



DIOCESAN CANONICAL INSPECTION REPORT

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

Sacred Heart Catholic Voluntary Academy

Southcliffe Road, Nottingham, NG4 1EQ

School URN:	138813
Inspection Date:	10 February 2015
Inspectors:	Mrs Geraldine Willders and Mr Gregory Hughes

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

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

Sacred Heart is a good Catholic school.

- There is a positive sense of community, underpinned by Gospel values, which reinforces the school's work as a community of faith and learning.
- The Catholic Life of the school is good due to the clear commitment from all members of the school community.
- The quality of Collective Worship is good. Pupils listen well, act reverently and are happy to take part in a variety of forms of worship.
- The quality of Religious Education is good because the majority of pupils enjoy the subject and are motivated to achieve good standards. Teachers show they can plan and deliver lessons that are creative and engaging; there is a good vision for development in the subject.

FULL REPORT

INFORMATION ABOUT THE SCHOOL

- The school is average in size and draws pupils from the local area which covers the parishes of Sacred Heart and St Bernadette's, Nottingham. It is part of the Pax Christi Catholic Academy Trust. The trust also includes the following schools: Holy Cross, Hucknall, St Margaret Clitherow, Bestwood, The Good Shepherd, Arnold and Christ the King Secondary School, Arnold.
- Sacred Heart has 30 children in each year group and remains a popular school within the local community. The majority of pupils are of White British origin.
- 93% of pupils are baptised Catholic, 6% are from other Christian denominations, 0.4% are from other World Faiths and 0.8% have no religious affiliation.
- The proportion of disabled pupils and those who have special educational needs is around 3%. This is below the national average.
- The proportion of disadvantaged pupils for whom the pupil premium provides support is 9%; this is below the national average. The pupil premium is additional government funding to support pupils who are known to be eligible for free school meals and those who are looked after by the local authority.
- Staffing is stable and has remained so since the last inspection. The senior leadership team has recently changed with the deputy headteacher being appointed as the school's headteacher from September 2015. The school is currently advertising for a new deputy headteacher.

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Improve the quality of leadership and management of monitoring, evaluation and improvement planning by:
 - Ensuring that the school's cycle of monitoring and evaluation is rigorous, accurate, involves all stakeholders and leads to targeted actions for improvement.
 - Ensuring that governors are well versed in the diocesan canonical inspection *evaluation schedule* and are therefore able to undertake their role in monitoring and self-evaluation effectively. Training - delivered by the Nottingham Roman Catholic Diocesan Education Service (NRCDES) must be accessed.
 - Ensuring that governors hold leaders and managers to account.
- Further improve the quality of teaching and learning by:
 - Ensuring that pupils have a good understanding of the level at which they are working in Religious Education.
 - Ensuring that marking and feedback consistently provides pupils with guidance on how to improve their work and that pupils are provided with time to respond to these comments.
 - Further developing opportunities for pupils to learn about other World Faiths in greater depth.

CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL

2

- 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 - good

- Pupils are happy to be members of Sacred Heart and are committed to the pupil-inspired school motto, 'What would Jesus do? Do what Jesus did!' In turn, there is a collective sense of understanding of following in the footsteps of Jesus'.
- Pupils feel very proud of and are committed to their school chaplaincy 'Global Voice' team - particularly their role in fundraising. It is well established and a high proportion of pupils want to be part of this after-school club.
- The behaviour of pupils is mostly good and their capacity to respect and value themselves and others is rooted in the Catholic ethos of the school.
- Pupils have a good understanding of key celebrations throughout the school year and enjoy the links with the parish, including the celebration of Mass in church on a regular basis.
- The majority of pupils understand what it means to have religious belief and spiritual values: they are able to articulate this at an age appropriate level. Although pupils benefit from some visits to places of worship of religions other than their own, their knowledge and understanding of other World Faiths is limited.
- Pupils feel happy and secure; they receive good personal support from staff within the school. When asked what makes their school special, the first response is, 'the staff- they always help us'.

The quality of provision for the Catholic Life of the school - good

- There is a happy sense of community at all levels at Sacred Heart; it is a supportive community in which all are valued and in which relationships are good.
- The learning environment reflects the school's mission and identity consistently.
- Although the school Mission Statement is not included in policies, they are centered on the teachings and traditions of the Catholic faith. The school policy for 'School vision, Ethos and Spiritual Development' provides a firm foundation for pupils in focusing on 'Catholic life-long learning' and developing a moral conscience.
- Pastoral programmes for Relationships and Sex Education (RSE) and Personal, Social and Health education (PSHE) refer explicitly to Catholic teachings and principles. The school is committed to ensuring that pupils have a good understanding of RSE and actively seeks advice from the Nottingham Roman Catholic Diocesan Education Service (NRCDES) for ways to improve provision.
- There is a collective understanding of the need for good behaviour and pupils are provided with clear guidance and support.

How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school - requires improvement

- School leadership is committed to the Church's mission. The headteacher and deputy headteacher/subject leader for Religious Education are well regarded by all members of the school community as good models of Catholic leadership.
- Leaders verbalise a clear commitment to the Catholic Life of the school and the sustenance of the Catholic ethos. However, there is a lack of evidence to demonstrate that it is viewed as a high priority in formal monitoring, evaluation and planning.
- Although the headteacher has made very positive judgements about the effectiveness of the Catholic Life of the school in self-evaluation, the monitoring of leaders lacks depth and rigour in order to provide a coherent analysis of the current level of provision. As a result, there is not a consensus of opinion among leaders or an accurate diagnosis of the school's strengths and areas for development.
- Governors are committed to the school. However, their ambition and contribution is peripheral as a result of their lack of knowledge and understanding of what constitutes the Catholic Life of the school. Whilst they are supportive of the headteacher and deputy headteacher/subject leader for Religious Education, they themselves have little impact on the overall direction and work of the school.
- There is little challenge by governors in relation to holding leaders to account for the development of the Catholic Life of the school. It is imperative that governors become knowledgeable of the *evaluation schedule* for inspection and their role in monitoring the Catholic Life of the school effectively. They must be more rigorous in their challenge of senior leaders and involve themselves fully in regular monitoring and evaluation in order to have an agreed understanding of how the school is performing and to drive further improvement.

COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP

2

- 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 - good

- Pupils act with reverence and join in collective prayer and singing enthusiastically. Collective Worship is something that pupils speak of with eagerness, describing it as 'a unity - coming together and worshipping together'. Some pupils are able to articulate the importance of prayer on their spiritual and moral development.
- Pupil-led liturgy has become more embedded since the last inspection and is of a good quality. Pupils use a range of resources including video and popular music to plan engaging acts of worship.
- Pupils are provided with the opportunity to engage in a wide range of Eucharistic and non-Eucharistic worship throughout the year and, as a result, are developing a good understanding of religious seasons and feasts.
- The majority of pupils recognise the importance of respecting the faiths of others.

The quality of provision for Collective Worship - good

- There is a real sense of a shared school prayer life for staff as well as pupils; prayer is central to the school day.
- The use of pupil chaplains in gathering each class for whole school worship, along with the recent introduction of blessing with holy water at the beginning of Collective Worship makes a positive impact on the quality of provision and the importance placed on it.
- The 'Global Voice' chaplaincy team is well established and, with the support of the deputy headteacher/subject leader for Religious Education, worship is well resourced and planned to inspire and engage.
- The subject leader for Religious Education is skilled in guiding pupils and staff in the planning of liturgy. As a result, there is a coherent whole school approach in the planning and delivery of quality worship.
- Attendance by the wider school community, particularly parents, is of great importance to the school. A range of opportunities are planned throughout the year to enable the wider community to engage in the prayer life of the school. Friday class assemblies, although not always of a religious nature, are well attended.

How well leaders and managers promote, monitor and evaluate the provision for Collective Worship - good

- Leaders and managers have worked hard to secure the quality of Collective Worship in the school. They have sought advice from the diocesan RE adviser and have ensured that staff are well equipped to deliver quality experiences for pupils.
- Leaders and managers are visible role models in Collective Worship within the school and are very well regarded by staff, governors and parents alike.
- Collective Worship is carefully planned throughout the year to reflect the Church's seasons, including key celebrations. As a result, pupils have a good understanding of the liturgical year.
- There is a strong emphasis on promoting pupil involvement in the celebration of Mass. Opportunities are provided for class and school Masses in the parish church and this includes the promotion of pupil attendance on Sundays and holy days of obligation. The plan to hold class Mass in school for pupils and parents will further deepen pupils' understanding.
- Some formal monitoring of Collective Worship is undertaken by leaders. However, this is not yet developed involving all stakeholders to inform self-evaluation and improvement planning fully. Currently, areas for improvement identified in the school' self-evaluation are not referenced in the school's development plan; the self-evaluation cycle is disjointed and therefore not having the impact that leaders desire. Leaders must ensure that monitoring tasks provide them with the accurate information required to target plans for improvement carefully.

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

- Pupils have a good level of interest in Religious Education. Most children are motivated, engaged and remain on task throughout their lessons.
- Behaviour for learning is good. Pupils are polite towards each other, generally diligent and keen to make progress in order to achieve their potential. Not all children are aware of their current levels or their target grade for the end of the year in Religious Education.
- Inspection findings and evidence presented by the school show no noticeable difference between groups of pupils. Work is generally well matched to pupils' age and ability. A variety of teaching styles are used. Consequently, pupils realise that it is a core part of the curriculum and that it has a central importance to the life of the school.
- The *Come and See* programme is used to good effect in developing pupils' skills and knowledge in Religious Education. There is evidence that pupils become increasingly religiously literate as they progress through the school. Pupils make good progress in their learning as they journey through school. Pupils enter the school slightly below expectations in Religious Education and make good progress throughout the Foundation Stage and Key Stage 1. At the end of Key Stage 1, outcomes are in line with diocesan averages. At the end of Key Stage 2, the majority of pupils are in line with diocesan averages.

The quality of teaching and assessment in Religious Education - good

- Teaching is good overall although there is some variance, with elements that need improvement, as well as some outstanding practice.
- Pupils receive feedback as well as targets at the end of pieces of work but this is not consistent across the school and requires greater rigour. Time for pupils to respond to marking, target setting and peer assessment needs to be developed in order to accelerate learning.
- Teachers use diocesan plans and guidance to good effect and subject knowledge is good. Best practice shows that work is differentiated to meet the needs of individual pupils.
- Presentation of written work is generally of a good standard. Teachers now need to continually challenge pupils to develop the actual quality and depth of their work using a greater range of supplementary resources.
- There is a tracking system in place for Religious Education; however this needs to be used throughout the year to match work to pupils' ability beyond just assessment pieces. The school uses in-house moderation to improve teacher confidence with assessing pupils' work in Religious Education using the *Levels of Attainment*.

How well leaders and managers promote, monitor and evaluate the provision for Religious Education - good

- The headteacher along with the deputy headteacher provide leadership in Religious Education which ensures that all pupils achieve good standards. The deputy headteacher/subject leader for Religious Education attends training days regularly. She is up to date with current practice and has developed a number of files detailing monitoring and evidence of pupils' work which has been assessed.
- Self-evaluation takes place but does not reflect the judgements of all members of the leadership team and governors. When arriving at a grade boundary in terms of judgements, leaders need to use the key phrases from the grade descriptors in the *evaluation schedule* and use clear evidence to arrive at agreed judgements. At present, there is a variance in gradings between the senior leadership team and governors, illustrating a gap in communication and transparency.
- Pupils' work is monitored throughout the year. This now needs to be timetabled regularly to ensure that thorough coverage of the *Come and See* programme occurs particularly with regard to other World Faiths. This monitoring must inform self-evaluation and in turn planning for improvement.
- Governors are regular visitors to the school and are very proud of it. However, they must provide greater challenge to the headteacher and senior leadership team. The school's main strengths and areas for development need to be cross-referenced to the inspection *evaluation schedule* in order to provide greater accuracy and a sound basis for external validation.
- The school works closely and enthusiastically with the Pax Christi Catholic Academy Trust to increase the range and quality of opportunities for pupils. This includes the sharing of monitoring activities and INSET provided by the diocesan RE adviser.
- The Religious Education curriculum meets pupils' needs and fulfils the requirements of the Bishops' Conference of England and Wales. Leaders have supported staff to embed the *Come and See* scheme of work and this has been developed in an adequate way focusing on the needs and interests of the pupils. The curriculum provides opportunities for pupils' spiritual, moral and cultural development.

SCHOOL DETAILS

School Name	Sacred Heart Catholic Voluntary Academy
Unique Reference Number	138813
Local Authority	Nottinghamshire

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 8 Religious Education lessons and 1 whole school Act of Collective Worship.

Meetings were held with the headteacher, the subject leader for Religious Education, the senior leadership team and governors. Discussions were also held with pupils, the chaplaincy team and parents.

The inspectors scrutinised a range of documents including the school Improvement plan, the Self Evaluation Form and examined the work in pupils' Religious Education books.

Chair of Governors:	Mr Roy Brooksbank
Headteacher:	Mr Paul Vaughan
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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.