**A picture containing text, clipart

Description automatically generatedCome follow Christ in the footsteps of St Chad Come follow Christ in the footsteps of St Chad Come follow Christ in the footsteps of St Chad Come follow Christ in the footsteps of St Chad Come follow Christ in the footsteps of St Chad Come follow Christ in the footsteps of Come follow Christ in the footsteps of**

Version 1: January 2022

**Evidencing Impact to Inform the 2 Page Summary**

**Evaluating Impact**

The SIAMS reflection (summary) invites school leaders to present the inspector with the headlines of the leader’s Church school evaluation. The National SIAMS Team continue to emphasise that self-evaluation is not statutory. However, inspectors need to start with some information on the school and a more accurate inspection is likely to ensue if the school provides pertinent information at the outset.

The [SIAMS Information for Schools](https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/siams-inspections) guidance from the National SIAMS team provides 7 important considerations for school leaders when approaching self-evaluation in schools:

* The key purpose of ongoing self-evaluation is to enable a school to reflect meaningfully on the impact of its vision, policy, and practice. It is, first and foremost, a process that is for the benefit of the school community and will be most useful when conducted in a rigorous, robust, and evidence-based manner.
* SIAMS inspection operates initially from the presumption that the school is a Good Church school. An
* inspector will only deviate from this grade when or if the evidence suggests that to do so is appropriate.
* Self-evaluation is one part of this evidence-base.
* Although not a statutory element of the SIAMS process, it also makes a significant contribution to a thorough, accurate and insightful inspection.
* Self-evaluation can refer to provision but should have an **overwhelmingly evaluative focus on impact** in order to be of maximum use to the school.
* There is one over-arching inspection 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?), and all self-evaluation should be focused on answering this question.
* Rigorous and meaningful ongoing self-evaluation will result in lengthy, ‘live’, and often-changing documentation. This should not be shared with an inspector.
* A non-statutory summary, (one document only, no longer than two sides of A4), is helpful for the purposes of inspection and should signpost an inspector to other sources of evidence. With an emphasis on vision, impact, and transformation it will help an inspector to use the full time available to gain an accurate picture of the school. This document should be a summary of the school’s own longer self-evaluation
* Schools should not indicate inspection grades as part of their self-evaluation. It is recommended that self-evaluation documents are written with close reference to the inspection criteria, using the language of the Schedule as appropriate.
* SIAMS inspection operates initially from the presumption that the school is a Good Church school. An inspector will only deviate from this grade when or if the evidence suggests that to do so is appropriate. Self-evaluation is one part of this evidence-base.

**Answering the question**

The evaluation should seek to answer the 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 process should prompt leaders to evaluating whether the school is a Good Church School.* It can be done in a way that suits the school but should **not extend over more than the equivalent of two sides of A4.**

This toolkit aims to provide school leaders with practical approaches to support leaders in measuring the impact of the school’s provision and evidencing this in 2 sides of A4.

This will be done by providing prompts for leaders to firstly consider the **documents and evidence that is in place**, and then explore possible **impact measures that are already be in place.**

As leaders work through the specific strands of this document, it is important to keep in mind that this summary is intended to identify the headlines of this Church school’s evaluation – the school priorities and the impactful, innovative or imaginative practice.

No specific template is provided to present the school’s evaluation summary. Schools have the freedom to produce their summary in a way that best evidences the headlines of their self-evaluation process.

**Further evidence of impact:**

There are also documents and links to tools that might support leaders to **further** evidence impact of key actions that have been driven by the vision and leaders in the school in relation to a specific strand of the SIAMS framework. Many of these have been drawn from key Church of England documents that have been produced.

Although this toolkit will provide prompts for thinking about each strand it is important to keep remembering that the self-evaluation summary seeks to answer one over-arching inspection question.

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

‘The main thing is to keep the main thing the main thing.’

Stephen Covey

Diagram, engineering drawing

Description automatically generated**Why warp and weft?**

As leaders explore the impact and transformation of the Christian vision in their own context, leaders actions and the impact of these will weave through different strands. The inclusive and distinctive Christian Vision will be the golden thread that pulls all these strands together.

**Where to start**

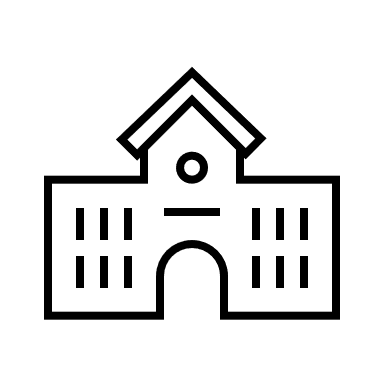
Through the SIAMS process, inspectors will be seeking to answer the following overarching question:

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

**Developing the Christian vision that reflects our school’s context.**

**What is the inclusive and distinctive Christian vision of our school?**

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| What are the **peculiar circumstances** of our Church School? Capturing the context of our school. How has this influenced and shaped the vision for this school? |

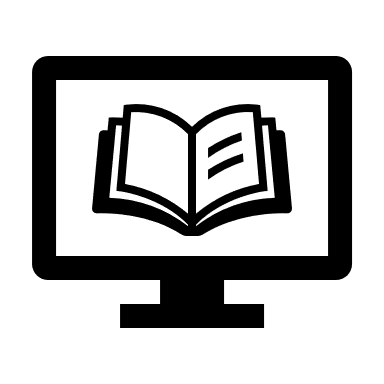


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| **Our Church of England School** | | | | |
| School size | Inner City | Different faiths | Changes in leadership | |
| Unique facilities | | Church partnerships | | Rural |
| Budget | Partnerships. | ? | Different backgrounds. | |
| Specialist staff | | Governance. | Vulnerable pupils and families. | |
| Culture and ethos | | Academisation. | Federation | Expansion |
| Staff changes. | Disadvantaged pupils. | | Recruitment and retention. | |
| **What is the original foundation for this Church school?** | | | | |

**Our Inclusive and Distinctive Christian Vision**

Theology of our vision

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| Signpost with solid fill  The Christian narrative of our vision |

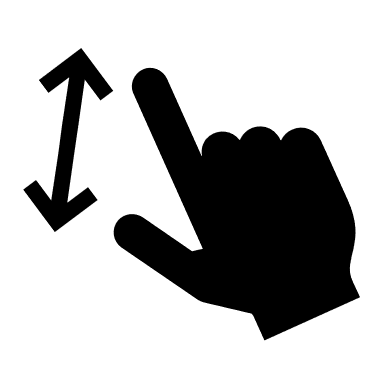
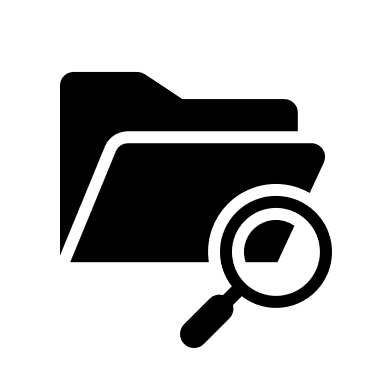
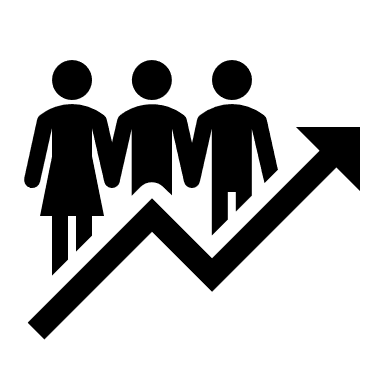


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| What is the context of Christian vision? How does the leadership of this vision impact on the flourishing of pupils and adults in this community? |

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| **Vision and leadership**  How well understood and communicated is your Christian vision?  Why is your Christian vision unique to your school, serving your context?  How was this vision formed? Who with? What is important about this? How has this led to the impact it has?  What comes to mind?  How is this grounded in a clear theology?  What is the Christian narrative that roots this vision? |

In order to support leaders in identifying the impact and transformation that has occurred through the leadership of the Christian vision in the context of their school, each strand is broken down to stimulate thinking in the following way.



**Use these prompts to summarise the headlines that demonstrates that this is a Good Church School**

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| Vision | Provision | Impact | Transformation |

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| Signature outline |

Be a hedgehog here, not a fox. As Jim Collins in Good to Great writes:

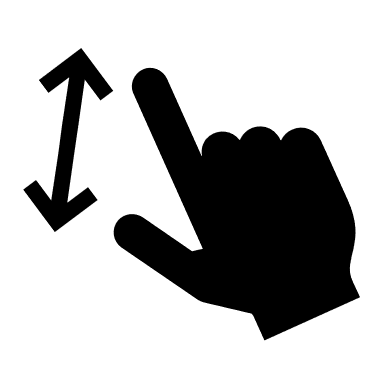
***Foxes pursue may ends at the same time and see the world in all its complexity. They are “scattered or diffused, moving on too many levels… Never integrating their thinking into one overall concept or unifying vision. Hedgehogs, on the other hand, simplify a complex world into a single organizing idea, a basic principle or concept that unifies and guides everything.”***

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| **Strand 2: Wisdom, Knowledge and skills** |

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| **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.** |

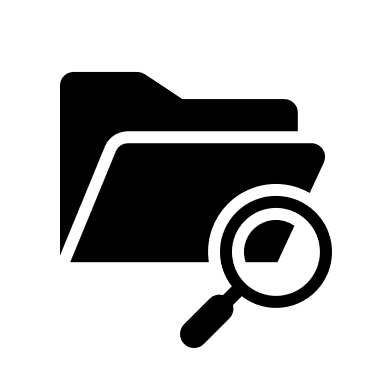


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| 2a How effective is the school at meeting the **learning** needs of all pupils through the curriculum? How effective is the school in identifying and supporting those who are more vulnerable and who may have additional learning and personal needs? | 2b How well does the school support all pupils in their spiritual development, enabling all pupils to flourish? |



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| **Relevant reading to develop understanding of the school as a Church school** | | |
| [Unlocking Gifts](https://www.churchofengland.org/sites/default/files/2021-04/210414%20Unlocking%20Gifts%202%20report%20new%20format%20.pdf) – Small scale projects addressing educational disadvantage | Published April 2021 |  |
| [Spiritual Development](https://www.churchofengland.org/sites/default/files/2019-11/2019%20Spiritual%20Development%20-%20Interpretations%20of%20spiritual%20developments%20in%20the%20classroom.pdf) – Interpretations of spiritual development in the classroom | Published October 2019 |  |
| The Bible Society – Transmission  [Children’s spiritual development in school](https://www.biblesociety.org.uk/content/explore_the_bible/bible_in_transmission/files/2017_spring_v2/transmission_spring_2017_cooling.pdf) – Trevor Cooling | Spring 2017 |  |
| [Spirituality as part of childhood](https://www.biblesociety.org.uk/content/explore_the_bible/bible_in_transmission/files/2017_spring_v2/transmission_spring_2017_nye.pdf) – Rebecca Nye | Spring 2017 |  |
| What If Learning  Character Development Project  Intervention Document | September 2015 |  |
| [DFE – Character Education – Framework](https://www.gov.uk/government/publications/character-education-framework) guidance - *The guidance provides schools with 6 benchmarking questions to support reflection and the self-evaluation of current provision (supporting schools to consider the social, moral, cultural and spiritual development of pupils)* | November 2019 |  |

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| Head with gears with solid fillHow well the school’s staff and leaders apply their Christian vision **wisely and sensitively** to ensure curriculum and extra–curricular opportunities meet the learning needs of all learners? | |
| **Documents to support a review of school provision** | |
| **Broad and balanced curriculum**  **Exciting and relevant curriculum**   * Curriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning (including the remote curriculum provision) * Lesson monitoring (Observations, learning walks, lesson study) * Extra-curricular timetables * Pupil’s work and pupil interviews * Monitoring and evaluation reports (Work scrutiny) * Documents reflecting the school’s vision and the peculiar circumstances in which it stands. |  |
| **Evidencing IMPACT.**  **Evidence to identify what has changed** | |
| **Possible outcome measures:** *The positive impact on pupils’ learning*   * Academic achievement for all pupils – informed by the curriculum model (Know more, remember more, do more). * Business Growth with solid fillAttainment and progress of all pupils (including groups) – according to the school curriculum models.   + SEND pupils?   + Most able pupils   + Vulnerable pupils (including those with learning difficulties) * Indicators for resilience – [the resilience framework](https://www.boingboing.org.uk/resilience/resilient-therapy-resilience-framework/) (Boing Boing) * Key indicators for ‘flourishing’ in the context of curriculum decisions informed by the Christian vision   + [DFE 6 Character benchmarks](https://www.gov.uk/government/publications/character-education-framework) (Annex A and B)     - What kind of school are we?     - What are our expectations of behaviour towards each other?     - How do our curriculum and teaching develop resilience and confidence?     - How good is our co-curricular provision?     - How well do we promote the value of volunteering and service to others?     - How do we ensure that all our pupils benefit equally from what we offer? |  |

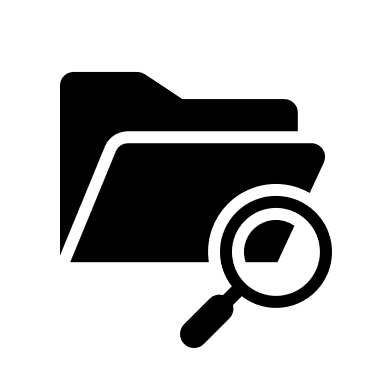
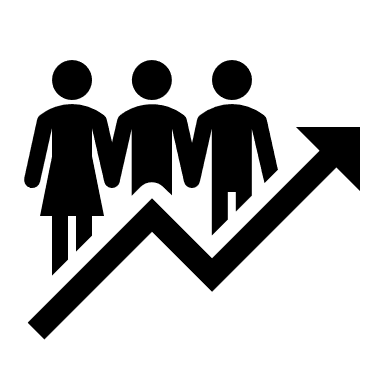


**Self-evaluation summary example (focusing on impact)**

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| Vision: The LDBE School strives to ensure the whole school community reaches for an education that delivers ‘life in all its fullness’, where the whole person is educated, and everyone in our school encounters an impactful and transformational educational experience where all pupils and adults flourish in wisdom, hope, community and dignity. |

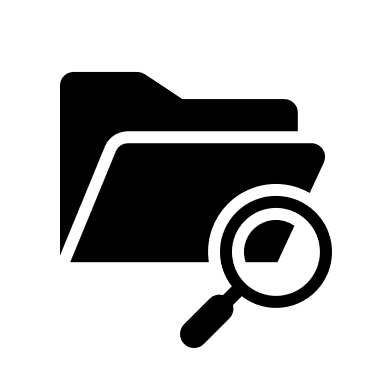
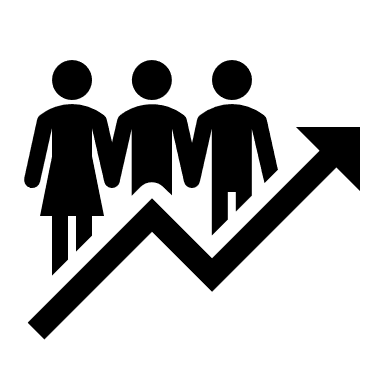
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| Vision | Provision | Impact | Transformation |

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| Our vision drives the curriculum intent in our school and shapes our broad and balanced curriculum. Our creative curriculum (both in school and at home) engenders excitement with all our pupils where dance, music drama and art are important drivers of hope, spirituality and resilience. As a result, pupils in all phases of our school make exceptional gains in wisdom knowledge and skills. This includes our pupils with SEND and most able. Through our termly stakeholder voice days, teachers, parents, and pupils enthusiastically share how our big question curriculum motivate all of our pupils to try new approaches to learning, take on new roles as learners (in learning investigation teams), and spark curiosity and debate about a wide range of local, national, and worldwide issues. Our unique skills tracker moves beyond the requirements of the national curriculum identifying skill developments in debate, problem solving and resilience. Our pupils make rapid gains in these areas. We recognise the developments of each unique individual through with AdvoCAT (our curriculum mascot), who has presented certificates to a strong proportion of pupils across the school for individual and group responses to ethical issues in the curriculum and beyond. |



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| Head with gears with solid fillIdentifying and supporting those who are more vulnerable and who may have additional learning and personal needs? | |
| **Documents to support a review of school provision** | |
| * Key policies that identify how this Church school identifies vulnerable pupils * What is the provision for vulnerable pupils (IEPs? Provision Maps? Intervention plans) |  |
| **Evidencing IMPACT.**  **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:** *The positive impact on pupils’ learning, including SEND and most able pupils. Enabling those experiencing barriers with remote learning to flourish.*   * Academic outcomes (attainment and progress) – informed by the curriculum model (Know more, remember more, do more). * [Well-being measurement frameworks.](https://www.annafreud.org/schools-and-colleges/resources/wellbeing-measurement-framework-for-schools/) (Anna Freud) * [Good childhood Index](https://www.childrenssociety.org.uk/information/professionals/good-childhood-index) – Measuring well-being (Children’s society) * Behaviour and attendance data (from school policy). * Mental health measures * [Academic Resilience Resource](https://www.boingboing.org.uk/audit-whole-school-academic-resilience/) – Tool for the Senior Leadership Team – Getting to grips with what you already do and making plans…. * [Whole school resilience audit](https://www.boingboing.org.uk/audit-whole-school-academic-resilience/) |  |

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| Head with gears with solid fillHow well the school’s staff and leaders apply their Christian vision to ensure curriculum and extra–curricular opportunities meet the **spiritual needs** of all learners? | |
| **Documents to support a review of school provision** | |
| * Curriculum Planning – informed by [Interpretations of Spiritual Development in the classroom](https://www.churchofengland.org/sites/default/files/2019-11/2019%20Spiritual%20Development%20-%20Interpretations%20of%20spiritual%20developments%20in%20the%20classroom.pdf) * Environment trawls – use of spaces to develop spirituality * Pupil voice – Understanding and opportunity for spiritual development. * Spirituality scrapbooks – whole school, class, individual. * Curriculum planning ([What if learning](http://www.whatiflearning.com/)) * Courageous advocacy – pupil lead work (Displays, case studies) * Pupil’s books across the curriculum |  |
| **Evidencing IMPACT.**  **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:** *Equally rich spiritual opportunities exist across the curriculum, where pupils articulate spiritual and ethical issues.*   * [Progression in spirituality:](https://www.salisbury.anglican.org/resources-library/schools1/spirituality/2015%20Spirituality-%20Rickett%20Grids%20Progression%20in%20Spirituality%20for%20Primary%20with%20Encounters.doc/view) Spiritual learners become increasingly aware of self, others, world and beauty and beyond (up to Y13) * Case studies collated to show how: Pupils are courageous advocates for change in their local, national and global communities (and any associated responses) * Spiritual [reflection journals / diaries](https://www.imaginor.co.uk/reflection-diaries/) (if appropriate to share) * Pupils’ and adults’ engagement in and contribution to prayer, worship and reflection. |  |



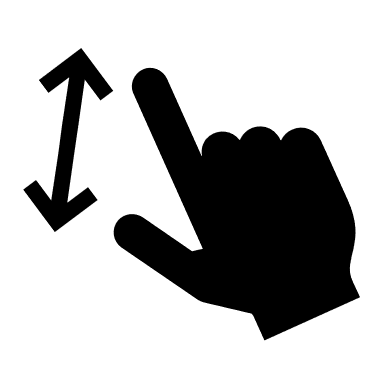
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| Vision | Provision | Impact | Transformation |

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| Our vision has shaped the careful considerations that our school leaders have made to weave opportunities for spiritual development for all pupils across the school curriculum. All staff members have a clear understanding of how the nine sacred pathways (Kathryn Wright) can be used across the curriculum, in extra-curricular provision and through collective worship and RE. As a result, pupils work in all subject areas clearly evidence each pupil’s depth of spiritual progression. |

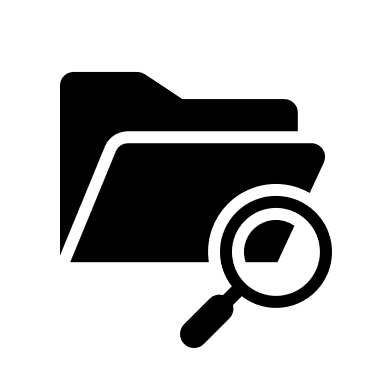
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| **Strand 3: Character development: Hope, Aspiration and Courageous Advocacy** |

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| Head with gears with solid fill**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, including when circumstances are difficult.** |
| **How well the school’s Christian vision inspires the whole school community to engage in social action and to be courageous advocates in their local, national and global communities.** |

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| 3a To what extent does the 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? | 3b How do leaders make sure all pupils have curriculum opportunities to look beyond themselves, ask ‘big questions’, think globally about life, and develop an understanding of disadvantage, deprivation, and the exploitation of the natural world? | 3c 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? |

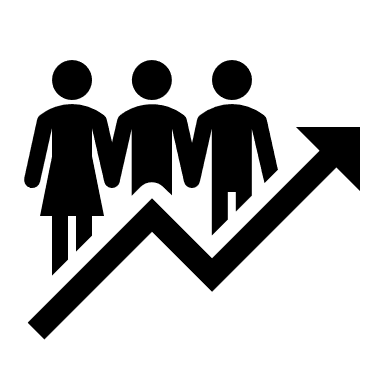


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| **Relevant reading to develop understanding of the school as a Church school** | | |
| Courageous Advocacy – Church of England guidance. | May 2021 |  |
| The Fruit of the Spirit  A Church of England discussion paper on character education. | October 2015 |  |
| DFE – Character Education – Framework guidance | November 2019 |  |



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| To what extent does the 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? | |
| **Documents to support a review of school provision** | |
| **How pupils live, learn, approach difficult circumstances and behave:**   * Curriculum planning – Identified ‘big questions’ * Curriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning (including the remote curriculum provision) * Lesson monitoring (Observations, learning walks, lesson study) * Extra-curricular timetables * Pupil’s work and pupil interviews * Monitoring and evaluation reports (Work scrutiny * Pupil behaviour policy (opportunities for cognitive or sensory provision, regulate opportunities, relate opportunities) and mental health policy. |  |
| **Evidencing IMPACT.**  **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:** *Pupils say how the Christian vision and associated values help them to make positive choices about how they live, learn, approach difficult circumstances, and behave.*   * [Global Neighbours Audit](https://www.christianaid.org.uk/resources/schools/global-neighbours-practical-guide-primary-schools) (and accreditation) * Jubilee Centre: [School Ethos Self Evaluation Framework](https://www.jubileecentre.ac.uk/userfiles/jubileecentre/pdf/character-education/EvaluationHandbook/Section2_CharacterCaught.pdf) (Primary and Secondary) * Jubilee Centre: [Character Taught](https://www.jubileecentre.ac.uk/userfiles/jubileecentre/pdf/character-education/EvaluationHandbook/Section3_CharacterTaught.pdf) * Jubilee Centre: [Student self-reflection on Character and Virtue](https://www.jubileecentre.ac.uk/userfiles/jubileecentre/pdf/character-education/EvaluationHandbook/Section4_StudentSelfReflection.pdf) * Indicators for resilience – [the resilience framework](https://www.boingboing.org.uk/resilience/resilient-therapy-resilience-framework/) (Boing Boing) * Key indicators for ‘flourishing’ in the context of curriculum decisions informed by the Christian vision   + DFE 6 Character benchmarks:     - Business Growth with solid fillWhat kind of school are we?     - What are our expectations of behaviour towards each other?     - How do our curriculum and teaching develop resilience and confidence?     - How good is our co-curricular provision?     - How well do we promote the value of volunteering and service to others?     - How do we ensure that all our pupils benefit equally from what we offer? * Data from whole school and groups regarding behaviour and trends. * [Academic Resilience Resource](https://www.boingboing.org.uk/audit-whole-school-academic-resilience/) – Tool for the Senior Leadership Team | |

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| Head with gears with solid fillHow do leaders make sure all pupils have curriculum opportunities to look beyond themselves, ask ‘big questions’, think globally about life, and develop an understanding of disadvantage, deprivation, and the exploitation of the natural world?  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? | |
| **Documents to support a review of school provision** | |
| **Opportunities across the curriculum to explore many ‘big questions’**   * Folder Search with solid fillCurriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning * Extra-curricular timetables * Pupils’ work * Monitoring and evaluation * Character Education Review – [Ethos Enhancing Outcomes](https://www.cefel.org.uk/visionresources/) * Character Education Review [– Leadership, Pedagogy and Theology](https://www.cefel.org.uk/visionresources/) |  |
| **Evidencing IMPACT.**  **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:** *A demonstratable feature of the school is the way in which it encourages its pupils to think about wider global society as appropriate to context. People talk about ways to challenge injustice and inequality and take advantage of curricular and extracurricular activities to engage in social action projects.*   * Academic achievement for all pupils – informed by the curriculum model. * Attainment and progress of all pupils (including groups) – according to the school curriculum models.   + SEND pupils?   + Most able pupils   + Vulnerable pupils (including those with learning difficulties) * Case studies collated to show how: Pupils are courageous advocates for change in their local, national and global communities (Social action impact – change makers log). * Pupils’ natural prayer responses ([Prayer Spaces](https://prayerspacesinschools.com/) and Spiritual areas) – Captured visually / Scrap books (as appropriate to honour confidentiality) * Media and publicity / awareness – though school websites and newsletters (over time). |  |



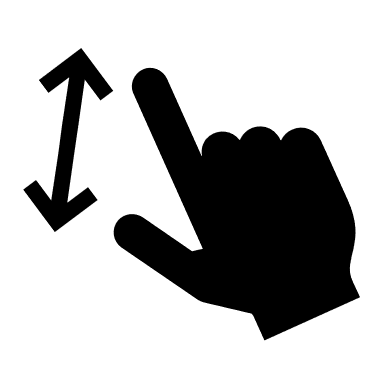
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| Vision | Provision | Impact | Transformation |

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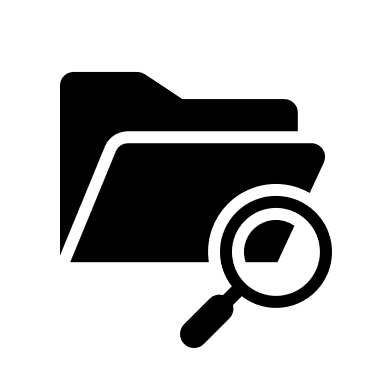
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| **Strand 4: Community and living well together** |

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| Head with gears with solid fill**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.** |

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| To what extent does the school’s Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practise forgiveness and reconciliation? Is this reflected in the school’s behaviour, exclusion and attendance policies? | 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? |



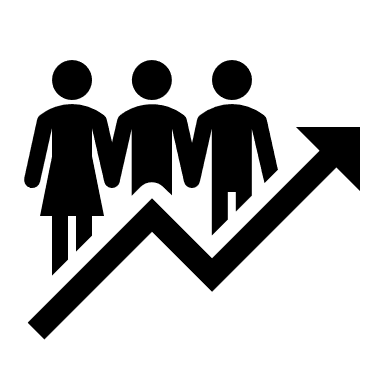
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| **Relevant reading to develop understanding of the school as a Church school** | | |
| Mental Health and Wellbeing: Towards a whole school approach. | March 2018 |  |
| **Rethinking resilience – conference materials** [Rethinking Resilience - Foundation For Educational Leadership (cefel.org.uk)](https://www.cefel.org.uk/resilience/) | | |



|  |  |
| --- | --- |
| To what extent does the school’s Christian vision and associated values underpin relationships at all levels in the school community, enabling pupils to disagree well and to practise forgiveness and reconciliation? Is this reflected in the school’s behaviour, exclusion and attendance policies?  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? | |
| **Documents to support a review of school provision** | |
| **Pupil behaviour and school relationships**   * School behaviour policy * School attendance policy * School exclusion policy * Mental health and well-being policy ([Appendix 3 – School policy template)](https://www.churchofengland.org/sites/default/files/2018-04/Mental%20Health%20and%20Wellbeing%20Guidance.pdf) * Curriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning * Extra-curricular timetables * Pupil’s work * Monitoring and evaluation * Key policies that identify how this Church school identifies vulnerable pupils * Provision for vulnerable pupils (IEPs? Provision Maps? Intervention plans) * Log of external support for pupils and staff for mental health. * Pupil, parent and stakeholder questionnaires * Reports to governors * Governor evaluations / feedback |  |
| **Evidencing IMPACT.**  **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:** *Pupils are observed to behave well and relationships between all members of the community are generally supportive.*   * Evaluation of pupil behaviour: Term on term / year on year (All pupils / relevant groups)   + *Tracking rewards and sanctions* * Attendance rates and trends: Term on term / year on year (All pupils / relevant groups) * Exclusion rates and trends: Term on term / year on year (All pupils / relevant groups) * Stakeholder voice statements - evaluated (successes and next steps) * Impact of internal intervention programmes (drawing and talking / CBT) – Group or anonymised case studies * Impact of external intervention programmes (drawing and talking / CBT) – Group or anonymised case studies * School visitor feedback (following key school events) – capture key statements. * Annual pupil report – pupil and parent feedback. * (See Previous resilience, well-being and character impact measurements) |  |

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| Vision | Provision | Impact | Transformation |

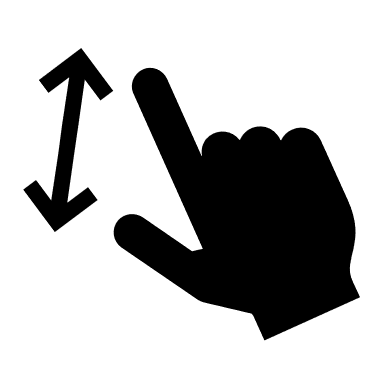
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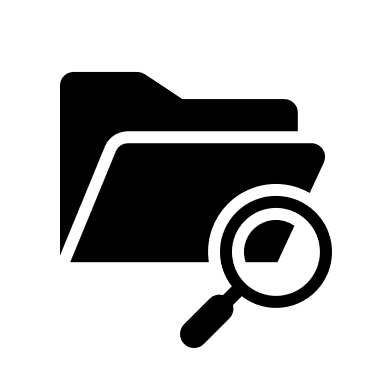
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| **Strand 5: Dignity and respect** |

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| Head with gears with solid fill**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.** |

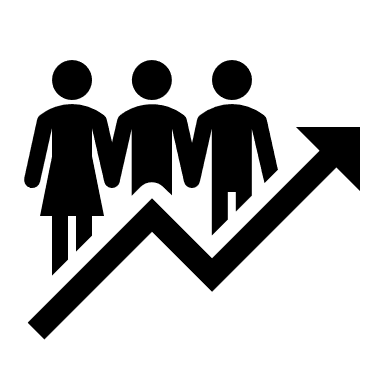
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| How well does the Christian vision and associated values enable dignity and value all God’s Children\*, ensuring through policy and practice the protection of all members of the school community? | How well does the whole curriculum provide opportunities for all pupils to understand, respect and celebrate difference and diversity? | 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? |



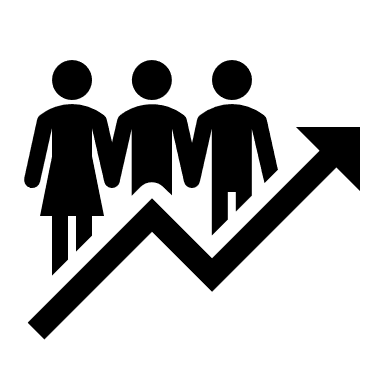
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| **Relevant reading to develop understanding of the school as a Church school** | | |
| Valuing All God’s Children | July 2019 |  |
| Relationships, Sex and Health Education:  <https://www.churchofengland.org/more/education-and-schools/church-schools-and-academies/relationships-sex-and-health-education> | | |
| Goodness and Mercy – RSE for Church Schools: [Goodness & Mercy – RSHE for Church of England Schools (goodnessandmercy.co.uk)](https://goodnessandmercy.co.uk/) | | |



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| How well does the Christian vision and associated values enable dignity and value all God’s Children\*, ensuring through policy and practice the protection of all members of the school community? | |
| **Documents to support a review of school provision** | |
| * School behaviour policy * School attendance policy * School exclusion policy * Mental health and well-being policy ([Appendix 3 – School policy template)](https://www.churchofengland.org/sites/default/files/2018-04/Mental%20Health%20and%20Wellbeing%20Guidance.pdf) * Environment trawls * Monitoring and evaluation * Reporting to governors * Stakeholder questionnaires * Involvement of external partners and specific approaches according to context and need. |  |
| **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:** *there is a demonstrable culture where all members of the community are welcomed and treated with dignity and respect as people created in the image of God*   * Evaluation of pupil behaviour: Term on term / year on year(All pupils / relevant groups)   + *Tracking rewards and sanctions*   + *Trends showing any issues are effectively dealt with through a decline in future incidents (racist, homophobic. Biphobic, transphobic).* * Achievement and positive outcomes are seen across all groups of pupils. * Attendance rates are high across all pupil groups (including persistent absence) * Participation rates in extra-curricular are representative of the context and cohorts of pupils in the school. * The impact of pupil voice on changes to meet the needs of pupils in school. |  |



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| How well does the whole curriculum provide opportunities for all pupils to understand, respect and celebrate difference and diversity? | |
| **Documents to support a review of school provision** | |
| * Folder Search with solid fillCurriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning * Specific [‘drop-down days’](https://cdn.realsmart.co.uk/d57a4d93b010f2ac6f24bc8cee2d789e/uploads/2020/11/09133930/Wonderfully-Made-Drop-Down-Day-Final-edition.docx) or events * Extra-curricular timetables * Pupil’s work * Monitoring and evaluation * Equality and diversity – Policies * School calendar and newsletters (events to celebrate difference and diversity) * School website * Worship plans and evaluations * Pupil voice evaluations |  |
| **Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:**   * Academic achievement for all pupils – informed by the curriculum model * Business Growth with solid fillAttainment and progress of all pupils (including groups) – according to the school curriculum models.   + SEND pupils?   + Most able pupils?   + Vulnerable pupils (including those with learning difficulties)? * Evaluation of pupil behaviour: Term on term / year on year (All pupils / relevant groups – impact of curriculum on pupil behaviour choices) * [Case studies](https://www.churchofengland.org/sites/default/files/2021-05/180521%20Courageous%20Advocacy%20%28final%29.pdf) collated to show how: Pupils are courageous advocates for change in their local, national and global communities (Social action impact – change makers log) * Pupils’ natural prayer responses ([Prayer Spaces](https://prayerspacesinschools.com/) and Spiritual areas) – Captured visually / Scrap books (as appropriate to honour confidentiality – redacted as necessary) * Media and publicity / awareness |  |



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| 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 both offer dignity to others? | |
| **Documents to support a review of school provision** | |
| * Curriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning * Folder Search with solid fill[Teaching resources](https://goodnessandmercy.co.uk/teaching-resources/) * Extra-curricular timetables * Pupil’s work * Monitoring and evaluation * [RSE Policies](https://www.churchofengland.org/sites/default/files/2019-11/Suggested%20policy%20template_1.docx) * [RSHE Charter](https://www.churchofengland.org/sites/default/files/2019-11/RSHE%20Charter.docx) * School website * Worship plans and evaluations * Pupil voice evaluations |  |
| **Possible Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:**   * Pupils’ work * Monitoring and evaluation (Book scrutiny) * Pupil progress made ([Progression outcome statements](https://goodnessandmercy.co.uk/progression-outcome-statements/)) * Evaluation of pupil behaviour: Term on term / year on year (All pupils / relevant groups – impact of curriculum on pupil behaviour choices) * Learning walk monitoring (associated actions and developments) * Environment walk (associated actions and developments) |  |

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| Vision | Provision | Impact | Transformation |

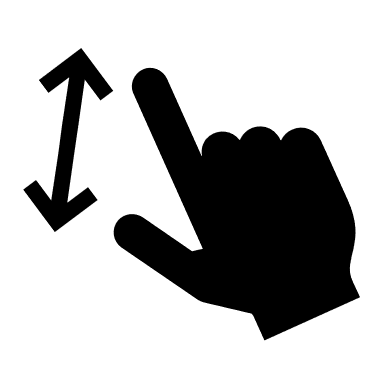
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| **Strand 6: The impact of collective worship** |

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

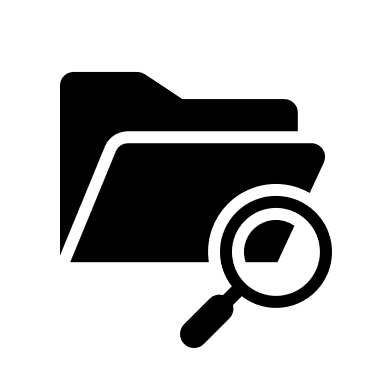
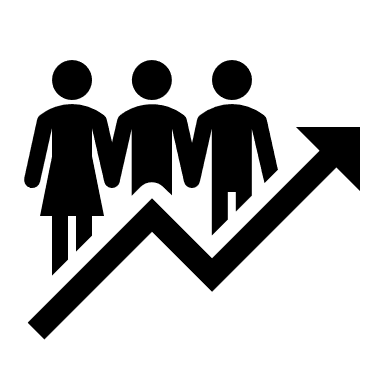
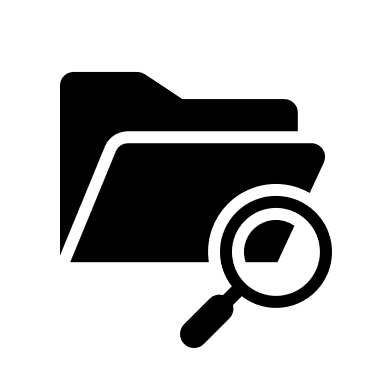
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| Head with gears with solid fill  **The ways in which collective worship is an expression of the school’s Christian vision** |

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| Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship, and reflection whether they are engaged in learning in school or at home. | 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. | 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. |
| 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. | Encourages local church community partnerships to support the school effectively in developing its provision for collective worship. |  |

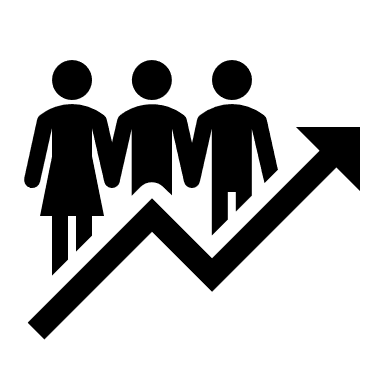


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| **Relevant reading to develop understanding of the school as a Church school** | | |
| Collective Worship in Church of England Schools *Inclusive Invitational Inspiring*  Guidance Document | May 2021 |  |
| Collective Worship: [Collective Worship | The Church of England](https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/collective-worship) | | |

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| Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship, and reflection whether they are engaged in learning in school or at home.  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.  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. | |
| **Documents to support a review of school provision** | |
| * Worship planning * Worship resources / materials (including digital worship at home example) * Worship monitoring * Worship evaluation * Worship areas (incorporating prayer opportunities and responses) * Reflection areas (and developments – pictures) * Pupil voice – Reflecting on spiritual development through worship * Environment walks focusing on spiritual development / Christian symbols (as examples) |  |
| **Possible Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:**   * Pupil and adult reports / registers of worship leadership (who across the school) * Evaluations of pupil voice (summarised) and continued action plans * Evaluations of adult/stakeholder voice (summarised) and continued action plans * Evaluations of local church voice (summarised) and continued action plans * Worship evaluations (leading to improvements) * [Progression in spirituality :](https://www.salisbury.anglican.org/resources-library/schools1/spirituality/2015%20Spirituality-%20Rickett%20Grids%20Progression%20in%20Spirituality%20for%20Primary%20with%20Encounters.doc/view) Spiritual learners become increasingly aware of self, others, world and beauty and beyond (up to Y13) * Case studies collated to show how: Pupils are courageous advocates for change in their local, national and global communities (and any associated responses) where worship inspires action. * Spiritual [reflection journals / diaries](https://www.imaginor.co.uk/reflection-diaries/) (if appropriate to share) |  |



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| Encourages local church community partnerships to support the school effectively in developing its provision for collective worship.  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. | |
| **Documents to support a review of school provision** | |
| * Worship ‘provision map’ of worship partners * Worship plans (from different worship partners) * Collective worship evaluations * Worship CPD (for pupils) * Worship CPD for staff * Worship CPD for clergy * Stakeholder voice documents |  |
| **Possible Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:**   * Pupil and adult reports / registers of worship leadership (who across the school) * Evaluations of pupil voice (summarised) and continued action plans * Evaluations of adult/stakeholder voice (summarised) and continued action plans * Evaluations of local church voice (summarised) and continued action plans * Worship evaluations (leading to improvements) * [Progression in spirituality :](https://www.salisbury.anglican.org/resources-library/schools1/spirituality/2015%20Spirituality-%20Rickett%20Grids%20Progression%20in%20Spirituality%20for%20Primary%20with%20Encounters.doc/view) Spiritual learners become increasingly aware of self, others, world and beauty and beyond (up to Y13) * Case studies collated to show how: Pupils are courageous advocates for change in their local, national and global communities (and any associated responses) where worship inspires action. * Spiritual [reflection journals / diaries](https://www.imaginor.co.uk/reflection-diaries/) (if appropriate to share) |  |



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| Vision | Provision | Impact | Transformation |

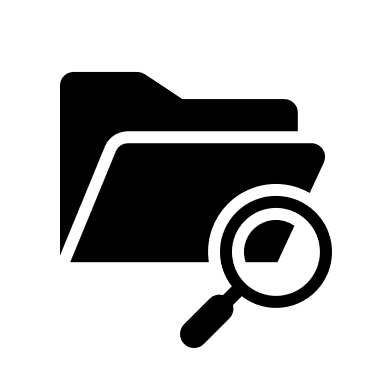
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| **Strand 7: The effectiveness of religious education** |

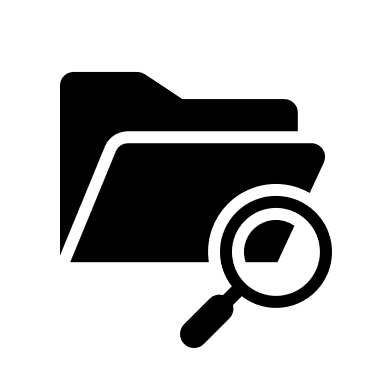
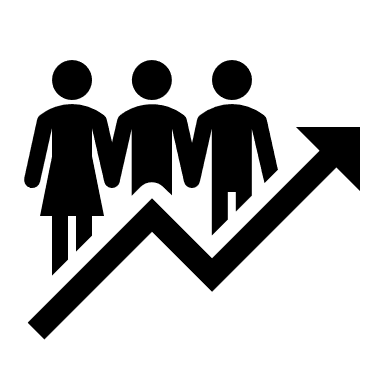
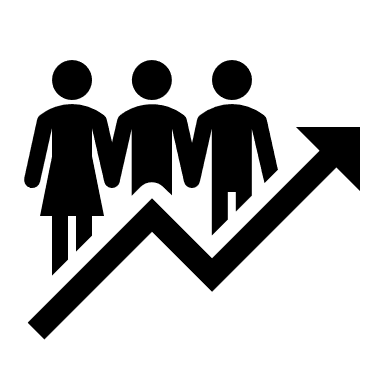
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| Head with gears with solid fill**How effective the school is in ensuring pupils flourish through the provision of high quality religious education reflecting the *Church of England Statement of Entitlement*.**  **How effective the school is in ensuring that religious education expresses the school’s Christian vision.** |

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| Through effective curriculum planning, RE provision reflects the Church of England Statement of Entitlement, or Methodist equivalent, develops religious literacy and meets statutory obligations. | Do teachers share effective practice locally and regionally and engage in professional development? Are there rigorous and effective systems that enable teachers to know how and what pupils are learning in RE? | VA Schools only   1. c) How well do pupils make progress in RE as a result of a rich and engaging curriculum? |

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| **Relevant reading to develop understanding of the school as a Church school** | | |
| Pinch Zoom In with solid fillReligious Education in Church of England Schools A Statement of Entitlement |  |  |
| [Religious Education | The Church of England](https://www.churchofengland.org/about/education-and-schools/church-schools-and-academies/religious-education)  [https://www.understandingchristianity.org.uk](https://www.understandingchristianity.org.uk/)  [Key principles of a balanced curriculum in RE\_0.pdf (churchofengland.org)](https://www.churchofengland.org/sites/default/files/2018-03/Key%20principles%20of%20a%20balanced%20curriculum%20in%20RE_0.pdf) | | |



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| Through effective curriculum planning, RE provision reflects the Church of England Statement of Entitlement, or Methodist equivalent, develops religious literacy and meets statutory obligations. | |
| **Documents to support a review of school provision** | |
| * RE curriculum intent statements (*Leader’s bold / ethical curriculum decisions)* * Curriculum Planning (long, medium and short term planning) * Teaching resources * Schemes of work used * RE and British values (map) * Balanced RE Audits [Primary Audit](https://dioceseofyork.org.uk/uploads/attachment/3999/self-evaluation-audit-primary-sept-18.pdf) / [Secondary Audit](https://dioceseofyork.org.uk/uploads/attachment/4000/self-evaluation-audit-secondary-sept-18.pdf) * Extra-curricular timetables * Pupil’s work * RE Assessment Overviews * Monitoring and evaluation * School website * RE Pupil voice evaluations * RE policy (and associated assessment approaches) |  |
| **Possible Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:**   * Pupil’s work * Monitoring and evaluation (Book scrutiny) * Pupil progress made * Learning walk monitoring (associated actions and developments) * Environment walk (associated actions and developments) * Year on year development plans evidence transformation |  |



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| Do teachers share effective practice locally and regionally and engage in professional development? Are there rigorous and effective systems that enable teachers to know how and what pupils are learning in RE? | |
| **Documents to support a review of school provision** | |
| * CPD records * Staff training planner * Staff meeting minutes * School development plan * Training resources (delivered and received) * Monitroing and moderation recording (in school and as clusters) * Work scrutiny * Curriculum maps and planning (vision informed) * Schemes of work used * Assessment data – knowledge and skills * Timetables * Reports to governors |  |
| **Possible Evidence to identify what has changed** | |
| **Possible outcome measures and possible tools for support:**   * Pupil’s work (across all ability groups / SEND / more able) * Monitoring and evaluation (Book scrutiny) * Pupil progress made (across all ability groups / SEND / more able) * Learning walk monitoring (associated actions and developments) * Environment walk (associated actions and developments) * Year on year development plans evidence transformation |  |

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| Vision | Provision | Impact | Transformation |

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**Approach 2 - Reviewing the headlines**

Diagram, engineering drawing

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This second approach takes a selection of **key themes** that weave all the way through the SIAMS schedule. In approaching the A4 summary in this way, leaders may identify the key policies, actions and Church school development plans that are used, and how these impact and transform the lives of pupils and adults leading to their flourishing.

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

**The Warp and Weft of the SIAMS framework Questions**

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| **Examples of school strengths** | **Policy, action and Church School development plans across the SIAMS strands** | | | | |
| **Strand 2**  Wisdom, Knowledge and skills | **Strand 3**  Character development: Hope, Aspiration and Courageous Advocacy | **Strand 4**  Community and living well together | **Strand 6**  The impact of collective worship | **Strand 7**  The effectiveness of religious education |
| **Spiritual Development** | 2b: How well does the school support all pupils in their spiritual development, enabling all pupils to flourish? | 3b: Do leaders make sure all pupils have **curriculum** opportunities to look beyond themselves, ask ‘big questions’ and think about life and develop an understanding of disadvantage, deprivation and the exploitation of the natural world? | 3b: How well do leaders ensure there is good support for good mental health in children and adults and a sense of belonging that embraces and celebrate difference? | 6a: Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness and reflection | 7aiii How well RE give pupils a safe space to critically reflect on their own religious, spiritual and/or philosophical convictions |
|  | **Strand 2**  Wisdom, Knowledge and skills | **Strand 3**  Character development: Hope, Aspiration and Courageous Advocacy | **Strand 4**  Community and living well together | **Strand 5**  Dignity and Respect | **Strand 7**  The effectiveness of religious education |
| **Inclusion**  **Difference and diversity** | 2a: How effective is the school at meeting the academic needs of all pupils through the **curriculum?** | 3c Do leaders provide opportunities for all pupils to engage in social action and to understand how they can challenge **injustice?** | 3b: How well do leaders ensure there is good support for good mental health in children and adults and a sense of belonging that embraces and celebrate **difference?** | How well does the whole **curriculum** provide opportunities for all pupils to understand, respect and celebrate **difference and diversity?** | 7aii How well does RE enable pupils to develop the knowledge and understanding of other major world religions |
|  | **Strand 2**  Wisdom, Knowledge and skills | **Strand 3**  Character development: Hope, Aspiration and Courageous Advocacy | **Strand 4**  Community and living well together | **Strand 5**  Dignity and Respect | **Strand 7**  The effectiveness of religious education |
| **Character Development** | 2b: How well does the school support all pupils in their spiritual development, enabling all pupils to flourish? | 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. | 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? | How well does the whole curriculum provide opportunities for all pupils to understand, respect and celebrate difference and diversity? | 7aiii How well RE give pupils a safe space to critically reflect on their own religious, spiritual and/or philosophical convictions |
|  | **Strand 2** | **Strand 3** | **Strand 4** | **Strand 5** | **Strand 7** |
| **Relationships and behaviour in the school community** | How well does the school support all pupils in their **spiritual development** enabling all pupils to flourish? | To what extent does the 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.** | To what extent does the school’s vision and its 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 schools behaviour, exclusion and attendance policies? | Does the school have an approach to 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? | How well does RE enable all pupils to knowledge and understanding of other major world religions and worldviews and their impact on society and culture? |

**The Warp and Weft of the SIAMS framework grade descriptors**

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| **Flourishing in…** | **Exploring THE IMPACT of policy, action and Church School development plans across the SIAMS strands** | | | | |
| **Strand 2**  Wisdom, Knowledge and skills | **Strand 3**  Character development: Hope, Aspiration and Courageous Advocacy | **Strand 4**  Community and living well together | **Strand 6**  The impact of collective worship | **Strand 7**  The effectiveness of religious education |
| **Spirituality**  **Spiritual Development** | 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. | There is a demonstrable culture of aspiring to be the best you can be: the person God created you to be. Pupils talk about ways to challenge injustice and inequality and take advantage of curricular and extracurricular activities to engage in social action projects. | 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 recognise that worship provides meaningful opportunities to contribute to their spiritual development. | RE lessons provide a safe space for pupils to discuss religious, spiritual and/or philosophical ideas. |
|  | **Strand 2**  Wisdom, Knowledge and skills | **Strand 3**  Character development: Hope, Aspiration and Courageous Advocacy | **Strand 4**  Community and living well together | **Strand 5**  Dignity and Respect | **Strand 7**  The effectiveness of religious education |
| **Inclusion**  **Difference and diversity** | 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 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. | 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. | Leaders are successful in ensuring that all **curriculum** areas encourage a respect for difference, diversity and ways of living. | Pupils demonstrate an informed and respectful understanding of a range of religions and worldviews. |
|  | **Strand 2**  Wisdom, Knowledge and skills | **Strand 3**  Character development: Hope, Aspiration and Courageous Advocacy | **Strand 4**  Community and living well together | **Strand 5**  Dignity and Respect | **Strand 7**  The effectiveness of religious education |
| **Character Development** | Pupils value learning and enjoy questioning, listening and responding creatively across a range of subjects. | 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. | 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. | 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, | Pupils are able to engage with religious text and theological ideas. They have developed age appropriate skills of enquiry, critical analysis and interpretation. RE lessons provide a  safe space for pupils to discuss religious, spiritual and/or philosophical ideas. |

**Reflecting upon transformation**

Transformation is defined in the SIAMS evaluation schedule as:

* Being part of the school community changes lives and equips people themselves to be agents of change.
* The embedded perspective of living on a wider map creates a dynamic, active and relentless compassion for God’s world.

As explored at the start of this document, the Information for schools document encourages leaders to provide a non-statutory summary, no longer than two sides of A4, is helpful for the purposes of inspection. With an emphasis on **vision, impact, and transformation** it will help an inspector to use the limited time available to them to gain an accurate picture of the school.

In order to support school leaders in reflecting upon the transformation that has taken place in their own schools, the [Kotter 8 Steps to accelerate change](https://www.kotterinc.com/wp-content/uploads/2019/04/8-Steps-eBook-Kotter-2018.pdf) in your organisation have been used as prompts for leaders thinking.

Alongside the 8 steps, Kotter Inc. provide 4 change principles. By exploring how the 8 steps have impacted on pupils and adults, leaders may explore different elements of their school transformation, that may not have been immediately front of mind.

In order to support the self-evaluation process, each of the 8 steps of the Kotter change model has a suggested link to the SIAMS framework:

|  |  |  |
| --- | --- | --- |
| Kotter 9 steps for change (The accelerators) | How these might be reflected upon through the SIAMS Evaluation Schedule **(Kotter thinking prompted in green)** | |
| Create a sense of urgency  What is **your** big opportunity? | How effective is the school’s distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish? | |
| Build a guiding coalition | How well are future Church school leaders prepared and supported through professional development leading to improved practice?  This includes how well school leaders work with the local diocese/circuit and churches. | How well do leaders ensure that the school’s formal partnerships are supported, sustained and informed by the school’s Christian vision? |
| Form a strategic vision and initiatives | How well the school has developed and implemented an inclusive and distinctive Christian vision. | To what extent is the school’s vision grounded in a clear theology and rooted in a Christian narrative? |
| Enlist a volunteer army | How well the school lives out that Christian vision in relationships and partnerships with key stakeholders. | |
| Enable action by removing barriers | How well do governors ensure that a robust and continuous self-evaluation process is in place that involved the school community in evaluating their effectiveness as a Church school? | |
| Generate short-term wins | **Across all 7 strands:** How effective is the school’s distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?  ***What is the body of data that tells the story of your transformation in validated, quantifiable, and qualifiable terms?*** | |
| Sustain Acceleration | *Excellence is likely to emerge from the coming together of three foundational principles:*   * *Deep, Christian-vision-driven thought and discussion* * *Innovative, exemplary, and courageous action* * *Life-changing, transformational impact.*   ***You have confirmation of organizational fitness and stamina. This enables the reinvigoration of your mission, and helps your team stay the course of change over time.*** | |
| Institute change | Across all 7 strands: *You have new systems and processes that allow your organization to work with speed, agility,* ***and innovation****, and contribute directly to strategically important business results.* | |

**Thinking about transformation**

As you consider how your school has transformed, you may wish to reflect upon:

* What has changed in this school since the last SIAMS inspection?
* How has the vision changed? What was this school like prior to this current vision? (It may be that the vision hasn’t cha
* How has this vision impacted on the flourishing of pupils and staff?

The Kotter 8 steps for change start before the vision and initiatives were formed. This may prompt leaders to also consider changes to staffing structure, the engagement with stakeholders when forming the vision. This may seem like a ‘world away’ from where the school is now, but could be important when evidencing and self-evaluating the impact the school’s distinctive Christian vision has on the flourishing of pupils and adults.

The words across each accelerator and change principle have been added in black, where the statement is from the SIAMS framework. The words in green are the suggested prompts taken from [Kotter Inc.](https://www.kotterinc.com/wp-content/uploads/2019/04/8-Steps-eBook-Kotter-2018.pdf)

|  |  |  |  |  |  |  |  |  |  |
| --- | --- | --- | --- | --- | --- | --- | --- | --- | --- |
| 8 step process for leading change  (The accelerators) | The 4 change principles | | | | | | | | |
| Leadership and management  (Vision, action, innovation, celebration) | | Head and heart – Meaning and purpose  (Individuals being inspired by being part of something bigger) | | Select few or diverse many?  (More people being able to make change happen). | | Have to or want to  (Those included in meaningful opportunity to create change) | | The result |
| 1. Create a sense of urgency   What is **your** big opportunity? | How effective is the school’s distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish? | | *Do you see a Big Opportunity that could ignite the hearts + minds of your people?* | | *Are you able to connect an external change factor with a special capability of your organization?* | | *What are the stakes if you succeed? What are the consequences if you fail?* | | *You have a breadth of focused readiness across the workforce that is unprecedented in your organization.* |
| 1. Build a guiding coalition | *An ability and a willingness to work across the hierarchy while also working with people across all levels and functions…with respect and energy.* | | *A commitment to the change initiative at hand.* | | How well are future Church school leaders prepared and supported through professional development leading to improved practice?  This includes how well school leaders work with the local diocese/circuit and churches. | | How well do leaders ensure that the school’s formal partnerships are supported, sustained and informed by the school’s Christian vision? | | *The linchpin of your entire transformation is in place: an accountable, diverse group bound by opportunity, strategy, and action.* |
| 1. Form a strategic vision and initiatives | ***How well the school has developed and implemented an inclusive and distinctive Christian vision.*** | | To what extent is the school’s vision grounded in a clear theology and rooted in a Christian narrative? | | *Coordinates and aligns their actions.*  *Motivates people to take action.* | | *Clarifies how the future will be different from the past, and how that future will become a reality.* | | *Our focus is on actions and initiatives –crafted by a diverse set of employees and validated by senior leaders –that will advance your opportunity.* |
| 1. Enlist a volunteer army | *Don’t boil the ocean – while you reach “stickiness” once you surpass 50%, about 15% of your organization is enough to build material momentum toward change.* | | *Give people a reason and motivation to join the movement. A strong vision goes a long way.* | | *Recognize the effort of existing volunteers to keep them engaged and to recruit more.* | | How well the school lives out that Christian vision in relationships and partnerships with key stakeholders. | | *You have a sizable body of employees excited and able to take action on critically important initiatives linked to your business strategy.* |
| 1. Enable action by removing barriers | How well do governors ensure that a robust and continuous self-evaluation process is in place that involved the school community in evaluating their effectiveness as a Church school? | | Barriers can be commonly accepted statements that, while appearing helpful, can deter attempts to get past legacy obstacles. These are statements like, "It's just not done that way," or "We tried that before — it didn't work.” | |  | |  | | *You have tangible evidence of employee innovations stemming from collapsed silos and new ways of working together.* |
| 1. Generate short-term wins | The **curriculum** and **extra-curricular** opportunities meet the learning and **spiritual needs** of all learners. | The character and **moral development** of all pupils. | | **Social and cultural development** through the practice of forgiveness and reconciliation that encourages good mental health. | An environment that embraces **difference** where all pupils, whatever their background or ability can flourish because they are treated with dignity and respect. | **Collective worship** is an expression of the school’s Christian vision. | | **High quality RE** reflects that Church of England’s Statement of Entitlement ensuring pupils flourish | *Body of data that tells the story of your transformation in validated, quantifiable, and qualifiable terms*. |
| 1. Sustain Acceleration   (The pace of this may change at various stages of the school’s journey). | ***Focus should be on being Excellent rather than on getting Excellent.***  ***Excellent should be strikingly normal yet quite extraordinary.***  ***Excellence is likely to emerge from the coming together of three foundational principles:***   * *Deep, Christian-vision-driven thought and discussion* * *Innovative, exemplary, and courageous action* * *Life-changing, transformational impact.* | | | | | | | | *You have confirmation of organizational fitness and stamina. This enables the reinvigoration of your mission, and helps your team stay the course of change over time.* |
| 1. Institute change | **Curriculum**  A deep understanding of Christian education leads to the creation of holistic implementation of an innovative, bold, cohesive, spiritual, ethical, empowering, **transformational curriculum.** | **Transformation**  Being part of the school community changes lives and equips people themselves to be agents of change. | | **Community**  By building peace and resourcing resilience, the possibility of wholeness is made real for all within the community. | **Inclusion**  Within a deeply loving culture of an all-encompassing acceptance of people that transcends tolerance, difference is celebrated as an expression of the incarnate image of God. | **Spirituality**  People in the school community are continually drawn to reflect on the essential and inherent meaning and mystery of life. | | **Connection**  The school contributes deeply and meaningfully to, and is enriched by, the community, religious and spiritual life of its local area. | *You have new systems and processes that allow your organization to work with speed, agility,* ***and innovation****, and contribute directly to strategically important business results.* |