



Sacred Heart Catholic Primary School

URN: 140749

Catholic Schools Inspectorate report on behalf of the Diocesan Administrator of Plymouth

05–06 October 2023

Summary of key findings

Overall effectiveness

The overall quality of Catholic education provided by the school

Catholic life and mission (p.3)

How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

Religious education (p.5)

The quality of curriculum religious education

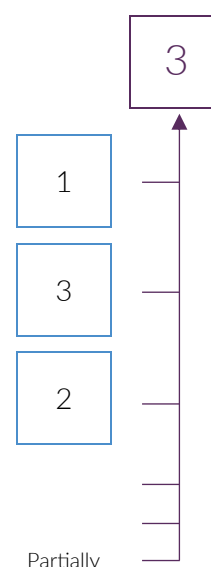
Collective worship (p.7)

The quality and range of liturgy and prayer provided by the school

The school is fully compliant with the curriculum requirements laid down by the Bishops' Conference

The school is fully compliant with all requirements of the diocesan bishop

The school has responded to the areas for improvement from the last inspection



What the school does well

- The life and mission of the school is deeply rooted in the word of God and known and actioned by all.
- Leaders and staff are exemplary role models showing a commitment to fulfilling the churches mission of serving the community and the most vulnerable.
- The school's attention to inclusivity leads to all feeling a sense of belonging and worth.
- Chaplaincy provision provides good support to both pupils and staff in the delivery of prayer and worship.
- Pupils understanding of the school's gospel values is strong and results in actions that support the common good.

What the school needs to improve

- Ensure that leaders regular self -monitoring and self- evaluation processes have a clear impact on improving outcomes and provision.
- Ensure that planning in religious education is clearly sequenced in a way that enables pupils to make good progress in lessons and overtime.
- Put in place a strategy to enable all pupils to become effective leaders in the delivery of prayer and liturgy.

Catholic life and mission

How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission.

Catholic life and mission key judgement grade

Pupil outcomes

The extent to which pupils contribute to and benefit from the Catholic life and mission of the school

1

Provision

The quality of provision for the Catholic life and mission of the school

1

Leadership

How well leaders and governors promote, monitor and evaluate the provision for the Catholic life and mission of the school

2

1

Pupils enjoy coming to and being part of the Sacred Heart Community. They express a clear sense of belonging and self-worth. They display secure knowledge and confidence when speaking with adults about the Catholic identity and mission which is embedded and visible across the whole school and in documentation. The statement that 'Everyone is Sacred' is rooted in the word of God and expressed through the school's continuous focus on Gospel values which pupils can clearly articulate. When asked what humility means a pupil responded with 'it means you do not boast, and you help others.' This was subsequently witnessed during a lesson when a pupil asked another 'shall I help you with that.' Staff fully embrace the mission and demonstrate their understanding of the role of parents by being readily available and having an approachable nature which was frequently commented on in the highly positive parental surveys.

Leaders and staff provide the highest level of pastoral care for the pupils and their families enabling them to feel safe and secure. There are clear structures of support for those identified with additional needs, the impact being that they are able to fully integrate into the life and work of the school. Parents speak of how the leaders and staff 'go the extra mile' and correspondence shows how the school served the most vulnerable during the challenge of COVID and how valued senior leaders are in promoting the churches mission.

Pupils take an active part in responding to the demands of Catholic Social Teaching and working for the 'common good' through their charity work. This includes visiting a local care home to sing, supporting Cafod and on one occasion writing to Parliament about the plight of the homeless. The school's behaviour policy is based upon the principal of restorative justice reinforcing the principle of forgiveness.

The behaviour of pupils is exemplary and respect for the school's diversity is evident in displays around the school and the school's culture of inclusivity. When talking to pupils they understand and recognise the importance of learning about other faiths and state 'they (meaning those of other faiths) choose to come to our school' 'it doesn't matter what religion you are here'. The impact of this is that the school is a welcoming, inclusive, establishment where all feel a sense of belonging and worth.

The member of staff responsible for chaplaincy and the parish priest are highly valued members of the school and support both pupils and staff in their spiritual and moral development.

The provision for relationship and sex education meets both statutory and diocesan requirements and is faithful to the teachings of the church. Parents were appropriately consulted when changes were recently made.

Leaders, including governors actively promote and support the Catholic life and mission of the school and with support from the parish priest ensure that school and parish links are strong. The development of Catholic life is embraced by leaders and is seen as a core leadership responsibility. Staff report that leaders take note of their wellbeing and that they can seek advice from a range of people including the head, priest and the lead religious education teacher. Those new to the school are inducted on what it means to work in a Catholic school and feel that their knowledge and understanding has been developed further over time. As one teacher reported 'I love working here' 'It is a real family'.

Self- evaluation and monitoring of Catholic Life is recognised as being important and necessary to ensure that provision remains of the highest quality. However, it needs to be regularly planned for, reported on and structured to enable greater pupil and governor contribution and analysis.

Religious education

The quality of curriculum religious education

Religious education key judgement grade

Pupil outcomes

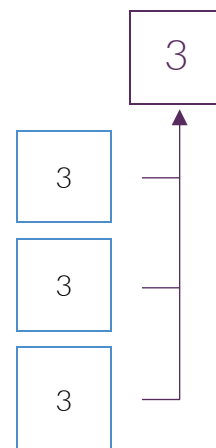
How well pupils achieve and enjoy their learning in religious education

Provision

The quality of teaching, learning, and assessment in religious education

Leadership

How well leaders and governors promote, monitor and evaluate the provision for religious education



Pupils recognise the importance of religious education and value it as a subject with some expressing that they enjoy it. However, in talking with pupils and looking at books they do not develop a secure knowledge and understanding of the taught topics and as a result do not make good progress. For example, in discussions with some older pupils about the prodigal son, pupils could recall the sequence of the story but were unclear about it being a parable or whether it was to be found in the Old or New Testament.

Pupils are keen to participate in lessons and relationships with teachers are good but in some instances a number of pupils disengage when there is too much time spent going over prior work or focused on dialogue. An over reliance on the use of worksheets significantly limits the pupils' ability to work independently, take the initiative in their own learning and produce work of greater depth. Whilst pupils talk about being proud of their work, they have a limited understanding of how well they are doing and what they need to do to improve. When asked what makes a good piece of work a pupil responded, 'I coloured my picture in well' and another 'I got 3 house points because I wrote a lot'. There is no evidence that feedback has an impact on progress of learning.

Teachers recognise the impact that religious education has on the moral and spiritual development of pupils and provide pupils with time to reflect spiritually and ethically. Whilst there is some evidence of insufficient teacher subject knowledge the school is committed to addressing this and support teacher's development through inset and advice from the lead for religious education and the parish priest.

Leaders and governors ensure that the religious education curriculum is in line with the curriculum directory and make use of the diocesan recommended schemes. Bishops

conference requirements of 10% allocation is fulfilled. However, evidence in books suggest that the time allocation is not as effectively used as it could be with a significant amount of repetitive learning and a lack of challenge or depth. Sequential learning is not always evident in books or in conversations with the pupils. As a result the school needs to ensure that planning is adapted in a way that enables all pupils to make good or better progress. The school has implemented a pupil progress tracking system for religious education in line with the other core subjects English and Maths and the religious education subject leader has participated in the regular diocesan moderation of work meetings. Findings from these sessions have been orally reported back to the lead for religious education and staff.

Leaders and governors are conscious of the importance of monitoring and undertaking a process that supports self-evaluation but there needs to be a more rigorous and evidence-based reporting system implemented to ensure priorities are identified, tracked and addressed and lead to improved outcomes for pupils. There is an identified link governor for religious education who has met with the religious subject leader and lead teacher and a record of their discussion was shared with governors. Governors' minutes show that Catholicity is always an item on the agenda however, there is no reference to identified priorities, including standards which would support the governors understanding of how good overall provision is and how well pupils are progressing. Governors need to ensure that they challenge and question leaders to ensure their knowledge and understanding of the schools position in terms of religious standards is secure and evidence based.

Collective worship

The quality and range of liturgy and prayer provided by the school

Collective worship key judgement grade

Pupil outcomes

How well pupils participate in and respond to the school's collective worship

2

Provision

The quality of collective worship provided by the school

2

Leadership

How well leaders and governors promote, monitor and evaluate the provision for collective worship

2

2

There is a clear schedule for the delivery of prayer and liturgy across the school and throughout the school year. This involves whole school celebrations such as a weekly collective worship, whole school Mass, acknowledging feast days and seasons, and individual class Masses. Class based worship regularly occurs and follows a clear structure that includes the use of scripture, traditional prayer (with appropriate church responses) and hymns or songs. Pupils respond well to these experiences with active participation and reverence, with the youngest of pupils readily joining in through the use of actioned songs. Older pupils are confident with their responses and readily take the lead in the reading of the prayers and scripture. Whilst opportunities for prayer and liturgy are well organised and planned the school needs to ensure there is a balance between routine and innovative times of prayer.

The school ensures that it follows the liturgical year in its provision and has rightly identified improvements in the pupils' knowledge and understanding of it. This is appropriate as in talking to a number of pupils there is uncertainty as to the cycle and relevant symbols associated with the liturgical year.

The chaplaincy lead meets once a week with the designated chaplains and reports that they are growing in confidence and requiring less input from her in terms of taking the lead. An example of this is the setting up of the prayer space within the school. They have taken the initiative to establish a rota for use by pupils during lunchtime and have themselves arranged the space and displays within it. They are currently looking to provide an outdoor prayer space. Whilst the chaplains speak of supporting prayer and liturgy across the school and in classes, they articulated that they would welcome more opportunities to fully plan the liturgies and expressed confidence that they could do this. Whilst the planning of prayer and liturgy can be supported by chaplains the school needs to establish a strategy whereby all pupils have the

opportunity to plan and deliver collective worship in an age-appropriate progressive manner. The chaplains are deemed important members of the community and are introduced to the whole community through the school's website. There is a board in the school designated to them and their work meaning other pupils know who they are.

Staff understand the importance of prayer and talk about the valuable support they have been given by the Head, chaplain and parish priest to improve their knowledge and delivery of prayer and liturgy. The impact of the support is visible in the confidence of their delivery. All liturgies observed were well organised in terms of use of resources and staff acted as good role models.

All classes have an identified focal area, and they are referred to during acts of prayer. There is always a lighted candle indicating the presence of Christ and as one early years pupil said 'Jesus is the light of the world' when invited to light the candle. The areas usually reflect the liturgical year or can be a representation of a recent liturgical theme. Such was the case in early years when pupils were invited to place goods they had brought in for harvest on the focal point as a reminder of what their prayer session was about and a link made with the value of kindness.

Leaders including governors ensure provision for prayer and liturgy is a priority and is central to school life. However, whilst there is some evidence of monitoring having been undertaken it is of a limited nature and is not evaluative or indicates impact. Leaders at all levels need to ensure that regular monitoring takes place, is evaluative and shows impact.

Information about the school

Full name of school	Sacred Heart Catholic Primary School
School unique reference number (URN)	140749
School DfE Number (LAESTAB)	8803613
Full postal address of the school	Sacred Heart Catholic Primary School, Cecil Road, Paignton, TQ3 2SH
School phone number	01803558298
Headteacher	Nichola Day
Chair of Local Governing Body	Julie Burnard
School Website	http://www.sacred-heart-primary.torbay.sch.uk/
Trusteeship	Diocesan
Multi-academy trust or company (if applicable)	Plymouth Cast
Phase	Primary
Type of school	Academy
Admissions policy	N/A
Age-range of pupils	3-11
Gender of pupils	Mixed
Date of last denominational inspection	March 2016
Previous denominational inspection grade	1

The inspection team

Colleen Collett Lead Inspector.

Ann Fowler Team Inspector

Key to grade judgements

Grade	England	Wales
1	Outstanding	Excellent
2	Good	Good
3	Requires improvement	Adequate and requires improvement
4	Inadequate	Unsatisfactory and in need of urgent improvement