



DIOCESAN CANONICAL INSPECTION REPORT

THE CATHOLIC LIFE OF THE SCHOOL, COLLECTIVE WORSHIP AND RELIGIOUS EDUCATION

St. Winefride's Catholic Voluntary Academy

Britannia Street, Shepshed, Leicestershire, LE12 9AE

School URN:	138299
Inspection Date:	21 June 2017
Inspectors:	Dr Eilis Field

Overall Effectiveness	Previous Inspection:	Requires Improvement	3
	This Inspection:	Outstanding	1
Catholic Life:		Outstanding	1
Collective Worship:		Outstanding	1
Religious Education:		Good	2

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

St. Winefride's Catholic Voluntary Academy is an outstanding Catholic school.

- Catholic Life of the school is outstanding. Under the strong leadership of the headteacher, St Winefride's is a warm, happy and forward-looking community where the Catholic ethos underpins every aspect of school life. The headteacher's determination that every pupil at Saint Winefride's will receive the highest standard of Catholic education permeates to all stakeholders. She is well supported by a strong and effective governing body and a dedicated team of staff. The parish priest is a greatly loved and respected member of the school community. Pupils, staff and governors value both his insight into the needs of the school and the pastoral care he offers to all. Pupils are genuinely involved in leading and developing the Catholic life of the school. All pupils, regardless of their faith background are proud of their Catholic identity. The weekly statement of belief, 'Kind words can be short and easy to speak but their echoes are truly endless' was evident in the pupils' caring attitudes towards one another.
- Collective Worship of the school is outstanding. The pupil chaplaincy team has taken ownership of the prayer life of the school with enthusiasm and pride. Pupil chaplains are able to prepare and deliver their

own acts of worship. They talk knowledgably about their reasons for choosing texts, music and resources. Their language demonstrates a strong Religious Literacy, for example, older pupils invited their peers to 'pause and reflect' on how they would live out the Gospel message. In the act of worship observed pupils were fully engaged and clearly enjoyed seeing their peers taking the lead. Pupil chaplains are held in high esteem by other pupils.

- Religious Education is securely good and improving. Pupils enjoy Religious Education and their attitude to learning is excellent. Pupils remain on task even when working independently of adult support. Levels of attainment compare favourably to diocesan averages. Resources for Religious Education are on a par with other core subjects. The subject leader for Religious Education has enthusiastically embraced the opportunity and challenge to raise standards in Religious Education. As a result of her increasingly strong leadership, teaching and learning has greatly improved over the last two years and she is resolute in her determination that it will become outstanding.

FULL REPORT

INFORMATION ABOUT THE SCHOOL

- Saint Winefride's Catholic Voluntary Academy is a smaller than average primary school. There has been a slight decline in numbers since its last inspection in 2014 (No. on roll 190). There are currently 163 pupils on roll.
- The school serves the parishes of St. Winefrides, Shepshed, Our Lady of Mercy and St Philip Neri, Melbourne with Risen Lord, Castle Donington and Our Lady of the Angels, East Leake.
- The school is part of the Blessed Cyprian Tansi Catholic Academy Trust which also comprises of Holy Cross Catholic Primary School, Whitwick, Sacred Heart Catholic Primary School, Loughborough, St Clare's Catholic Primary School, Coalville, St Mary's Catholic Primary School, Loughborough and De Lisle Catholic Science College, Loughborough.
- 55% of the pupils are baptised Catholics, 20% are from other Christian denominations, 2% are from other faith backgrounds and the remaining 23% have no religious affiliation.
- 16% of pupils have special education needs and/or a disability (SEND) at 'school support stage', none of whom have an education, health and care plan (EHCP).
- 18% of pupils are eligible for the Pupil Premium.

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- In order to build upon the outstanding quality of Catholic Life the school should:
 - Ensure that displays and resources reflect the multi-cultural make up of British society.
 - Explore ways in which to engage more parents with the Catholic Life of the school.
- Build on the outstanding practice in Collective Worship by:
 - Further developing pupils' ability to respond to pupils' answers to questions.
 - Building sustainability into pupil chaplaincy by developing chaplaincy skills from the outset. For example, by appointing, on a rota basis, Class Chaplains, so that all pupils experience pupil chaplaincy.
 - Exploring ways in which more boys will be attracted to chaplaincy, for example, by expanding the remit of Chaplains to other areas such as Play Ground Chaplains, Fair Play Chaplains, ICT Chaplains and so forth.
- Now that that sound basic structures and levels of expectation in Religious Education have been established, further improve the quality of learning in Religious education by:
 - Developing teachers' skills in questioning and extending pupils' understanding through facilitating pupil dialogue.
 - Increasing the level of challenge through more finely tuned differentiation to meet the needs of all groups of pupils.
 - Providing more open ended, high quality writing opportunities.

CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL	1
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- 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.
- How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school.

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

- Pupils' behaviour in and out of class is exemplary. Pupils are proactive in ensuring that the school's mission statement: 'We pray, we live, we play, we learn' is central to the life of the school. Pupils are happy to welcome visitors and keen to show off their school. 'Hello. Please will you come and visit our class and see our work?' (Year Two pupils).
- Pupils from all faith backgrounds and none value a genuine role in the leadership of the Catholic life of the school. There is a palpable sense of pride and enthusiasm as they talk about the things that they value and enjoy about their school. 'Everyone feels welcomed.' 'We are challenged to be our best.' 'Father Michael often visits us.'
- Pupils take care of the school environment and pupil contributions to displays and prayer corners are evident throughout the school. A sense of stewardship amongst the pupils is also evidenced in their participation of clubs such as 'Green Team' and 'Young Refs.'
- Through their house system, pupils select charitable causes to support. Their choices reflect a sense of justice at a local, national and international level. Charities have included CAFOD, collecting clothes for Syrian Refugees, MacMillan, Loros, Save the Children, WWF, Shepshed Lions to raise money for First Response.
- Pupils are keen to use their skills and talents in the service of the parish and local community. For example, the choir sings for the parish at the Christmas Fair. Year Three pupils played the recorder and sang carols at the local nursing home. The school takes part in local events such as the Shepshed Christmas Tree competition and the Shepshed, 'Scaresheep Festival'.
- The Chaplaincy Team assist in evaluating the Catholicity of the school. They feedback on the quality of displays and prayers areas and are proactive in suggesting improvements. For example, the pupil chaplaincy is currently developing an outside prayer point.

The quality of provision for the Catholic Life of the school – outstanding

- The school is bright and welcoming. The high standard of religious based displays throughout the school send a clear signal that the school is secure and confident in its Catholic identity. The adults in the school provide strong role models for the pupils. 'Mrs Murphy is always there for us. She is 'good' strict.' 'If there is a problem we can go to any of our teachers.'
- 1. The behaviour policy is firmly rooted in the values of care and consideration towards others. Pupils' report that since the headteacher has been in post behaviour has improved and bullying is not tolerated. As a result of the systems in place, pupils feel safe and happy at school.
- The school has a good relationship with the parish. They support one another with fundraising and social events. When the school has Mass this is now also the parish Mass.
- The RSE programme reflects the teachings of the Catholic Church. This, together with 'The Statements to Live By' and the 'Come and See' programme provide comprehensive personal, social and health provision. Strong links with other agencies such as school health also support this.
- The school is proactive in reaching out to parents, 'I love this school. I love its values and that is why I send my daughters here.' 'I am very happy with the school. The care and communication is fantastic.' The headteacher is keen to further develop this partnership.
- Provision for Catholic Life would be further enhanced by making displays and resources more visually multicultural, particularly as many of these pupils will not have experience of belonging to a multicultural society.

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

- The headteacher provides a strong lead in ensuring the Catholicity of the school is given the highest priority. Along with the subject leader for Religious Education and senior staff, she continually monitors and evaluates the Catholic Life of the school, both formally and informally.
- Governors have been reflective of their own practices. They value the support and training they have received from the Diocese and have acted on the advice and guidance they have received. As a result, they have developed strong leadership skills and a clear understanding of their role. They continue to ensure that they regularly avail themselves of the training offered by the Diocese.
- Governors are robust in holding the school to account for its Catholic Life. Whatever the focus of their visit, they make a point of evaluating an area of Catholic Life and report their findings back to the full governing body. As well as observing, talking to the leadership team and staff, they seek the views of the pupils. They have a clear and accurate view of the school's strengths and weaknesses.
- The Parish Priest is a strong presence in the school and his support is valued by pupils, staff and governors alike. Although he plays a lead role in the pastoral care of the school community, he also has an astute understanding of school leadership and is able to support and challenge the headteacher.
- The school leadership keep abreast of and act upon the Bishop's directives and the Diocesan Advisor's guidance, putting policy into practice. They also work closely with the MAT and have joint INSET focused on the Catholic Life of the schools.
- CPD for Catholic Life is given high priority. The subject leader for Religious Education regularly attends diocesan training. Teachers new to a Catholic school are always trained and staff meetings regularly address the Catholic Life of the school.

COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP	1
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- How well pupils respond to and participate in the school’s Collective Worship.
- The quality of provision for the Collective Worship.
- How well leaders and managers promote, monitor and evaluate the provision for Collective Worship.

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How well pupils respond to and participate in the school’s Collective Worship – outstanding

- Pupils value the prayer life of the school and the role they play in developing it. The pupil chaplaincy team is confident in selecting readings, artefacts and music appropriate to the theme of the assembly. They talk knowledgeably about liturgical colours and the Church’s liturgical seasons.
- Pupils are empowered to take ownership of the liturgical life of the school and demonstrate a high level of knowledge and skills for their age. For example, knowing they were expecting a visitor and being allowed to prepare an appropriate act of worship themselves for the occasion, pupils prepared a PowerPoint presentation on ‘A Year in the Life St Winefride’s’. They used this presentation to make links to the Pentecostal reading in the Gospel by comparing the power of the Holy Spirit on the lives of the apostles and the power of the Holy Spirit in their own lives.
- Receiving the sacraments is seen as a joyful celebration for the whole school. Pupil Chaplains ended their Act of Worship by congratulating the Year Three pupils who had recently made their First Holy Communion and saying, ‘May the Holy Spirit shine down upon you.’
- Pupils show reverence and respect during times of prayer and this was most evident as they retained a calm prayerful atmosphere even during a period when the sound system failed and a quick change of plan regarding the hymn choice had to be implemented.
- The school may now wish to consider how to further develop the chaplaincy so that it appeals to all groups of pupils and develops chaplaincy skills from a younger age. Consideration may be given, for example, to having class chaplains on a rota system so that all pupils experience being chaplains. Also, the school might consider broadening the understanding of chaplaincy to sports chaplains, playground chaplains etc. in order to appeal to all groups of pupils.
- Pupil Chaplains show sensitivity when answering questions in assembly, ‘All your answers are very good.’ They now need to further develop their ability to extend these responses in a way that helps their peers to develop their understanding. For example, ‘that is exactly why God sends his Holy Spirit, so that we can find the courage to make good choices.’

The quality of provision for Collective Worship – outstanding

- Collective worship follows the liturgical year of the Church and acknowledges special occasions such as 'The Heart that Sees' and significant dates for other faith groups. It is well resourced with class worship boxes, religious artefacts and music resources, such as John Burland. The headteacher's own musical skills also enhance the quality of Collective Worship.
- Whole school and class Masses are regularly celebrated at school. Parents and parishioners are invited to attend these and the school regularly receives positive feedback in respect of the pupils' behaviour and the reverence shown.
- The school day is punctuated by prayer throughout the day. Lessons and staff meeting always begin with a prayer.
- Throughout the school there are prayer points where pupils are invited to be proactive and this has a positive impact on the way in which pupils respond to and value the spontaneous prayer life of the school. In the foyer, for example, pupils are invited to put a shell into a basket as they say a prayer. The prayer points also encourage pupils to make links between their prayer life and the world in which they live. For example, there were pupil prayers 'We love Manchester' at one of the prayer points.
- The school makes links with other faith groups to enhance its provision for collective worship. Pupils experience creative and varied prayer opportunities. For example, as part of a Loughborough based outreach programme Year Six pupils as at this time of transition were given the opportunity to reflect on the power of prayer in their own lives.
- All staff, regardless of their own faith background, contributes to the quality of Collective Worship. It was observed that all staff joined their hands when entering and leaving assembly.

How well leaders and managers promote, monitor and evaluate the provision for Collective Worship – outstanding

- The headteacher's wealth of experience and innovative ideas to plan and deliver quality experiences in Collective Worship has had a notable impact on the overall quality of Collective Worship. It has also improved staff confidence in leading and supporting pupils in leading Acts of Worship.
- The subject leader for Religious Education also provides a strong lead in providing quality Collective Worship. All staff have a thorough understanding of the Church's liturgical year, its seasons, rites and symbols and staff who are new to a Catholic school are well supported in developing these skills.
- The quality of Collective Worship is regularly monitored and evaluated at all levels. Governors attend Acts of Worship and report their findings to the full governing body.
- Pupil empowerment in Collective Worship has been given a high priority by the leadership. A worship log is being included in the RE book for pupils to document ways in which they have been involved class or whole school worship. Pupils who demonstrate excellent participation in Collective Worship are awarded a special sticker from the headteacher.
- All staff receive support and training in preparing and delivering Acts of Worship.
- The headteacher is keen to now further develop parents' understanding of the value of and the extent to which they actively engage with the prayer life of the school. The meeting for new entrants, for example, now begins with a prayer.

RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	2
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- How well pupils achieve and enjoy their learning in Religious Education.
- The quality of teaching and assessment in Religious Education.
- How well leaders and managers promote, monitor and evaluate the provision for Religious Education.

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

- Key Stage One 2016 pupil outcomes (96%) in Religious Education attainment were above the diocesan average (87%). Key Stage Two outcomes (70%) were slightly below (79%). This reflects the positive impact improvements in the teaching and learning of Religious Education are having. Scrutiny of old books would support the school's view that data prior to this period is judged to be unreliable. The trajectory is for the current upward trend to continue.
- Pupils enjoy their Religious Education. Behaviour for learning is good and even at a young age, pupils remain on task, even when not under the direct supervision of an adult.
- Where learning was judged to be outstanding, pupils were fully engaged and enjoyed being challenged to their full potential. 'I love Religious Education, it is one of my favourite lessons.' 'I like learning about the parables and what they mean to me.' Work is differentiated and pupils able to work at a high level independently are allowed to do so.'
- In some classes, however, pupils spend too long working together as a whole class, questioning tends to be closed and opportunities to develop pupils' understanding through teacher response to their answers are missed.
- In upper Key Stage Two pupils' written work is on a par with that of other core subjects. Lower down the school however, pupils' work in their RE books does not yet reflect their ability or the quality of their learning.
- In all classes pupils are aware of the driver words and to varying degrees understand them to be a tool for improving their work. Teacher assessment is mostly judged to be accurate.

The quality of teaching and assessment in Religious Education – good

- The overall teaching of Religious Education is securely good. In all classes, behaviour for learning was judged to be good and all teachers were conscientious in the thought and preparation they put into their Religious Education.
- Some aspects of teaching and learning in Religious Education were considered to be outstanding. In a Key Stage Two class, for example, it was evident, both from their responses in class and from the work in their books that differentiation and a high level of challenge for higher ability pupils was the norm.
- In a Key Stage One and Early Years, some exemplary independent work was observed as a result of creatively planned activities that stimulated and engaged the pupils. In some classes, however, teachers were less confident and tended to over control the pupils.
- Due to historical issues in the teaching of Religious Education, a highly structured approach to planning and written work was essential, and this approach has been successful in bringing the standard of teaching and learning in Religious Education to a good standard. Now that teachers have a good grasp of the basic structures and levels of expectation in Religious Education, they might explore ways in which written tasks are more open ended and less reliant on worksheets and closed tasks.
- The school is now well placed to extend good practice in differentiation to all classes so that all pupils are challenged to their full potential. For example, if it is likely that higher ability pupils already understand what is being presented in the introduction, teachers may consider sending them off before the introduction to work independently at a more challenging level or, conversely, pupils needing more support might work with the teaching assistant during a whole class introduction.
- Teachers are now at a stage whereby they could further develop their skills in questioning, extending pupils' answers and facilitating inter- pupil dialogue. The school might want to give consideration to the 'Talkless Teaching' training which has been brokered by the diocese for the Autumn term.

The extent to which leaders and managers promote, monitor and evaluate the provision for Religious Education – good

- It is to the headteacher and the subject leader for Religious Education's credit that the standard of teaching and learning in Religious Education has reached its current standard in a relatively short period of time. A scrutiny of past books provided strong evidence of how much progress has been made since the appointment of the new headteacher.
- The subject leader for Religious Education has worked closely with the Diocesan Primary Advisor for Religious Education in seeking to raise standards and ensures the school fulfil its obligation to meet the episcopal requirement to devote at least 10% of curriculum time to Religious Education.
- The headteacher, subject leader for Religious Education and senior staff closely monitor pupil progress and attainment in Religious Education with the same rigour as the other core subjects. They have established robust tracking systems and use the data to inform themselves about the quality of teaching and learning in Religious Education.

- Senior Leaders explore what lies behind the data and seek ways in which to further accelerate pupils progress. For example, it was noted that many pupils were not sufficiently familiar with stories from the bible by the end of Key Stage One and this impeded the ability of pupils in Key Stage Two to reach a higher level of understanding. There is now a systematic teaching of bible stories in each class. Laminated pictures of the current story are on display in each classroom and pupils are encouraged to make links between these stories and their own lives.
- The subject leader for Religious Education, who is Key Stage One based, values the support and collaboration she is given by a senior teacher in Key Stage Two. This collaboration is clearly having a positive impact on ensuring their high expectations for Religious Education are consistently applied throughout the school. This is evidenced, for example, in the prominent display of 'Big Questions', 'Driver Words' and symbols for levels of attainment in Religious Education in every classroom.
- The collaboration between the subject leader for Religious Education and the senior teacher in Key Stage Two may be further enhanced by their developing their understanding of both key stages, for example, through occasionally team teaching in both key stages.

SCHOOL DETAILS

School Name	St Winefride's Catholic Voluntary Academy
Unique Reference Number	138299
Local Authority	Leicestershire

The inspection of this school was carried out on behalf of the Bishop of Nottingham under Canon 806 of Canon Law in accordance with the Evaluation Schedule for diocesan canonical inspections in the Diocese of Nottingham. The inspection reviews and evaluates how effective the school is in providing Catholic education. The process begins with the school's own self-evaluation and the inspection schedule is in line with the criteria set by the National Board of Religious Inspectors and Advisers (NBRIA).

During the inspection, the inspectors observed 10 Religious Education lessons and 2 Act of Collective Worship.

Meetings were held with the headteacher, the subject leader for Religious Education, two governors and the parish priest. Discussions were also held with pupils and parents.

The inspectors scrutinised a range of documents including reports of the Governing Body, Action Plans, the School Development Plan, monitoring forms, assessment data and tracking and parental response forms and examined the work in pupils' Religious Education books.

Chair of Governors:	Mrs Cathy Lawe
Headteacher:	Mrs Catherine Murphy
Date of Previous School Inspection:	23 June 2014
Telephone Number:	01509 503353
Email Address:	cmurphy@winefrides-rc.leics.sch.uk

WHAT INSPECTION JUDGEMENTS MEAN

Within the report, the following grades are used:

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

In the context of the whole school, the overall effectiveness grades have the following meaning:

Grade 1	Outstanding	The school is a highly effective Catholic school. Pupils' needs are exceptionally well met.
Grade 2	Good	The school is an effective Catholic school. Pupils' needs are met well.
Grade 3	Requires Improvement	The school is not yet a good Catholic school, it is not inadequate however, and there are aspects that require improvement. There will be a monitoring visit within the next 12 months and the school will be re-inspected within 3 years.
Grade 4	Inadequate	There are features in need of urgent and immediate attention. The school is not meeting the basic minimum requirement for adequacy as a Catholic school. The school will receive an annual monitoring visit and will be re-inspected within 3 years.