



DENOMINATIONAL INSPECTION REPORT

incorporating Section 48 and Canonical Inspection under Canon 806 on
behalf of the Archbishop of Southwark

URN

St Peter Chanel Catholic Primary School

Baugh Road

Sidcup

DA14 5ED

Inspection date: 23rd February 2023

Chair of Governors: Ms P Slonecki

Headteacher: Mrs Samantha Gower

Inspectors: Mr Stephen Beck

Miss Frances Honis

EDUCATION COMMISSION

St Edward's House, St Paul's Wood Hill, Orpington, Kent BR5 2SR
Tel 01689 829331

Interim Director of Education: Angela Cox OBE



Key for inspection grades

Grade 1	Outstanding	Grade 3	Requires improvement
Grade 2	Good	Grade 4	Inadequate

FULL REPORT

INFORMATION ABOUT THE SCHOOL

St Peter Chanel Catholic Primary School is a school for boys and girls and is part of the South East London Catholic Academy Trust (SELCA), which it joined in September 2022. It is situated in the Bexley Deanery of the Archdiocese of Southwark and is funded through the Education Funding Agency.

The principal parish it serves is St Lawrence of Canterbury, Sidcup, from which most pupils come. The proportion of pupils who are baptised Catholics is 33% which has reduced since the last inspection. The average weekly proportion of curriculum time given to Religious Education is 10% in all Key Stages.

The school is smaller than the average primary school. It takes pupils from age 4 – 11 years, and has its own early years/pre-school unit that takes children from age 2 – 4 years, most of whom progress into the main school. The number of pupils currently on roll is 196, with an additional 41 children in the established early-years pre-school setting. The attainment of pupils on entering the school is broadly average. The proportion of pupils eligible for free school meals at 32% is above the national average. 19% of pupils are on the school's special education needs register, and 4.6% have a statement of need or an education, health and care plan. 21% of pupils are eligible for pupil premium, and 13.6% use English as an additional language.

The majority of pupils are from White British backgrounds, with the next largest group being of African heritage and any other mixed background.



SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

St Peter Chanel Primary School is a good Catholic school because:

- St Peter Chanel school is a caring, inclusive Catholic community with a committed staff. Under the supportive and visionary leadership of the headteacher, a strong religious education leader, a focused and supportive leadership team and fully committed governors, the school has continued to provide a good Catholic education for the local community.
- The Catholic life of the school is outstanding. Catholic values are evident in the positive relationships within the school. Pupils and staff are kind to each other and warmly welcome visitors, parishioners and families. Excellent quality displays and artefacts ensure that the Catholicity of the school is accessible to all.
- The teaching of religious education is very good, with some outstanding elements. Learning over time is progressive, and pupils make sustained progress during their time at the school. Pupils have positive attitudes toward religious education and enjoy their learning in this subject. Behaviour is consistently very good, with behaviour for learning being exemplary. Pupils respond well to each other, their teachers and other adults with whom they work.
- Collective worship is good. Pupils lead class acts of worship with confidence. The Church's liturgical year is celebrated in various ways, and pupils enjoy and participate in a range of collective worship experiences. The parish priest and his curate provide a high level of support for worship. This is much appreciated by the school community as a whole and will support teachers in developing pupil-designed and led acts of worship.

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Further, embed the now-established use of assessment to provide greater levels of challenge for more able pupils.
- Provide pupils with opportunities to build on leading collective worship by selecting assembly themes, scripture content and other elements of these celebrations.



Overall Effectiveness

How effective the school is in providing Catholic Education. 2

Catholic Life 1

The extent to which pupils contribute to and benefit from the Catholic Life of the school. 1

The quality of provision for the Catholic Life of the school. 1

How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school. 1

Religious Education 2

How well pupils achieve and enjoy their learning in Religious Education. 2

The quality of teaching, learning and assessment in Religious Education. 2

How well leaders and governors promote, monitor and evaluate the provision for Religious Education. 2

Collective Worship 2

How well pupils respond to and participate in the schools' Collective Worship. 2

The quality of provision for Collective Worship. 2

How well leaders and governors promote, monitor and evaluate the provision for Collective Worship. 2

Date Published: 12th April 2022



CATHOLIC LIFE

1

The extent to which pupils contribute to and benefit from the Catholic Life of the school is outstanding

- The behaviour of pupils at St Peter Chanel is consistently good. They show consideration for others, are polite, and older pupils display a caring attitude towards younger pupils. One pupil said, '*We make sure everyone is safe in our playground*'. They understand and regulate their behaviour through their involvement in designing the school's behaviour policy.
- Pupils at St Peter Chanel willingly accept responsibilities that are part of their Catholic community. Responsibility roles are valued and held in high esteem by pupils and adults. This can be seen in the buddy system where Year 6 pupils support reception pupils and pupil groups such as the pupil parliament and St Peter Chanel Angels (SPC Angels). The pupil parliament has led assemblies and themed days to promote values and pupil relationships, including friendship and protecting the environment.
- The school's SPC Angels group contributes to the Catholic life of the school in many ways. A particular strength is the way they engage in service to the community, such as choosing charities to support, e.g. local food banks, Children in Need, Macmillan and Cafod. Pupils understand that they are to use their gifts and talents to help others and stated, '*Our aim is to raise school spirits and values*'. They also participate in a lunchtime open prayer group, to which all are welcome.
- Pupils value and respect the Catholic traditions of St Peter Chanel and respond to the opportunities provided to link with the parish. This includes attending Masses during the year. Pupils demonstrated an awareness of the life of their school patron saint and how the example he set was relevant to their lives.

The quality of provision of the Catholic Life of the school is outstanding

- The school's mission statement – '*Through the love of Christ, we inspire, challenge and empower our children*' - reflects the Catholic values held by the school, and was written with children and other stakeholders' input. Underpinning these are the five school values- friendship, love, respect, kindness and forgiveness- visited weekly, linking the gospel to how pupils live their daily lives. This feeds into weekly class-based reflections.
- St Peter Chanel school is a welcoming, friendly community with a strong family ethos and sense of belonging; all are respected and cared for.
- Excellent relationships and the close cooperation and shared vision of the whole school team are key strengths of the school.
- There are clear signs of the school's Catholic character with creative displays that provide pupils with reflection opportunities.
- Parents support the Catholic life of the school, and they feel the school's strength is being a '*community where everyone has a name*'.



- Clear policies and procedures are in place, which provide high levels of pastoral support to pupils and their families.
- Pupils are confident in discussing their personal beliefs and show respect for others. The teaching of other faiths in the school is good, and pupils respond positively, as evidenced in their books and can express pride in their religious and cultural background in an atmosphere of mutual respect. The pupils of other religious backgrounds confidently share their experiences, contributing to great tolerance and respect for all cultures and traditions. One pupil said, '*We accept each other's faith, and we are no different*'.
- The school takes an active part in work across the deanery and diocese. The deanery Headteachers communicate regularly to ensure a close working relationship within the Corpus Christi Partnership and the schools in the academy trust.
- The school has weekly class assemblies which have a religious focus. Pupils create their own prayers, artwork, role plays and reflections for assemblies. This provides opportunities for the pupils to showcase their beliefs and understanding of their faith to the whole school and their families. Pupils' prayers are recorded in class prayer books retained on classroom religious focal points and are utilised to support the strong prayer life of the school.
- Faith underpins the school's personal, social and health education (PHSE) and relationships and sex education (RSE) curriculum through the 'Life to the Full' programme and Ten-Ten resources. These are appropriately supplemented to ensure they allow pupils to become well-rounded, socially aware and compassionate citizens who are well-prepared for secondary school and will stand up for what is right and go on to improve their communities.

How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school is outstanding

- There is a link governor for religious education who conducts 'critical friend discussions' with the religious education leader. His presence and vision assist the school's drive for ongoing improvement. This was evidenced in a meeting with the inspectors, governing body minutes and records of school visits.
- Leaders and governors ensure clear policies and procedures are in place, which prioritise Catholic life and mission. For example, the prayer and liturgy policy is an excellent resource for staff development and maintaining of standards.
- Leaders and governors are dedicated to ensuring staff receive high-quality training and induction so that the Catholic life and mission of the school are consistently embedded.
- All staff are treated with respect and dignity, resulting in a highly motivated and committed staff team. Staff feedback highlights how they feel valued and supported by the school. Staff speak highly of the school's vision and leadership, and how changes have taken place at the school have been sensitively managed. They relish that the school community is fully committed to its ethos, referring to the school as '*an extended family*'.



- The governing body diligently serves the school, ensuring its drive to provide the best possible Catholic education and care for its pupils. Governors' high expectations and aspirations are reflected in the quality of Catholic life and mission.
- Parents and carers are overwhelmingly positive about the school and are very supportive of its work, with 100% of questionnaires returned by parents being positive.

Date Published: 12th April 2023



RELIGIOUS EDUCATION

2

How well pupils achieve and enjoy their learning in Religious Education is good

- From their varied starting points, pupils make good progress in each key stage. Behaviour for learning is excellent. Through lesson observations and scrutiny of pupil workbooks, standards of learners' work in religious education are good and, in some cases, better. Pupils are generally achieving in line with or above age-related expectations. They present their work well, are proud of it and articulately discussed it with inspectors. This aspect could be further developed by allowing pupils to write at greater length to develop deeper thinking and enthusiasm for tackling more challenging activities.
- It would be appropriate to consider the formation of 'Big Books' to collectively collate religious education work rather than in every pupil's workbook. In an interview on the inspection day, the pupils cited many examples of how their learning in religious education lessons had practical application to the way they lived their lives.
- Pupils, relative to their age and capacity, are religiously literate and engaged young people who use their knowledge, understanding and skills to reflect spiritually and to think ethically and theologically. Consequently, pupils know the demands of religious commitment in everyday life.
- Pupils are actively engaged in lessons and are committed to improving their knowledge, understanding and skills to further develop as competent learners. They work very well in groups or independently and remain on task throughout.
- Pupils approach their lessons with interest, enjoyment and enthusiasm. In the lessons observed, it was evident that pupils enjoyed their various activities and responded enthusiastically to any opportunities that extended their learning. These opportunities could now be more consistently available across the school at age-appropriate levels.
- As indicated by teacher and formal assessment, pupils' attainment is good.

The quality of teaching and assessment in Religious Education is good

- As a result of high-quality, effective marking and verbal feedback, pupils are aware of the levels they are working on. The next steps needed to achieve at a higher level are identified. These steps could now be better addressed through enhanced cross-curricular links that provide consistent opportunities for more independent learning.
- The religious education curriculum is based on the 'The Way, The Truth and The Life' scheme and covers all the Religious Education Curriculum Directory requirements.
- The curriculum is generally tailored to the needs of the class and, in some circumstances, to the needs of groups and individuals, although this is not yet consistent across the school.



- It is evident from book sampling that teaching in religious education is at times linked to other subjects, especially, PHSE, English and art, which leads to learning that can be stimulating and memorable. These opportunities could be usefully expanded to extend learning, particularly for the more able.
- Support staff play a significant role in contributing to every child's achievement. Pupils with special educational needs are exceptionally well supported by allocated staff, and this support is a strength of the school.
- The quality of teaching, learning and assessment in religious education is good overall. There are outstanding features. In the best lessons observed, the lesson pace was enhanced by a range of activities, including role play, hot seating and good use of talk partners,
- Assessment is well established and has started to impact the targeting of groups of pupils to ensure appropriate levels of challenge are provided. This now needs to be more specifically targeted to meet the needs of more able pupils.
- Teachers are highly confident because of their subject expertise resulting from the support given by the religious education lead, the school's leadership team, the parish priest and curate.
- Activities are realistically and productively timed to enable the full use of lessons. Teachers are skilled at using open-style questioning that is searching, developmental and affirmative of pupils' responses. The teachers' passion for religious education is one of the school's greatest attributes. They are committed to making the content relevant to everyday life and are aware of the varying rates of religious practice among pupils and so use their expertise to ensure the content enriches the experiences of all pupils.

How well leaders and governors promote, monitor and evaluate the provision for Religious Education is good

- Senior leaders and governors hold the subject of religious education in high regard and have ensured that it meets the requirements of the Bishops' Conference.
- Leaders and governors ensure that religious education is comparable to other core curriculum subjects in terms of professional development, resourcing, staffing and accommodation. A suitable budget is provided for the subject
- Leaders and governors carefully monitor action plans with a monitoring and evaluation schedule, including lesson observations.
- Leaders' and governors' self-evaluation of religious education reflects assessment, tracking, monitoring, analysis and self-challenge, which is informed by current best practices in religious education. This results in strategic action taken by the school, which leads to at least good outcomes in religious education.



- The religious education subject leader took on her role a year ago. With the leadership team she has identified a vision for teaching and learning in the school development plan. However, the objectives of this plan have not yet been delivered. There is a good understanding of the strengths and areas for development. This needs to be made more explicit within the religious education development plan and the school's religious education self-evaluation form to create more useful working documents.
- Data is analysed termly by the religious education leader and reported to senior leaders. Key themes are identified, including any trends for vulnerable groups, and this is fed back to staff, where discussions are held around what is needed to close gaps further. Some monitoring of religious education has taken place. This identified where teaching required improvement and where work units were being taught too slowly, and the impact now needs to be assessed.

Date Published: 12th April 2025



COLLECTIVE WORSHIP

How well pupils respond to and participate in the school's Collective Worship and Prayer Life is good

- Prayer and worship are at the heart of the school community. The school offers a wide range of prayer and worship opportunities, and pupils respond very positively.
- Pupils enjoy coming together as a worshipping community. In the acts of collective worship observed as part of this inspection, most pupils participated fully with reverence and respect.
- Pupils regularly lead worship, enjoy the responsibilities involved and are happy to be part of school worship in this way. These celebrations could be further enhanced by pupils being trained and having more opportunities to choose assembly themes, scripture content and other elements of worship. They expressed a view that they would welcome being able to design and lead worship in the future, and the school confirmed that they, with the parish curate, were developing such opportunities.
- Pupils are confident in sharing personal prayers spontaneously during class and are also familiar with the traditional prayers of the Church. Pupils experience and use a wide range of prayer styles, including the use of silence and stillness as an aid to reflection. Christian meditation was observed as part of this inspection.
- Pupils compose and display their own prayers for class prayer focus areas and contribute to school prayer intentions. They know it is important to pray for others in their school community and beyond.
- Pupils show an awareness of the Church's feasts and seasons and know that school worship and prayer are part of these.
- The experience of living and working in a faithful, praying community positively impacts the spiritual and moral development of pupils, irrespective of ability or faith background. They have a well-developed sense of respect for those of other faiths, which is reflected in how many pupils participate in prayer and liturgy.
- The school is fortunate to have significant support from the parish priest and curate. The leadership team and parents appreciate their willingness to lead celebrations. They are regular visitors to the school, and the whole school community values these visits. As a parent commented on their questionnaire return, *'I am happy with the religious input by the school into the life of my child. It is constant and practical, especially the concept of prayer, love, and kindness.'*

The quality of provision for Collective Worship and Prayer Life is good

- Staff are skilled in leading weekly class worship and use scripture prominently to ensure pupils understand the Church's liturgical seasons and feasts. Key themes and messages used in collective worship are revisited in religious education lessons and are regularly echoed through the school's mission statement. An example of this was seen at an assembly attended where pupils had to consider whether they would consider Jesus to have been a success.



- As a result, pupils understand how prayer and worship bring us personally and collectively closer to God and each other.
- Teachers are positive role models and show an authentic faith witness. Leaders are visible faith leaders. As a result, vocations are respected, and for those many pupils who are not practising Catholics, school is Church.
- Parents and governors are welcomed to school Masses and liturgies and value this opportunity to be part of the faith community.
- Pupils enjoy the opportunities to go to the parish church, and the school is considering reinstating visits to other places of worship as part of their teaching of other faiths.
- Every day begins with shared prayer, and appropriate prayers are shared at regular points, e.g. before lunch and at the end of the day. Religious education lessons start and end with prayer, and a period of shared reflection time is timetabled for each class weekly.

How well leaders and governors promote, monitor and evaluate the provision for Collective Worship and Prayer Life is good

- Leaders and managers are visible leaders of collective worship, and they naturally see this role as part of their vocation.
- Senior leaders are present at all collective worship and are therefore able to monitor, evaluate and influence further development.
Leaders plan collective worship so that it has a contemporary context and is accessible to pupils. Class-based reflections and whole school celebrations form the basis of a majority of worship opportunities, and consideration could be given to some key stage-based worship to secure a range of age-appropriate liturgies.
- Staff enable pupils to engage in leading collective worship readily. For example, a group planned a Remembrance Day service shared by the entire community.
- As a parent wrote, *'My child really loves going to St Peter Chanel School. She is learning so much with work and socialising. She is happy, and this makes me very happy to see her enjoying her childhood in such a wonderful community.'*