



# Archdiocese of Birmingham

## Section 48 Inspection Report

### St Patrick's Catholic Primary School

Cashmore Avenue, Leamington Spa, CV31 3EU

Inspection dates:

8<sup>th</sup> - 9<sup>th</sup> March 2018

Lead Inspector:

Paul Nutt

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#### OVERALL EFFECTIVENESS:

**Good**

Catholic Life:

Good

Religious Education:

Good

Collective Worship:

Good

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*Overall effectiveness at previous inspection:*

*Outstanding*

#### SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

This is a good Catholic school because:

- Catholic Life is a real strength and is evident in all aspects of school life. It is continually under informal review, providing a rich environment for all to develop their faith.
- Religious Education is very well led. Direction, guidance, and support is provided for staff through a comprehensive programme of training and individual targeting as appropriate. Provision for, and outcomes from Religious Education are secure for all pupils, with progress and attainment above other core subjects.
- Collective Worship is a strong, integral part of school life, with a wide variety of opportunities that enrich the faith journey of all. An increasing number of pupils are responding to the opportunities to become more active in the preparation and delivery of worship.
- The school's leadership, both individually and as a team, is deeply committed to the Church's mission in education, continually monitoring progress and outcomes and seeking further development and improvement.

It is not yet outstanding because:

- The ongoing oversight and monitoring that takes place informally is not supported in Catholic Life, and only occasionally in Collective Worship, by a clear, regular or systematic cycle of recording and evaluation that informs school improvement.
- Not enough pupils plan and lead Collective Worship.

**FULL REPORT****What does the school need to do to improve further?**

- Develop formal processes for monitoring, evaluating and recording Catholic Life and Collective Worship to enhance school improvement further.
- Include pupils, staff, governors and parents more regularly in the monitoring and evaluation of Catholic Life, Religious Education and Collective Worship.
- Provide more opportunities for pupils to plan and lead Collective Worship.

**THE CATHOLIC LIFE OF THE SCHOOL**

The quality of the Catholic Life of the school.	Good
The extent to which pupils contribute to and benefit from the Catholic Life of the school.	Outstanding
The quality of provision for the Catholic Life of the school.	Good
How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school.	Good

**The extent to which pupils contribute to and benefit from the Catholic Life of the school.****The quality of provision for the Catholic Life of the school.**

- Pupils have a clear understanding of the school's mission statement - Christ be within me as I learn, grow and shine. They know that Christ is at the centre of all we do and understand the importance of religious belief and spiritual values for themselves and others. They are able to explain the school's distinctive mission with understanding and appreciation.
- Pupils are able to think about the Catholic Life of the school; they seek to understand its wider significance for them, and how it links to the questions of meaning and purpose with which they are progressively challenged in their Religious Education lessons. Many pupils can offer suggestions of their own.
- They are encouraged to be reflective and enquiring and respond very positively. They enjoy their involvement in evaluating their Catholic education, expressing their own views and beliefs with increasing confidence and clarity.
- Pupils are keen to take on responsibilities and to participate purposefully in the life of the school beyond routine lessons and activities: there is a flourishing range of charitable activities throughout the year, some proposed by pupils. Currently, in addition to the regular charities supported, for example Cafod, there is a strong emphasis on St Chad's Sanctuary and the Diocesan toy appeal, which are being supported selflessly and generously.
- Spiritual, moral and vocational development is a priority in school: there is an all-encompassing ethos which values all equally and to which all pupils respond with generosity and compassion. They have a strong sense of vocation; they understand that we are called to a life of service and respond readily to the needs of others, within and beyond the school.
- Pupils are developing a strong understanding of the Catholic Schools' Pupil Profile (CSPP). It is prominent around the building and is displayed as a virtues tree in the school hall. Increasingly, the CSPP is used in all aspects of school life and learning. As a result, pupils are able to explain which pair of virtues are the current focus and can give examples of how they live out the virtues.

- Pupils show a good understanding of the need to forgive and to be forgiven, and of the difference between right and wrong.
- Behaviour is very good at all times, with pupils demonstrating high levels of respect for others within and beyond school, as well as their environment.
- Pupils demonstrate both interest in and a sense of responsibility for the Catholic Life of the school. Their interests and suggestions are represented well by the school council, liturgy and charities groups, all of whom speak very positively about all that St Patrick's has to offer. The school has plans to increase the numbers of pupils in these groups.
- The Catholic Life of the school is very evident upon arrival at St Patrick's, where there is a statue of St Patrick and an explanation of the school's mission statement.
- The school environment reflects its Catholic mission. Throughout the school, displays, prayer areas in all learning spaces and a Catholic Life board in the school hall, reflect the liturgical year and current aspects of school life.
- This environment enables the pupils to develop within a strong Catholic ethos. It supports and encourages them as they learn how to live as Christians or people of faith. Throughout the school, there is a prevailing atmosphere of calm, respect and thought for others.
- The prayer life of the school has been a particular focus within the action-planning process and staff training. It is a feature of its Catholic Life, supported by targeted and explicit exploration of how and why to pray during taught curriculum time. Examples of daily prayers are prominent around the building, and examples of pupils' own prayers are displayed in classrooms and corridors.
- The school has forged prayer links with the home through a range of initiatives, including an invitation to "stay and pray" and the use of prayer bags.
- The parish priest is a regular visitor to school, where he works with individual classes and staff - answering questions and developing their knowledge and understanding.
- A "trainee priest" has been linked to the parish: he has worked with all classes, supporting Religious Education lessons and leading groups in prayer.
- A parish youth worker was appointed in September 2017. As part of her outreach work, she has been helping to develop school-parish links. She has worked with the liturgy group, helping others in their friendship with Jesus and liaised with the headteacher and deputy headteacher to develop a tailored programme for St Patrick's.

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

- The school's leaders, both governors and senior leaders, are deeply committed to the Church's mission in education. The headteacher and her deputy headteacher are given dedicated support by well-informed governors, who are generous with their time and efforts.
- Leaders actively promote the Catholic ethos of the school. They ensure there is a wide range of rich, broad and balanced experiences, focused on the spiritual, moral and vocational development of all.
- The school provides opportunities for whole school and class retreats. Pupils in Year 5 benefit from a well-established annual retreat to Alton Castle.
- The school is committed to working collaboratively and sharing good practice, as shown by its involvement in the Diocesan programmes and its links to other schools, for example the recently-completed project on Fairtrade with St Anthony's.

- Governors are fully supportive of school leadership and what it seeks to achieve. In addition, they are aware of their responsibility to challenge decisions and recommendations, which they do, both in meetings and in person. They have a monitoring overview document, which gives a focus to all visits to school. Findings from these visits are reported back at governors' meetings.
- All staff respond very well to the leadership and guidance they receive. They have a high regard for the Catholic Life of the school, which they fully support and actively promote.
- Provision for staff induction and in-service training is of a very high order. It is well planned and tailored to individual need as appropriate.
- Planning is based on evidence and data, aiming to tackle key areas for development systematically and building on areas of strength. However, the evaluation and recording of outcomes towards further school improvement requires greater regularity and consistency.
- Communication with parents is very strong through newsletters, the school's website and regular Facebook updates.
- Parents speak very highly of the school and support it fully. They feel that communication is good, staff are approachable and that any concerns are dealt with promptly and appropriately.
- There is clear evidence that the school has responded positively to the recommendations of the previous Section 48 Report.

## RELIGIOUS EDUCATION

The quality of Religious Education.	Good
How well pupils achieve and enjoy their learning in Religious Education.	Good
The quality of teaching, learning and assessment in Religious Education.	Good
How well leaders and governors promote, monitor and evaluate the provision for Religious Education.	Outstanding

### **How well pupils achieve and enjoy their learning in Religious Education. The quality of teaching, learning and assessment in Religious Education.**

- Outcomes for pupils in Religious Education are at least comparable with, and in a good number of cases better than, those in literacy. They are the result of continuing good progress within and between key stages.
- Pupils enjoy their learning. There was strong evidence in the lessons observed that they are engaged with a range of activities that are interesting, relevant to their own lives, and pitched to ensure that they make progress.
- Pupils seek to produce their best work at all times, applying themselves to their learning with enthusiasm and interest.
- Written work produced in Religious Education is of a good standard. This is increasingly so as pupils move through the school and build upon the sound progress made in the early years.
- Pupils respond well to the structured questions used during lessons and show an increasing confidence in their learning and understanding.
- The subject leader ably supports teaching in Religious Education. This has ensured that all teaching is at least good over time.

- Baseline assessments on entry indicate very modest starting points for most children. However, as a result of a well-targeted curriculum, thorough planning and sound delivery by all staff, all pupils make at least good progress within and between key stages, developing secure knowledge, skills and understanding.
- Attainment and progress in Religious Education for most pupils is good and for some pupils it is very good. Pupils attainment in Religious Education is as good if not better than that of other core curriculum areas.
- Learning is good in each key stage for different groups. Pupils have a secure factual knowledge of key beliefs, celebrations of the Faith and the liturgical year.
- Pupils are able to apply their learning in Religious Education to their daily lives and can explain this connection to others.
- Pupils respond well to the demands and varied learning styles asked of them during lessons. They collaborate well in pairs and small groups, whilst developing some of the skills of independent learning as they progress through the school.
- All staff recognise a responsibility to contribute to pupils' social, moral and vocational development; they engage actively with this across the whole wider curriculum.
- The Religious Education curriculum, and active links with other schools and places of worship, provide opportunities for spiritual, moral and vocational development. There are well-planned strategies for incorporating best practice, for example raising pupils' awareness of other faiths, linking with the wider school curriculum.
- There is evidence during lessons and in books of pupils' developing awareness and understanding of prayer for particular purposes, as a way of communication with God and Jesus, which is a current focus for action.
- Teaching is effective in ensuring that pupils are consistently interested in their learning and making good progress. Lessons are well planned to provide a range of challenges and learning opportunities, using a variety of resources, such as music, scripture, prayer and IT.
- Teachers and other adults are aware of pupils' abilities, prior learning, understanding and knowledge. They use this information to plan effectively and support appropriately, meeting the needs of all and ensuring at least good progress over time.
- Teachers listen to, observe and question pupils during lessons, seeking to maximise learning, offer reinforcement or to reshape tasks as appropriate. They work well with other adult support in the classroom, whose knowledge of Religious Education and of the pupils is good.
- Marking across all classes is consistent and in line with the school's marking policy. Good, accurate and consistent use is made of pink and green pens, and pupils generally respond with relevance and appropriateness. This, and the use of unit markers, gives pupils the opportunity to self-assess their work. Marking is clearly focused on pupils' understanding of Religious Education.
- Refined assessment formats, in line with diocesan requirements, are in place and well used. These allow analysis and action to support improvement planning and identification of need.
- The school's relationship and sex education programme is appropriate to the age of pupils and consistent with the teachings of the Church.

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

- Leadership of Religious Education is very strong, with high standards of delivery expected at all times. The subject leader conducts a range of monitoring activities relating to provision and outcomes. These are then effectively evaluated, so that an

accurate picture of progress, outcomes and concerns is identified and remedial action put in place.

- This monitoring of teaching and learning also identifies areas for professional development of staff. This leads to high quality support and development for all staff, as well as targeted direction, guidance and support for individual teachers. This support is provided inhouse, through outside providers, or in collaboration with colleagues in other schools. Monitoring has informed future improvement planning which, this year, has focused on pupils learning about meaning and purpose from Religious Education.
- Self-evaluation at all levels within the school is informed by rigorous monitoring and analysis of provision and outcomes, with everyone seeking continuing improvement on previous performance. This provides a firm basis for accurate diagnosis of strengths and areas for improvement.
- Governors have oversight for Religious Education and fulfil their statutory and canonical responsibilities well. Four governors recently took part in a Religious Education monitoring day. This involved a thorough sampling and analysis of all aspects of Religious Education, as well as a whole school assembly, a critical evaluation of the Catholic environment, and interviews with pupils. Governors then produced a comprehensive report with strengths and areas for consideration.

## COLLECTIVE WORSHIP

The quality of Collective Worship.	Good
How well pupils respond to and participate in the school's Collective Worship.	Good
The quality of Collective Worship provided by the school.	Outstanding
How well leaders and governors promote, monitor and evaluate the provision for Collective Worship.	Good

### How well pupils respond to and participate in the school's Collective Worship.

#### The quality of Collective Worship provided by the school.

- All pupils act with reverence and are keen to participate in opportunities for worship. They are engaged by its relevance and variety, which they clearly enjoy and gain greatly from.
- There was a scheduled whole-school Mass during the inspection, celebrated by a visiting priest in the parish priest's absence. This was a calm, reverent and fully-participatory occasion, well supported by parents and visitors, both Catholic and non-Catholic. All staff and pupils went forward to receive communion or a blessing.
- Pupils respond with enthusiasm to the themed assemblies, which they find engaging and relevant to their own lives. They show a positive understanding of the liturgical year, are keen to participate whenever appropriate, pray with reverence, sing with enthusiasm and offer answers and suggestions with confidence and maturity.
- A wide variety of scheduled opportunities for Collective Worship enrich the life of the school and reinforce the centrality of the Catholic faith.
- The regular celebration of Mass places the Eucharist in a position of prominence within the faith life of the school. It also provides opportunities for all to engage with the mission statement in an active, personal way, as witnessed during the inspection and confirmed by visitors.
- There is an inclusive approach to the preparation and conduct of worship at St Patrick's. During the inspection, there was a Fairtrade assembly, in which all



members of Year 4 were involved in a range of faith-filled activities. This act of worship was the culmination of a two-week project with another local school and illustrated the extensive involvement of the school with acts of charity.

- The prayer life of the school, a current focus for further development, is strong and inclusive in a number of ways: pupils with different religious beliefs are assisted and supported in their prayer; a range of prayers are widely displayed around the school and prayer is incorporated into the daily life of the school.
- There is a whole-school assembly each Monday led by a member of the leadership team. This follows the liturgical calendar and is an opportunity for explicit links with the themes of the Sunday Gospel.
- Parents and visitors are regular attenders at school Masses and assemblies; they speak very positively of the school's provision of worship opportunities.

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

- The faith journey of the headteacher has contributed to the delivery and content of Collective Worship in the school. During the inspection, she led an assembly using personal experiences gained from volunteering at St Chad's Sanctuary. This was clearly a powerful witness to all present.
- She is ably supported in her mission by all other leaders, staff and governors and worship is consequently inclusive, focused and faith-filled.
- A timetable for monitoring Collective Worship, including planning assemblies, observing prayer sessions, learning walks and pupil interviews is produced and made available to staff and governors.
- Some pupils, including the liturgy group, are involved in monitoring aspects of Collective Worship in schools, for example prayer corners.
- There are examples of clear, well focused planning for many Collective Worship activities, and evidence of monitoring taking place coherently since January 2017. However, it is not clear that there is subsequent evaluation of activities, nor any ongoing impact on future planning and school improvement.
- Staff attendance at Monday assemblies is used effectively by senior leaders to model how to lead high quality Collective Worship.

**SCHOOL DETAILS**

Unique reference number	125715
Local authority	Warwickshire
<i>This inspection was carried out under canon 806 of Canon Law and under Section 48 of the 2005 Education Act.</i>	
Type of school	Primary
School category	Voluntary Aided
Age range	3-11
Gender of pupils	Mixed
Number of pupils on roll	196
Appropriate authority	The governing body
Chair	Ann Allison
Headteacher	Nichola Damms
Telephone number	01926 425958
Website address	<a href="http://www.stpatricks-lspa.com">www.stpatricks-lspa.com</a>
Email address	<a href="mailto:Admin3543@welearn365.com">Admin3543@welearn365.com</a>
Date of previous inspection	19 <sup>th</sup> -20 <sup>th</sup> March 2013



## **INFORMATION ABOUT THIS SCHOOL**

- St Patrick's is a one-form entry primary school. It serves the parish of St Peter the Apostle, in Leamington in an area with social and low-cost housing.
- There are currently 36% Catholic pupils on roll.
- The percentage of disadvantaged pupils is broadly in line with the national average.
- The percentage of pupils with special educational needs and/or disabilities is broadly in line with the national average.
- The percentage of pupils from minority ethnic origins is above the national average.
- The percentage of pupils with English as an additional language is above the national average.
- Attainment for the majority of children is low on entry
- Since the last inspection a new headteacher and Religious Education Coordinator/deputy headteacher have been appointed.

## **INFORMATION ABOUT THE INSPECTION**

- The inspection was carried out by two Diocesan Inspectors – Paul Nutt and Andrew Maund.
- The focus of the inspection was on the impact, quality and leadership of the school's provision of Catholic Life, Religious Education and Collective Worship.
- The inspectors observed teaching across seven Religious Education lessons to evaluate the quality of teaching, learning and assessment. All of these lesson observations were conducted jointly with senior leaders.
- The inspectors completed a work scrutiny and held discussions with pupils to evaluate their understanding of Catholic Life, the impact of Religious Education teaching on their learning over time and their experience of Collective Worship.
- Meetings were held with governors, including the chair and Catholic Life link governor, the headteacher, the Religious Education subject leader and the parish link worker.
- The inspectors attended a whole school Mass, two whole-school assemblies, morning prayers in one class and undertook a learning walk to look at aspects of learning and teaching in Religious Education, the presentation of the Catholic Life of the school and pupils' behaviour.
- The inspectors reviewed a range of documents including the school's self-evaluation, data about pupils' attainment and progress, Analyse School Performance (ASP) data, the school development plan, the Religious Education action plan.