



Rutland SACRE

**Standing Advisory Council on
Religious Education**

Supporting Rutland Schools in delivering Religious Education



**Rutland
Standing Advisory Council
For
Religious Education
(SACRE)**

**Annual Report for the
Academic Year
2014-2015**

**“Philosophy and Ethics give me essay writing skills in
order to progress and help me with essays and lectures at
university.”
Post 16 Student**

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This information can be made available in other languages and formats on request.

1 INTRODUCTION

Rutland Standing Advisory Council for Religious Education (SACRE) is a statutory body which has a key role in monitoring of Religious Education in schools in Rutland. It has an important role working on behalf of the Local Authority (LA) to advise on the provision of Religious Education in all forms of schools and educational establishments in the local area.

The roles and responsibilities of a SACRE are clearly set out in Section 3 of *Religious Education in English schools: Non-statutory guidance 2010* published by the Department for children, schools and families. This guidance can be found at:

<https://www.gov.uk/government/publications/religious-education-guidance-in-english-schools-non-statutory-guidance-2010>

SACREs were established by the 1944 Education Act and their functions set out in the 1988 Education Act. The main function is to advise the LA on matters related to Collective Worship in community schools and the Religious Education to be given in accordance with the Locally Agreed Syllabus.

The SACRE also has the duty to require that the locally Agreed Syllabus be reviewed every five years to keep it relevant and appropriate, and to ensure that schools comply with the legislation.

This Annual Report indicates how these functions and duties have been discharged during the year. The report also aims to provide wider information about the provision for RE and the standards that students are achieving; about the provision for Collective Worship, and about SACRE's own activities.

We hope that the report will inform developments in RE and Collective Worship in Rutland and be an effective support for school improvement.

The local SACRE congratulates those primary schools who received good grades in this year's Ofsted inspection reports for the Spiritual, Moral, Social and Cultural (SMSC) development of their pupils and also the schools who have achieved good judgements in their Statutory Inspection of Anglican and Methodist Schools (SIAMS) reports. The SACRE will continue to encourage schools to broaden knowledge and understanding of all cultures and faiths.

Thank you to Rutland County Council for their assistance in the support and running of the Rutland SACRE and also to the pupils, students and staff at St. Mary and St John C.E.V.A. Primary School and Harington School for allowing us to quote their words in this report.

I should like to commend this report.

Cllr Gale Waller
Chair of SACRE

2 THE ROLE OF SACRE

“RE means learning about other religions as well as our own. I enjoy hearing stories that have been passed down the ages and I want to find out why there are lots of religions in the world.”

Year 5 Pupil

2.1 Background

The 1988 Education Reform Act confirmed the statutory requirement for all LAs to reform a permanent body for Religious Education – The Standing Advisory Council for Religious Education (SACRE). The Rutland SACRE is an independent body which exists to advise the LA on matters concerned with the provision of Religious Education and Collective Worship.

2.2 By law the SACRE comprises of four groups:

Group One: Representatives of Christian denominations other than the Church of England and other religions, reflecting the principal religious traditions of an area (Rutland in our case)

Group Two: Church of England Representatives

Group Three: Teacher Associations

Group Four: LA Representatives

Each group has equal status and voting rights. See **Appendix A** for membership.

2.3 The broad role of the SACRE is to support the effective provision of Religious Education and Collective Worship in maintained schools / community colleges through:

- advising the LA on methods of teaching the Agreed Syllabus for Religious Education;
- advising the LA on the provision of training for teachers;
- monitoring inspection reports on Religious Education, Collective Worship and SMSC development of pupils;
- considering complaints about the provision and delivery of Religious Education and Collective Worship referred to SACRE by the LA;
- obtaining support from the LA to review its Locally Agreed Syllabus;
- contributing to community cohesion.

2.4 The Rutland SACRE meets at least three times each year and, since July 2015 this has been at Rutland County Council’s Catmose building reflecting SACRE’s position as a

committee of the Council. SACRE meetings are open to the public who may attend as observers and minutes are published on Rutland County Council's website.

3 RELIGIOUS EDUCATION

“RE is inspiring and interesting. I love to learn about different religions, different places and different people and make drawings. I like to sit in a circle and reflect on stories like Islam’s ‘creation story’ and stories about God.”
Year 5 Pupil

- 3.1 There is a legislative requirement that a Local Authority should undertake a review of its locally Agreed Syllabus every 5 years. Since 1997, when Rutland became a unitary authority, Rutland has adopted the Northamptonshire Locally Agreed Syllabus. This is called ‘Growing Together’ and Rutland County Council agreed to adopt this Syllabus in February 2011. English Martyrs Catholic Voluntary Academy follows ‘Come and See’, the RE syllabus for schools within the Nottingham Roman Catholic Diocese.

4 OfSTED INSPECTION REPORTS 2014-2015

“I enjoy RE when it is really active, such as acting out scenes from the Bible because you can have fun whilst learning. I love to learn about RE in different ways, like visiting different religious buildings on school trips to help us understand about different cultures.”
Year 5 Pupil

- 4.1 The following Rutland Primary Schools were inspected by Ofsted in the 2014-2015 academic year:

- Leighfield Academy
- Brooke Hill Academy
- Uppingham C of E Primary School

- 4.2 Leighfield Academy

<http://reports.ofsted.gov.uk/inspection-reports/find-inspection-report/provider/ELS/139481>

Section 5 Inspection: March 2015

Inspection findings:

The promotion of pupils’ spiritual, moral, social and cultural development is good. The academy is a happy, harmonious community, where relationships are excellent between pupils and with staff.

Pupils behave well. They are safe and feel safe, because they are confident that their friends and the adults will take care of them. Their behaviour during assembly is often exemplary and this contributes strongly to their good spiritual and moral development.

4.3 Brooke Hill Academy

<http://reports.ofsted.gov.uk/inspection-reports/find-inspection-report/provider/ELS/137358>

Section 5 Inspection: February 2015

Inspection finding:

Pupils' spiritual, moral, social and cultural development is good.

Behaviour in school is good and pupils have a positive attitude to learning. The school's work to keep the pupils safe is good.

There are insufficient opportunities for pupils to develop their understanding of the diverse society in which they live. The senior leadership team is developing the range of subjects effectively to ensure it meets the needs of all pupils. The pupils' spiritual, moral, social and cultural development is good. However, although the pupils know about other religions and cultures, opportunities to fully understand the diverse society in which they live are limited.

4.4 Uppingham CofE Primary School

<http://reports.ofsted.gov.uk/inspection-reports/find-inspection-report/provider/ELS/120184>

Section 5 Inspection: April 2015

Inspection finding:

Behaviour is good. The school promotes pupils' spiritual, moral, social and cultural development effectively and prepares them well for the next stage in their education.

Pupils' spiritual, moral, social and cultural development is good. Pupils learn about key British ideas and values, such as democracy, through their involvement in the work of the school council and pupil surveys. They explore issues concerning their rights and responsibilities in society and study the reasons behind the laws which govern and protect us. Pupils are made very aware of how people live in other parts of the world and are taught to be tolerant of lifestyles that may be different to their own. The school fosters good relations with different faith groups and ensures that discrimination is not tolerated. All this means that pupils are prepared effectively for life in modern Britain.

5 SIAMS INSPECTION REPORTS 2014-2015

“Philosophy and Ethics gives a different outlook on all aspects of life. It allows you to look through the eyes of others seeing their opinions and views in relation to views and concepts we share today. I feel these skills will be useful later in life when in a work environment, co-operating with others and making moral and ethical decisions.”

Post 16 Student

5.1 Langham CofE Primary School Academy

SIAMS Inspection December 2014

Inspections findings:

The school, through its distinctive Christian character, is good at meeting the needs of all learners.

The impact of collective worship on the school community is outstanding.

The effectiveness of the leadership and management of the school as a church school is good.

A copy of the full report is attached at **Appendix B**.

5.2 Oakham Church of England VC Primary School

SIAMS Inspection March 2015

Inspections findings:

The school, through its distinctive Christian character, is satisfactory at meeting the needs of all learners.

The impact of collective worship on the school community is satisfactory.

The effectiveness of the leadership and management of the school as a church school is satisfactory.

A copy of the full report is attached at **Appendix B**.

5.3 Uppingham Church of England VC Primary School

SIAMS Inspection February 2015

Inspections findings:

The school, through its distinctive Christian character, is satisfactory at meeting the needs of all learners.

The impact of collective worship on the school community is satisfactory.

The effectiveness of the leadership and management of the school as a church school is satisfactory.

A copy of the full report is attached at **Appendix B**.

5.4 Whissendine Church of England VC Primary School

SIAMS Inspection January 2015

Inspections findings:

The school, through its distinctive Christian character, is outstanding at meeting the needs of all learners.

The impact of collective worship on the school community is outstanding.

The effectiveness of the leadership and management of the school as a church school is outstanding.

A copy of the full report is attached at **Appendix B**.

6 KS4 and KS5 RESULTS 2014

“At GCSE level I enjoyed the ethics side, arguing and discussing current ethical issues such as the euthanasia.” Post 16 Student

- 6.1 Un-validated KS4 and KS5 data for 2015 attainment outcomes was provided to SACRE in Spring 2016 and is provided at **Appendix C**.
- 6.2 SACRE members were particularly pleased to note the high achievement levels of students taking GCSE RE. We were pleased to see the numbers entering from Catmose College for the Full Course GCSE programme and the success those students had. We also celebrated the success Uppingham Community College and Casterton College had for the Short Course programme. The Short Course provides the opportunity for young people, particularly those who do not wish to study a full GCSE programme, to achieve a qualification in RE. RE is compulsory to age 18 for students in state schools.

7 REPORTING TO PARENTS

- 7.1 Legally, schools are required to report to parents annually on pupils' progress in R.E.

8 LINKS TO LOCAL AUTHORITY AND NATIONAL PRIORITIES

“Philosophy and Ethics is a very varied subject in terms that it is useful in any career path. The subject enables you to think critically and open your judgement to ethical decisions which are relevant not only in the past but in the present society.” Post 16 Student

- 8.1 The inspection reports for both Section 5 (Ofsted) and Section 48 (SIAMS) present a sound baseline for the monitoring of Spiritual, Moral, Social and Cultural Education in Rutland schools.
- 8.2 The SACRE endeavours to respond to the proposed priorities of the Local Authority 'Children and Young Peoples' Plan'; for example, the extent to which the RE Syllabus meets the needs of the community.
- 8.3 The SACRE also endeavours to promote and develop the importance of resilience in young people through relevant areas of the curriculum in school including Religious Education.

9 COMPLAINTS ABOUT COLLECTIVE WORSHIP

9.1 There were no complaints about Collective Worship made to the Rutland SACRE by parents in 2014-2015.

10 SACRE DEVELOPMENT PLAN 2013-15

10.1 The SACRE reviewed its Development Plan for 2013-15.

The Development Plan aimed to address the following issues over the two years:

- identifying common strengths and areas for development in RE.
- identifying the required professional development for raising standards in RE and providing quality Collective Worship.
- contributing to the priorities of the Local Authority strategic partnership in relation to community cohesion.

10.2 A new Development Plan will be developed in 2015/16.

11 RELIGIOUS EDUCATION TRAINING PROGRAMME

11.1 SACRE is reviewing the potential for creating a RE cluster in Rutland led by schools.

12 LINKS WITH PARTNERS AND OTHER BODIES

“I love RE because it is extremely interesting and I get to learn about different gods and religions.”
Year 5 Pupil

12.1 Rutland SACRE is actively involved in the National Association of SACREs (NASACRE) and has been represented at its meetings and conferences.

12.2 Educational establishments in Rutland and Rutland Local Authority work closely with both the Anglican and Roman Catholic Diocese and with Churches Together.

12.3 SACRE considered the highlights of the NASACRE conference which were:

- the importance of young people being taught about different faiths rather than being reliant on the misinformation provided by the popular press;
- the need for SACREs to capture ‘the voice of the child’;
- the risk that free schools will not teach RE;
- the need for the children’s scrutiny panel to consider SACRE’s annual report;
- the value of SACRE having a web presence.

13 SACRE BUDGET

- 13.1 SACRE has a small budget. This has been allocated for clerking of meetings, the taking up of SACRE business by the clerk, taking forward special projects and to maintain the links with and the support of NASACRE, including sending a delegate to the Annual Conference.

APPENDIX A

Rutland SACRE Membership and Attendance 2014-2015

The Rutland SACRE has met on the following occasions in 2014-2015:

| Date | Venue |
|------------------|--|
| 18 November 2014 | Voluntary Action Rutland, Land's End Way, Oakham |
| 3 February 2015 | Council Chamber, RCC |
| 17 March 2015 | Oakham CofE Primary School |
| 15 July 2015 | Council Chamber, RCC |

| GROUP ONE – Representatives of other Churches and Faiths | | | |
|--|------------------------------|-------------------|---------------------|
| Name | Representing | Actual attendance | Eligible attendance |
| Vacancy | The United Reform Church | 0 | 4 |
| Vacancy | The Baptist Church | 0 | 4 |
| Vacancy | Other Faiths | 0 | 4 |
| Mr A Menzies | The Roman Catholic Church | 3 | 4 |
| Vacancy | The Congregational Fed | 0 | 4 |
| Mrs E Ray | The Methodist Church | 4 | 4 |
| Vacancy | The Quakers | 0 | 4 |
| Mr K Fryett | British Humanist Association | 0 | 4 |

| GROUP TWO – Church of England Representatives | | | |
|---|----------------------|-------------------|---------------------|
| Name | Representing | Actual attendance | Eligible attendance |
| Mr M Kee | Peterborough Diocese | 0 | 4 |
| Mrs B Crellin | Peterborough Diocese | 1 | 1 |
| Mrs J Harley | Rutland Deanery | 0 | 1 |
| Vacancy | Rutland Deanery | 0 | 4 |

| GROUP THREE – Teacher Associations | | | |
|---|---------------------------|--------------------------|----------------------------|
| Name | Representing | Actual attendance | Eligible attendance |
| Vacancy | Head Teachers Forum | 0 | 4 |
| Mr D Sharpe | ATL | 3 | 3 |
| Mr C Smith | ASCL | 1 | 1 |
| Mrs M Davies | Secondary Consortium | 2 | 4 |
| Vacancy | NUT | 0 | 4 |
| Mrs S Reseigh | Co-opt Learning Assistant | 0 | 4 |
| Vacancy | NAHT | 0 | 4 |
| Mrs S McGrath | NASWT | 0 | 4 |
| Mrs R Grey | Co-opt Primary Head | 2 | 4 |
| Mrs J Gibson | Co-opt Primary Head | 0 | 4 |
| Vacancy | Co-opt Primary RE | 0 | 4 |

| GROUP FOUR – Local Education Authority Representative | | | |
|--|------------------------|--------------------------|----------------------------|
| Name | Representing | Actual attendance | Eligible attendance |
| Mr N Wainwright | Rutland County Council | 2 | 3 |
| Miss Gale Waller | Rutland County Council | 4 | 4 |
| Mrs L Stephenson | Rutland County Council | 0 | 1 |

Rutland LA Officer Supporting the Rutland SACRE

Kim Garcia, Interim Head of Service, Learning and Skills (ceased June 2015)

Dr Rashida Sharif, Specialist Education Officer, Learning and Skills (from July 2015)

Clerk to the Rutland SACRE

Jane Hall (ceased June 2015)

Jane Narey (from July 2015)

APPENDIX B:

SIAMS Inspection Reports

- Langham CofE Primary School
- Oakham Church of England VC Primary School
- Uppingham Church of England VC Primary School
- Whissendine Church of England VC Primary School



CHURCH OF ENGLAND
ARCHBISHOPS' COUNCIL
EDUCATION DIVISION



The **Methodist Church**

National Society Statutory Inspection of Anglican and Methodist Schools Report

Langham Voluntary Controlled Church of England Primary School

1 Burley Road Langham Rutland

LE15 7HY

Previous SIAMS grade: Outstanding

Diocese: Peterborough

Local authority: N/A

Dates of inspection: 9 December 2014

Date of last inspection: January 2010

School's unique reference number: 139858

Headteacher: Janet Lord

Inspector's name and number: Jo Fageant 104

School context

Langham CE Primary School became an academy in July 2013. It serves a large catchment area comprising several nearby villages. It is of average size with 215 pupils from a wide range of socio-economic backgrounds. Fewer than the national average percentage of children are entitled to free school meals or extra government funding through the Pupil Premium. Almost all are of White British heritage. More than the national average of pupils leave and join the school during Key Stage 2. The school has a number of awards including Eco-Green Flag and the full International Schools award.

The distinctiveness and effectiveness of Langham as a Church of England school are good

- Leaders have sustained and enriched a deeply embedded and widely understood Christian ethos that means the school's values have a clear impact on behaviour, attitudes to learning and pupils' enjoyment of school.
- A Christian belief in the value of each person results in a careful interrogation of data and the development of effective strategies to support the wellbeing of all pupils.
- Collective worship, through its themes and shaped by Anglican tradition, influences behaviour in and beyond school. It is enjoyed and the time given for reflection and prayer is a valued part of each day.

Areas to improve

- Develop a strategy, which involves pupils, parents, staff and governors, to evaluate the impact of the school's distinctive Christian character and values on its effectiveness. Records of this should be kept to ensure best outcomes are understood and sustainable for the future and through times of change.
- Introduce a systematic evaluation of collective worship that seeks the views of all members of the school community to ensure its on-going positive impact.

The school, through its distinctive Christian character, is good at meeting the needs of all learners

Biblical teaching and Christian values are deeply embedded in the life of Langham School. Their impact is understood by everyone and all know they are valued, loved and encouraged to 'shine'. To this end the school provides a broad curriculum, enrichment days, a wide range of after-school clubs and opportunities for pupils to take leadership responsibilities. As a result, there are good levels of attendance because pupils enjoy school and become enthusiastic learners. The school has a record of good and outstanding standards and achievement in recent years but data reveals a dip in performance in 2014. There is a tradition of supporting well pupils who have learning, emotional and behaviour difficulties. This is driven by a Christian belief in the value of each child and that 'everyone deserves the best.' For example, outstanding provision is made through early morning sensory experiences to help specifically invited children be ready for a school day. The spiritual, moral, social and cultural (SMSC) development of pupils is a strength of the school and is attributed to everyone's understanding and living out of Christian teachings and values. This results in high levels of cooperation, for example, during the inspiring themed enrichment days when pupils work in all-age groups. On these and other occasions they enjoy variety in learning experiences and develop reflective habits. The Christian requirement to love one another is demonstrated through exemplary behaviour and politeness. It is also seen in how pupils enjoy and speak with pride about their own and one another's successes through all the curricular and extra-curricular opportunities they have to 'shine'.

Some parents who praise the school's inclusivity and ethos express the belief that 'this comes from putting God at the centre of our children's education'. Other parents have reservations about the explicit Christian character of the school. However, children are accepting and assert that they value learning about Christianity and other religions. They say the school doesn't 'push religion on you'. Year 5 children each year are excited by the visit they make to a school in Leicester where they meet others from a wide variety of cultural and religious backgrounds. They also visit a Hindu mandir. They acknowledge how this helps them understand and be respectful of people who are different and they know this is important. Religious education (RE) makes a strong contribution to the Christian character of the school by helping pupils develop a n excellent understanding of how important faith is to religious people. They learn something of the different ways Christianity is lived in other countries. It is also a forum in which pupils learn and use religious language accurately while exploring big questions which interest them.

Pupils appreciate the way the value of trust is demonstrated through the many opportunities there are for them to take responsibility and how this means 'everyone gets a chance'. Self-esteem is promoted and they are proud of what they achieve in these roles.

The impact of collective worship on the school community is outstanding

Pupils and staff speak of the importance and value of daily collective worship. On four days a week the whole school worships together. This develops a strong sense of the school as a family and a worshipping community. A focus on the school's Christian values during this time enriches this

sense of common purpose. Even the youngest pupils talk of how the ideas and beliefs that are shared influence kindness and politeness in relationships throughout the school. Everyone is involved in and values acts of worship which focus on the celebration of achievements. The school's Christian commitment to helping everyone 'shine' is demonstrated vividly at these times. A wide range of achievements is recognised and staff as well as pupils are genuine in their enjoyment of one another's successes. Worship is carefully planned to be explicitly Christian but respectful of other views and beliefs. Some pupils who claim not to be Christian report that they 'embrace' the worship as a rich element of their school experience. They, and others, acknowledge that they learn from it because it helps them to understand Bible stories, Christian values and how people should treat one another. They talk about the impact this has on behaviour around and beyond school. Symbols and coloured drapes on the table in the hall help pupils to understand the seasons of the Church year. The symbolism of lighting a candle at the start of worship is understood. Even Year 1 pupils are able to talk about what the idea of Jesus as the 'light of the world' means to them. Pupils of all ages become familiar with the importance of Jesus for Christians and develop a good understanding of the belief in God as 'three in one'. Prayer is important within and beyond times of collective worship with grace said before lunch and class prayers shared at the end of the day. Pupils know and can talk about the Lord's Prayer and school blessing. They, and staff, speak very positively about time given, in an invitational way, to prayer and reflection. Pupils like the way their own prayers are included. They also enjoy times when they are able to plan and lead worship. The school recognises that these have largely been limited to special occasions in church and has started to broaden these opportunities. Questionnaires completed by pupils in preparation for the inspection show they have appreciated contributions to worship by local Anglican and Baptist clergy and how much they enjoy the headteacher's storytelling. In response to a development recommendation in the last inspection, Year 6 pupils now include evaluative comments in the daily record they keep, on a rota basis, of acts of worship. Evaluative discussions take place with pupils which then influence planning. However, there is no record kept of systematic evaluation of the impact of collective worship drawing on the views of the whole school community.

The effectiveness of the leadership and management of the school as a church school is good

The personal Christian faith of senior leaders, many teachers and governors ensures and sustains the school's distinctive Christian character. Leaders' commitment to the value of each child as a child of God gives rise to detailed self-evaluation. This means they have good understanding of standards pupils attain and the progress they make. Using this information, strategies have been developed to address areas in which improvement is needed. For example, there is a current drive on improving writing throughout the school. Skills, enthusiasms and aspirations of staff are recognised and opportunities provided for continuing professional development which grows leadership potential in a variety of ways. A particularly strong example is seen in the qualifications gained by a member of the senior leadership team to become a specialist coordinating work with children who have special learning needs. Christian teachings and values are explicitly articulated and promoted. A focus on Jesus' teaching that Christians should love others as much as they love themselves drives the development of self-esteem and consideration for others in staff as well as pupils. Staff talk about colleagues being openly supportive and appreciative. Courtesy and cooperation throughout the school are exemplary and seen nowhere better than in the dining hall where children are given responsibility for serving and clearing up. Leaders invest trust in pupils and they in turn willingly accept and enjoy roles of responsibility. Forgiveness underpins the school's approach to mistakes and managing behaviour. However, although this explicitly Christian approach to all aspects of school life is widely understood and talked about, there is no systematic evaluation of its impact drawing on the views and experiences of all members of the school

community. It is not set out explicitly as the rationale for key policies. Christian leadership is enriched by excellent relationships with the local Anglican and Free churches. The vicar was an active governor and 'member' of the academy until she left the area recently. The school is significantly involved in the local community, with a choir recently singing carols at a local hospital and a nearby evening Christmas market. Members of the local community enjoy attending school services when they are held in the church. The church is well used in support of RE lessons. Leaders ensure there is excellent provision for pupils' SMSC development. This is achieved through the wider curriculum, themed enrichment days and extra-curricular activities. Links with schools in Leicester, France and China develop a good understanding of different communities. Senior leaders oversee both collective worship and RE ensuring their importance is understood and that practice in both areas is of the highest quality.

SIAMS report December 2014, Langham CE Primary School, Langham, Rutland, LE15 7HY



CHURCH OF ENGLAND
ARCHBISHOPS' COUNCIL
EDUCATION DIVISION



The **Methodist Church**

National Society Statutory Inspection of Anglican and Methodist Schools Report

Oakham Church of England Voluntary Controlled Primary School

Burley Road Oakham LE15 6GY

Previous SIAMS grade: Good

Current inspection grade: Satisfactory

Diocese: Peterborough

Local authority: Rutland

Date of inspection: 19 March 2015

Date of last inspection: 19 March 2009

School's unique reference number: 120181

Acting Headteacher: Ashley Scott

Inspector's name and number: The Revd Dr Jason Phillips 598

School context

Oakham CE Primary has 313 pupils. Most pupils are White British. The school is federated with The Parks special nursery school and also has a specialist unit for autistic pupils. As a result the school has a higher than average proportion of pupils with a special educational need. The school has had an acting headteacher since September and the chair of governors is newly elected.

The distinctiveness and effectiveness of Oakham CE Primary as a Church of England school are satisfactory

- The inclusion of children of all faiths, social backgrounds, abilities and social need results in a generous and understanding Christian community where children, governors and staff demonstrate compassion, love and empathy for others and where children feel free to openly explore religious ideas.
- The drive, commitment and leadership of the acting headteacher and the religious education (RE) subject leader models and supports the school's Christian virtues for the pupils.

Areas to improve

- Demonstrate the impact of the school's Christian character on academic achievement by eradicating under-achievement and accelerating the rate of pupil progress and attainment in English and mathematics so that all pupils are challenged and the gap between disadvantaged pupils and other pupils is closed.

- Secure successful leadership as a church school by ensuring as soon as possible that governors and staff are trained by the diocese to use the school improvement framework (SIAMS) as an on-going evaluation tool.
- Identify and adopt strategies and systems to ensure the school's Christian virtues are at the heart of continuous school improvement, policy and practice by working closely with the diocese, future academy structure and outstanding church schools.
- Ensure the church school aspect is evaluated as a priority at each termly full governors meeting.
- Incorporate opportunities in RE for using the arts to engage, inspire and extend pupils' learning and spiritual development.

The school, through its distinctive Christian character, is satisfactory at meeting the needs of all learners

This is an improving church school. There has been a focus on driving up standards of progress and attainment and developing the church school aspect resulting in most pupils now making better progress. However, this is not yet a good church school because past underachievement has not been fully eradicated. Further the attainment gap between children that attract pupil premium funding and other children is significant. The school utilizes its church school ethos to enable positive conditions for learning based upon its identified Christian virtues. This means that pupils feel safe, cared for and treated with respect.

Consequently pupils are willing to take a risk to learn new things and are open to different cultures, religions, ideas and pupil abilities. This is a key strength of the school. There is an appropriate focus upon charity such as the Rutland Food Bank. This charitable focus helps pupils to develop empathy and responsibility and results in pupils making their own charitable endeavours for example in supporting children in Gaza. The school makes a positive impact upon community cohesion because it actively and successfully seeks to develop pupils' multi-cultural awareness through RE and the wider curriculum. This is exemplified in visits to Leicester's Gurdwara and the attainment of the British Council International Award. Children demonstrate a positive appreciation of other faiths especially Indian religions and talk readily about them. Pupils have a growing understanding of Christianity but have a limited understanding of its internal multicultural nature because this is not explored sufficiently. Standards in RE reflect the attainment and progress journey of the school in recent years with most pupils now making better progress. The RE curriculum is interesting and based upon key questions such as 'Why should we give peace a chance?' These key questions help pupils to develop the critical skills of RE. However, RE provision does not always develop religious ideas fully enough or use the arts sufficiently often to engage and extend pupils' learning in RE. There is an emergent tracking and assessment system for RE but this has yet to make impact as it is new. RE therefore makes a satisfactory contribution to the church school aspect. Pupil behaviour is improving and results in positive relations and a calm atmosphere in the school. The school Christian virtues are starting to inform behaviour choices but this is at an early stage. The acting headteacher models and articulates the Christian virtues regularly which is noticed by all stakeholders. This raises their profile and enables children, staff and parents to make connections between the Christian virtues and all aspects of school life. The school sees itself as expressing its Christian heart and its virtues of love and compassion in the inclusion of all pupils. Inclusion is a long standing strength of the school and is exemplified by the commitment to the autism unit, the school's federation with The Parks Special School and in its active acceptance of pupils excluded from other schools to give them a second chance. Additionally, the school provides exceptional support for the distinctive needs of forces families. The school commitment to inclusion ensures its Christian virtues influence an approach to attendance that is compassionate but also one of high expectations. This results in attendance that is in line with the national average. Provision for pupils' spiritual, moral,

social and cultural development (SMSC) is not consistent resulting in SMSC development that is clearly evident but ad-hoc with missed opportunities for some pupils. One parent commented that the Christian aspect of the school and its development of virtues 'breeds an enthusiasm in the children that goes beyond the school gate.' Consequently parents hold the school in high regard.

The impact of collective worship on the school community is satisfactory

Collective worship is a positive experience which all stakeholders value because it brings them together as a Christian community. It brings cohesiveness to all aspects of school life fostering pupil self-esteem, enabling spiritual development and a sensitivity to awe and wonder, and exemplifying expectations of the school virtues. Collective worship increasingly relates all these aspects to biblical accounts and the example of Jesus. The forms and themes of collective worship are appropriate and relevant to the children. This means that the ideas of Christianity, Anglicanism and the school's Christian virtues are increasingly influencing choices and behaviour. There is little understanding of God as Trinity by the children as this has not been modelled sufficiently in the forms and themes of collective worship. There is, however, a strong understanding of God as Father and Creator and pupils readily talk of the love of God and his belief in the positive capacity of humanity. Pupils speak positively of the involvement of clergy in collective worship and also of the opportunities to worship in church as well as school. One parent commented upon the positive impact school worship at the church had upon her. She noted in particular the moments of awe and wonder utilized skilfully by the acting headteacher which 'moved' her emotionally. Prayer has been a long standing strength of collective worship at the school and is highly valued by pupils because they are taught to appreciate its significance and are given opportunity through the 'candle prayers' to be involved themselves. Collective worship is well planned and utilizes the expertise of the curate to weave biblical examples and the school virtues into the themes. However, the planning does not involve pupils sufficiently and results in collective worship that is predominantly adult led with limited opportunities for pupils to lead. This is why collective worship is not yet good. Governors are now monitoring collective worship supported by a well-crafted monitoring sheet to aid observations. However, governors are not yet sufficiently trained to use the SIAMS school improvement framework to assist in evaluating their observations. As a consequence they cannot challenge the school to move forwards effectively in developing collective worship. Collective worship at this school naturally and genuinely results in an inclusive and affirming Christian community.

The effectiveness of the leadership and management of the school as a church school is satisfactory

The acting headteacher, staff and governors have made a demonstrable difference since September by establishing a new and clearer direction for the school, strongly underpinned by its Christian ethos. Due to the drive of current school leaders, effective staff and governor training and diocesan and local authority support most pupils are now making better progress. However, this is not yet a good church school because standards in English, mathematics and RE, though improving, are below the national average. Further, the governors are not using the SIAMS framework as a tool for future improvement. The acting headteacher and RE subject leader have driven forward the school's understanding of itself as a church school so that the school's identified Christian virtues are now informing aspects of practise, the environment and pupil behaviour. However, this is at an early stage and the Christian virtues do not yet consciously drive school improvement systems. The development points from the last inspection have recently been addressed by the present leadership. This demonstrates the school's renewed commitment to developing as a church school. The governors' work towards diocesan academy status demonstrates their growing competence in strategic decision making and expresses their determination to secure the church school aspect, the school's future success and the

development of church school leaders. Links with All Saints parish church have been revitalized since September enabling local clergy to make a good contribution to collective worship, governance and the school's understanding of itself as an Anglican community. RE is well led and given appropriate priority in school life enabling it to enhance the school's inclusive and open nature where pupils can ponder and express religious ideas and the deep questions of life. RE and collective worship meet statutory requirements. The acting headteacher works collaboratively by skilfully involving all stakeholders in the life of the school and so enables them to contribute their gifts for the good of the children. This results in a lot of good will towards this church school. The acting headteacher is proactive in ensuring the well-being of all in the school community resulting in a positive atmosphere. Parents express a renewed sense of engagement with the school since September as they are better informed and their views are actively sought. Parents recognize the many Christian gifts of this happy church school as well as its need to rapidly improve. They speak highly of the school and are committed to it because of its Christian pastoral care that results in their children having a positive self-esteem and an openness and respect towards others.

SIAMS report March 2015 Oakham Church of England Primary Oakham LE15 6GY



CHURCH OF ENGLAND
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EDUCATION DIVISION



The **Methodist Church** 

National Society Statutory Inspection of Anglican and Methodist Schools Report

Uppingham Church of England Voluntary Controlled Primary School

Belgrave Road Uppingham Oakham Rutland

LE15 9RT

Previous SIAMS grade: Good

Diocese: Peterborough

Local authority: Rutland

Date of inspection: 6 February 2015

Date of last inspection: January 2010

School's unique reference number: 120184

Headteacher: Iain Peden

Inspector's name and number: Revd Douglas Spenceley 386

School context

The school is smaller than average, with 156 pupils on roll, and situated in a market town in Rutland. Very few pupils are from minority ethnic backgrounds. The proportion of pupils who are vulnerable or have additional or special educational needs is above average. OfSTED judged the school as requiring improvement in May 2013, following which there have been a number of staff and governor changes.

The distinctiveness and effectiveness of Uppingham Primary as a Church of England school are satisfactory

- The clear Christian character of the school has a positive effect on helping pupils develop their spiritual, moral, social and cultural (SMSC) understanding, their attitudes to learning and their behaviour towards each other
- The strong personal Christian faith of leaders is inspiring a fresh determination to encourage all pupils to achieve their best.

Areas to improve

- Evaluate how well the school's Christian vision contributes to teaching and learning. Use the findings to inform future planning to secure accelerated improvements in pupil achievement and

progress.

- Make the formal monitoring of collective worship more focused and searching, thereby evaluating its impact on pupils' spiritual development more accurately and informing future development of worship more precisely.
- Include pupils on a regular basis in preparing and leading acts of collective worship.

The school, through its distinctive Christian character, is satisfactory at meeting the needs of all learners

The school's holistic vision to see 'all children "excited" to achieve their God-given potential' is supporting pupils' learning. This revitalised emphasis has not yet effected enough impact to increase standards and levels of progress sufficiently. School analysis reports show that rates of progress are improving. Comparison with current national data shows that standards are broadly in line with the national average but rates of progress are not yet good. What pupils refer to as 'caring, sharing, loving' is seen in the calm, welcoming atmosphere of the school and good relationships between adults and children. Positive attitudes to behaviour, learning and attendance are evident. Pupils respond well to the colourful displays around the school, which are used as a regular reminder of expectations. Pupils are proud of the crosses they made for the spiritual corner in every classroom. Pupils know why the cross is important to each of them and why each one is special to God. 'Following the example of Jesus is important to me', as one pupil commented. In religious education (RE) school data indicates that standards and progress are at least in line with other subjects. The impact of RE on pupils' SMSC development is illustrated well in a Year 6 lesson on Sikhism. Small groups discussed in a mature and insightful way how people of faith (here, Sikhs) manage problems in society which relate to their dress or the beliefs they hold. With very few pupils of other faiths and cultures in the school, pupils have experienced informative visits to a multi-cultural school in Leicester, a mosque and a synagogue. Both parents and pupils speak of how these contacts have changed attitudes markedly. Several parents state that their children talk naturally and openly about what they have experienced in worship or learnt in RE. One notes that her child has 'more knowledge than I could give'. Parents comment positively about the importance the school attaches to its values and the way it teaches them to the children. They appreciate how their concerns are always listened to readily and acted upon.

The impact of collective worship on the school community is satisfactory

Pupils enjoy taking part in collective worship, through which they make connections with their own lives. They readily link what they learn in assembly to the school's Christian ethos of being 'known for who we are; loved for who we are; and excited by who we could be'. From an assembly about Ebola, one class is raising money for an international aid charity, which they call 'Christianity in Action'. An act of worship which helped pupils learn about the life of Mother Teresa inspired one pupil to 'want to be more like her, being helpful and giving to charity'. Pupils have a growing understanding of symbolism in worship, for example, the lighting of the candle at the start as a symbol of the light and presence of Christ. Foundation governors and parish clergy are involved in planning the carefully structured programme of worship themes which is rooted in Christian values and virtues. It includes a variety of teaching from the Bible, the life, person and teachings of Jesus and also a focus on the major Christian festivals and liturgical seasons. However, many pupils are not confident about the meaning and content of the parables and teachings of Jesus covered in worship. They have not yet acquired the vocabulary and age appropriate understanding associated with core theological concepts of the Christian faith. Pupils behave respectfully at prayer times. They know and understand the Lord's Prayer well and say it confidently, complete with actions. Pupils look forward to the weekly acts of worship taken by the rector and curate. Pupils prepare and lead some assemblies, but effective opportunities for pupils to prepare and lead faith-orientated

worship are limited, apart from the special services held in church to celebrate Christian festivals. They enjoy the experience of attending school worship in church. 'You actually feel you're worshipping God'. They engage well with the school Eucharist services, and especially when Bishop John came for their recent Epiphany Eucharist. Links with the local church continue to strengthen. A member of the church ministry team leads a weekly prayer group in school and an active after-school Messy Church takes place regularly. The governors have established formal monitoring of collective worship as a result of the last inspection. It is not sufficiently searching, however, to evaluate effectively the impact of collective worship on pupils' spiritual growth and understanding.

The effectiveness of the leadership and management of the school as a church school is satisfactory

The headteacher and chair of governors give determined leadership and direction to the school. A strong personal Christian faith has guided the leadership team and many staff and governors through the many recent changes to school personnel. It continues to inspire the development of the school in seeing that 'every child in the school is a child of God and has infinite worth'. This has not yet contributed to raising pupils' achievement and progress sufficiently well overall. However, the school and local church's holistic approach has brought about effective co-operation in supporting disadvantaged families. As a result, there are examples of better achievements and improved quality of family life for several pupils.

Governors take very seriously their role in monitoring and evaluating the distinctiveness and effectiveness of the school as a church school. In response to a development point from the last inspection, a foundation governors' committee now oversees the specific remit for formal monitoring and evaluation as a focus for development for the last inspection. They report regularly to the full governing board. The impact of regular formal monitoring is beginning to help governors provide a greater degree of challenge to the headteacher about the impact of the distinctive Christian character on different areas of school development. Since the last inspection, the school has successfully introduced the Northamptonshire revised local syllabus for RE and set up systems for tracking progress and standards, a response to one of the points for development. Provision for RE and collective worship both meet statutory requirements. Opportunities for developing skills for leadership within church schools currently focus on helping staff to appreciate the value of good quality RE and collective worship and deliver it well. Staff feel that these now give them a clearer understanding of the place of the Christian message within the curriculum. Indeed some incidences have occurred recently showing the impact of the school's Christian vision on their personal lives and beliefs. A further development point focused on gathering parent and pupil views on the various aspects of being a church school. These are now included in the school's regular questionnaires. Parents feel their voice is heard, through the twice-yearly questionnaire and also the open door policy of the school.

SIAMS report February 2015 Uppingham Church of England Voluntary Controlled Primary School LE15 9RT



CHURCH OF ENGLAND
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The **Methodist** Church 

National Society Statutory Inspection of Anglican and Methodist Schools Report

Whissendine Church of England Voluntary Controlled Primary School

Main Street Whissendine LE15 7ET

Previous SIAMS grade: Outstanding Diocese: Peterborough

Local authority: N/A

Date of inspection: 15 January 2015

Date of last inspection: March 2010

School's unique reference number: 120183

Executive Headteacher: Robert Gooding/ Head of School: Meg Lucas

Inspector's name and number: Janet Northing 792

School context

The school is smaller than average for a primary school with many pupils coming from outside the school's catchment area. The majority of pupils are White British. In 2011 Whissendine federated with another church school and was joined by a third in September 2013. A formalised collaboration made up of three church schools was established in October 2014 to create a Multi-Academy Trust. An Executive Headteacher has been appointed and each school has a Head of School who is responsible for the leadership and management on a daily basis.

The distinctiveness and effectiveness of as a Church of England school are outstanding

- The school's Christian character has a high profile and makes a positive impact on the achievement, personal development and wellbeing of learners.
- Opportunities for spiritual development are identified across the curriculum resulting in pupils' strong sense of self-worth, eagerness to learn and understanding of their feelings and emotions.
- Collective worship has a strong focus on prayer contributing significantly to the spiritual development of the whole school community.
- Parents, St Andrew's Church and the local community participate fully in school life providing a breadth of experiences for learners that promotes spiritual, moral, social and cultural development (SMSC).

Areas to improve

- Establish a Section 48 (Ethos) Committee to ensure that monitoring and evaluation of the school's distinctive Christian character, collective worship and religious education (RE) leads to on-going effective church school development.
- Enhance the opportunities for prayer and reflection outside of collective worship through the provision of reflective areas in each classroom.

The school, through its distinctive Christian character, is outstanding at meeting the needs of all learners

Christian values are deeply embedded in the school's vision, aims and ethos. They are evident in all areas of the school's daily life and make a significant contribution to the consistently high quality education that pupils receive. Typically, pupils enter school with the expected levels of development and make outstanding progress reaching above average standards in English and mathematics by the time they leave in Year 6. Evidence indicates that an unusual dip in the school's performance in 2014 in mathematics relates to a specific cohort who, although well supported, did not reach the expected level of attainment. Attendance is above average with pastoral support in place for families who need it, reflecting the Christian character of the school. The Christian ethos has a profound impact on the personal development and wellbeing of all learners, particularly those that are most vulnerable. Christian values consistently encourage, nourish and challenge the SMSC development of all pupils. Across the school learners use the values to articulate their understanding of being a good person, thinking particularly about how Jesus Christ would want them to live their lives. Provision for spiritual development pervades all areas of the curriculum so encouraging a strong sense of self-worth and identity. As a result of a well-established link with a primary school in a multi-faith area of Birmingham, pupils have a real understanding and practical experience of cultural diversity and difference. Through the RE curriculum pupils are aware that Christianity is a multi-cultural world faith. Teaching and learning in RE augments the Christian ethos and values of the school and provides further opportunities for Christian prayer and reflection. Strong links with St Andrew's Church and other denominational churches enable learners to comprehend the role of the Christian church in the world. In addition, these links are of paramount importance to pupils' SMSC development. The distinctive Christian character promotes meaningful relationships between all members of the school community. Pupils are deeply respectful and take responsibility for their own behaviour and actions. This is exemplified in the Trust Passes pupils earn as a result of making good choices based on the school's Christian values.

The impact of collective worship on the school community is outstanding

Collective worship makes a significant contribution to the school's Christian vision, values, ethos and pupil's SMSC development. The school has made very good progress since the last inspection on areas identified for development linked to collective worship. The introduction of the prayer tree means that children now have regular opportunities to create and read their own prayers. Learners' perception of the importance of prayer has increased as a result. Pupils are more involved in worship and the older children monitor and evaluate its impact on the life of the community. This has led to a style of worship that is both engaging and relevant to their lives. However, the full potential for pupils to play a leading role in the planning and delivery of worship is still to be realised. Adults and pupils alike value worship as a time to reflect and pray together about events in their own lives, the community and the world as a whole. The school prayer is beautiful in its simplicity and the sequence of lighting the three candles gives a

palpable sense of God's presence. Although pupils have access to quieter areas of the school, the provision of a reflective area in each classroom will further enhance opportunities for Christian reflection and prayer within the busyness of each day. Themes for worship focus on the Christian seasons and festivals of the Church as well as the school's values. Worship has a strong focus on the Trinitarian nature of God. However, the school recognises that this needs to be made more explicit so that learners can talk about God as Father, Son and Holy Spirit with a greater degree of confidence and understanding. Creative re-telling of Biblical events and stories make explicit the links between the Bible, the person of Jesus Christ and the school's Christian values. Pupils readily articulate how Noah demonstrates two of the school's values, resilience and responsibility, in following through God's instruction to build the ark. A range of leaders are involved in the planning and delivery of worship including clergy from St Andrew's, the local Methodist minister, as well as staff at the school. This, together with regular visits to St Andrews Church provides learners with a rich and meaningful experience of worship.

The effectiveness of the leadership and management of the school as a church school is outstanding

Leaders articulate a consistent and explicit Christian vision for the school that informs strategic decisions at all levels. Directors recognise the importance of the church school identity, exemplified in distinctively Christian values and articulate the impact it has on standards of achievement, the wellbeing and personal development of the whole school community. The Head of School promotes effective strategies linked to the school's Christian values that underpin the excellent attitudes and behaviour of pupils. In addition staff at all levels have a clear-shared vision and understand their role in modelling the school's Christian values. Partnerships flourish as a result of regular Vision Evenings providing a forum for the school, church and local community to jointly have an input into the on-going development of Whissendine as a highly effective church school. In addition links between the three Academy schools, St. Andrew's Church, the local and wider community are mutually beneficial. Parents unreservedly praise the pastoral care their children receive, support the church school status and the impact this has on their children's well-being, SMSC development and standards of achievement. In order to contribute positively to the Christian vision some Directors have received training in church school governance led by the diocese. Regular monitoring days in school ensure that Directors have a clear understanding of the impact of the distinctive Christian vision on the school's performance. The school has identified the need for more focused visits by Directors to monitor and evaluate the impact of collective worship and RE on the school community. The formation of a Section 48 (Ethos) committee to specifically focus on these areas will both support and challenge the school in its on-going pursuit of excellence. The creation of a Multi-Academy Trust offers greater potential for leaders to prepare for future leadership across church schools. On-going professional development is given a high priority. Leadership of RE is well supported and the subject is well resourced. Standards of attainment in RE are at least in line with or above national expectations. Arrangements in RE and collective worship exceed the statutory requirements.

SIAMS report January 2015 Whissendine Church of England Primary School Rutland LE15 7ET

APPENDIX C:**Key Stage 4 Results 2015 (Un-validated January 2016)****Catmose College**

| Full course | Gender | A*-A % | A*-C % | A*-G % | Student Count | Average Pts | Average Grade |
|-----------------------------|---------------|---------------|---------------|---------------|----------------------|--------------------|----------------------|
| Summary for RE Full course | All | 57 | 83 | 100 | 46 | 47 | B |
| Summary for RE Full course | Female | 69 | 89 | 100 | 35 | 51 | (Top) B |
| Summary for RE Full course | Male | 18 | 64 | 100 | 11 | 36 | D |
| Short course | Gender | A*-A % | A*-C % | A*-G % | Student Count | Average Pts | Average Grade |
| Summary for RE Short Course | All | NA | NA | NA | NA | NA | NA |
| Summary for RE Short Course | Female | NA | NA | NA | NA | NA | NA |
| Summary for RE Short Course | Male | NA | NA | NA | NA | NA | NA |

Casterton College Rutland

| Full course | Gender | A*-A % | A*-C % | A*-G % | Student Count | Average Pts | Average Grade |
|-----------------------------|---------------|---------------|---------------|---------------|----------------------|--------------------|----------------------|
| Summary for RE Full course | All | 75 | 100 | 100 | 4 | 52 | A |
| Summary for RE Full course | Female | 50 | 100 | 100 | 2 | 49 | A- |
| Summary for RE Full Course | Male | 100 | 100 | 100 | 2 | 56 | A*- |
| Short course | Gender | A*-A % | A*-C % | A*-G % | Student Count | Average Pts | Average Grade |
| Summary for RE Short Course | All | 23.4 | 64.5 | 96 | 124 | 39.3 | C |
| Summary for RE Short Course | Female | 31.5 | 75.9 | 100 | 54 | 43.2 | B- |
| Summary for RE Short Course | Male | 17.6 | 54.4 | 92.6 | 68 | 36.2 | D+ |

NB. All candidates sat exams in Year 10.

Uppingham Community College

| Full course | Gender | A*-A % | A*-C % | A*-G % | Stu Count | Average Pts | Average Grade |
|-----------------------------|---------------|---------------|---------------|---------------|------------------|--------------------|----------------------|
| Summary for RE Full course | All | 0 | 75 | 100 | 8 | 39.25 | C |
| Summary for RE Full course | Female | 0 | 67 | 100 | 6 | 39 | C |
| Summary for RE Full course | Male | 0 | 100 | 100 | 2 | 40 | C |
| Short course | Gender | A*-A % | A*-C % | A*-G % | Stu Count | Average Pts | Average Grade |
| Summary for RE Short Course | All | 30 | 80 | 100 | 50 | 44.2 | C+ |
| Summary for RE Short Course | Female | 33 | 81 | 100 | 27 | 45.1 | C+ |
| Summary for RE Short Course | Male | 26 | 78 | 100 | 23 | 43.1 | C+ |