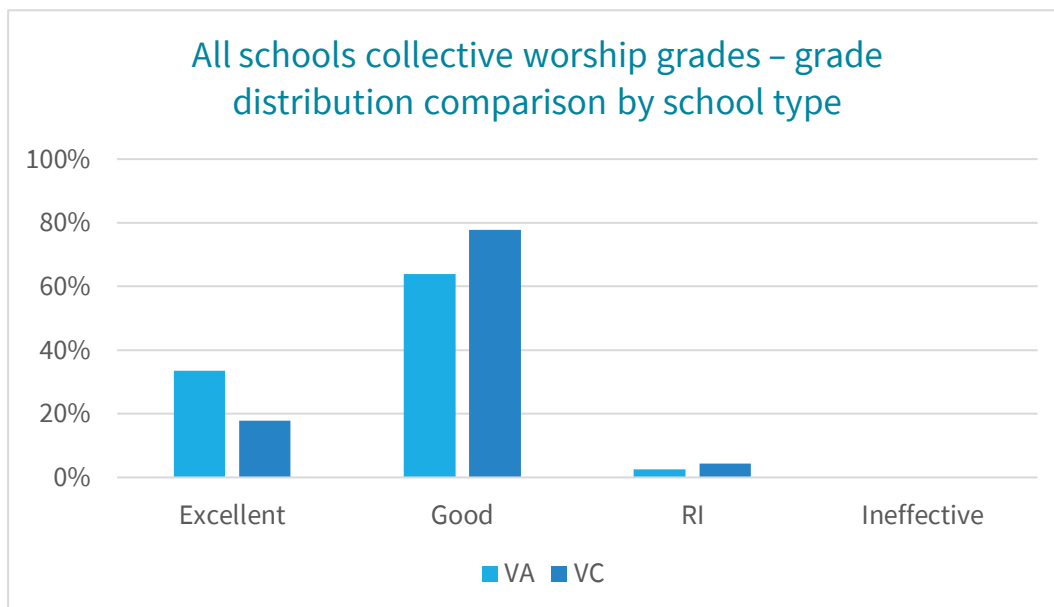
119 VA/117 VC	Excellent		Good		RI		Ineffective	
Nos/% of each cw grade achieved by VA schools	40	65.6%	76	45.5%	3	37.5%	0	0%
Nos/% of each cw grade achieved by VC schools	21	34.4%	91	54.5%	5	62.5%	0	0%



- Note almost twice as many Excellent grades for collective worship in VA schools than in VC schools.
- RI figures are too small to be statistically reliable but are interesting.

## All schools collective worship grades – grade distribution comparison by school type

	Total no/% of VA schools achieving each cw grade (119)		Total no/% of VC schools achieving each cw grade (117)	
Excellent	40	33.6%	21	17.9%
Good	76	63.9%	91	77.8%
Requires Improvement	3	2.5%	5	4.3%
Ineffective	0	0%	0	0%



- Note again the difference between VA and VC schools gaining Excellent grades with VA outperforming VC - 33.6% of VA schools compared to 17.9% of VC schools.
- Note also the higher percentage of RI grades in VC schools.
- An additional breakdown of inspection data at diocesan level will be given to each DDE

## Numbers of inspections

- The data for the academic year 2021-2022 reflects a lower than expected number of inspections, as explained above.
- it is expected that approximately 900 inspections will be carried out in the academic year 2022-2023. This will enable the collection of more statistically reliable data for future analysis.

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