



## DIOCESAN CANONICAL INSPECTION REPORT

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

### St Patrick's Catholic Voluntary Academy

Ling Forest Road, Mansfield, Nottinghamshire, NG18 3NJ

<b>School URN:</b>	140783
<b>Inspection Date:</b>	05 December 2018
<b>Inspectors:</b>	Mrs Fionuala Boucher and Mrs Kate Mann

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

## SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

### St Patrick's Catholic Voluntary Academy is a good Catholic school.

- St Patrick's Catholic Voluntary Academy is a place where community spirit shines through all that is undertaken. Relationships are outstanding: this is evident when observing interactions between and holding conversations with all members of the school family. Leaders show an overwhelming commitment to the school, highlighting the importance of wellbeing and providing 'as many hooks as possible for children to love school'. With their drive to raise standards, investment in staff and devotion to the pupils, leaders have the capacity and capability to reach an outstanding level across all areas.
- Religious Education at St Patrick's is good: this continues to be an area upon which the school is driving forward for continual improvement. Pupils' knowledge and understanding of scripture has been greatly enhanced since the last inspection. Most groups make good progress – particularly those who require additional support. Newly introduced systems for tracking pupil progress are at an early stage: these now need embedding in order to identify where challenge can be increased and thus accelerate progress. Leaders ensure that continual professional development needs of staff are met, including maintaining strong links with diocesan and trust partners.
- The Catholic Life of the school is outstanding. Pupils live out the school's mission by 'belonging, caring, sharing - safe in the arms of God's love'. They show enthusiasm and engagement in all aspects of school life, ensuring that their attitudes and behaviour are in keeping with the school's impressive, strong Catholic ethos, saying 'God is relying on us to make the world a better place'. The sense of community is palpable at St Patrick's: the development of pupil spirituality is a high priority for leaders who are fully committed to their work. Highly successful links have been established and maintained between school, home and parish: this is a strength of the school.
- The quality of Collective Worship is outstanding and a central part of school life. Pupils engage in worship opportunities, relishing the chance to plan and lead liturgy, welcoming times to pray and reflect. In their prayer room, designed and arranged using their own ideas, pupils support younger children on their faith journey, commenting that in school '... there is always a quiet place to stop and offer your intentions to God'. Prayer is an important part of school life. Staff are key supporters of pupil-led liturgy: they now need to give pupils more regular opportunities to wholly plan worship.

## FULL REPORT

### INFORMATION ABOUT THE SCHOOL

- St Patrick's Catholic Voluntary Academy became part of the newly established Our Lady of Lourdes Catholic Multi-Academy Trust on 1 September 2018. The school serves three church communities consisting of two parishes - St Patrick's and St George's, Mansfield.
- There are 213 pupils on roll in this one-form entry school. 60% of the school population is Catholic; 23% of pupils identify as Christians and 17% of pupils have no religious affiliation.
- 14% of pupils come from minority ethnic backgrounds with 15% of pupils who speak English as an additional language.
- The proportion of pupils known to be eligible for the pupil premium (which provides the school with additional funding for children in local authority care, pupils known to be eligible for free school meals and for pupils from service families) is below average. Deprivation is therefore low in the school; 8% of pupils receive free school meals.
- Less than 1% of pupils have an Education, Health and Care Plan to support their special educational needs and/or disability (SEND). 8% of pupils receive SEND support from within the school's own resources with the total proportion of pupils with SEND being 9.6%.
- The headteacher has been in post since just before the previous diocesan inspection, with the deputy headteacher joining three years ago. A new post has since been added to the senior leadership team (SLT): an assistant headteacher is now responsible for standards and learning. Three teachers joined the staff at the beginning of this academic year and are at the beginning or early stages of their careers.

### WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Accelerate the progress of pupils in Religious Education by:
  - Providing greater challenge to pupils in lessons so that a greater number reach 'greater depth' in Religious Education
  - Further developing the systems in the school for carefully tracking individual pupil progress, including for those within the Early Years Foundation Stage
  - Ensuring consistency across the school in terms of differentiated tasks presented to pupils, providing opportunities for pupils to write at greater length and further improve the presentation of work in books
- Extend the quality and impact of Collective Worship within the school by:
  - Further embedding the skills in staff to support pupils in leading a range of liturgy
  - Enabling pupils to more frequently make informed choices when planning worship opportunities

## CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL	<b>1</b>
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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 governors 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 appreciate fully, value and actively participate in the Catholic Life of the school. They are advocates for living out the school's mission, taking pride in this aspect of the school community. They say, 'We are all different, but we are all the same in God's eyes', thus showing that they feel the sense of 'belonging, caring and sharing' as part of one family.
- Almost all pupils take full advantage of the opportunities the school provides for their personal support and development; as a result, they are happy, confident and secure in their own stage of physical, emotional and spiritual growth, saying that school staff 'boost your confidence' and that, 'we do as God wants us to do'. The personal and spiritual development of staff is also considered, with positive relationships prized highly, so that all members of the school community are supported to have 'a healthy mind and a healthy body'.
- Pupils value the school's chaplaincy provision highly. They are keen to take leadership roles and actively participate in a range of opportunities provided by the school. The chaplaincy team relished their experience of joining chaplaincy teams from around the recently established Our Lady of Lourdes Catholic Multi-Academy Trust, showing the school's wider commitment to the Catholic Life of pupils beyond their own setting.
- The Catholic tradition of the school is treasured: this is exemplified in the manner in which the school links with the families, parishes and wider diocese. As a result, pupils are enthusiastically and regularly involved with parish and diocesan celebrations and activities. A number of pupils are part of the Junior Religious Education Committee and some past pupils are now Parish Ambassadors thereby strengthening the strong links between the school and parish; they are engaged in planning and leading the children's Christmas party, demonstrating how they can use their skills and interests for the benefit of others.

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

- The educational mission of the Church is demonstrated within the school's clear and inspiring mission statement, which confirms the importance of all in 'belonging, caring and sharing'. All staff are fully committed to its implementation across the curriculum and the whole of school life which is reflected in the strong rapport seen across relationships throughout and beyond the school. Staff prayer, continual professional development and reflection on Catholic Life is central to school policy and practice.
- The strong sense of community at all levels is tangible. The centrality of prayer to all stakeholders conveys a shared sense of direction and mission, making St Patrick's a supportive and joyful community. Governors recognize the quality within the staff team, commenting that 'the staff have a love for what they do and this is observed in strong relationships and a 'can do' approach held by all staff'.
- Pastoral programmes are well designed and planned, carefully taught; they celebrate Catholic teachings and principles, while capitalizing on the school's interest and dedication to the wellbeing of all. Charity work is well established, and pupils respond willingly. The school is equally attentive to the pastoral needs of members of staff: teachers see the headteacher as an ambassador for ensuring that staff needs are catered for and understood.
- The school environment is beautiful. The setting reflects its mission and identity through concrete and effective signs of the school's Catholic character, such as focus areas for reflection both indoors and outdoors. Areas around the school have been improved, in consultation with the pupils, in order to provide outreach spaces for prayer: for example, there is a Religious Education research area outside upper junior classrooms and a refurbished infant library showcasing bible stories. Pupils utilize these areas for their continued personal, spiritual and academic development.
- All staff promote high standards of behaviour. They are exemplary role models of mutual respect and forgiveness for pupils, who show a deep respect for themselves and others, resulting in pupils who comment that knowing Jesus, 'makes you want to be a better person because, if we all did this, we wouldn't have a grumpy world'.

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

- The school's leadership is fully committed to the Church's mission in education and visibly energized by the task. The development of the Catholic Life of the school is viewed by leaders and local governors as an ultimate leadership responsibility. Parents say, 'The school oozes Catholicism' and many others observe the school as a supportive environment, which is 'there to help' the community.
- The provision for the Catholic Life of the school is given the highest possible priority by leaders, which is reflected in the school's self-evaluation: this is the result of their effective monitoring and self-challenge, including by governors, and is clearly and explicitly focused on the Catholic Life of the school.
- The Catholic Life of the school features regularly in professional development for staff: this is engaging, well planned and effective, led in-house and by external support from the diocese and the school's Director of Performance and Standards from the Our Lady of Lourdes Catholic Multi-Academy Trust. As a result, staff understanding of the school's mission is outstanding.

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- The school has highly successful strategies for engaging with parents and carers to the very obvious benefit of pupils, which is greatly appreciated and valued. As a result, parents and carers have a thorough understanding of the school's mission and are highly supportive of it.
  
- As leaders, the local governing body is highly ambitious for the Catholic Life of the school and leads by example in its consistent emphasizing of Catholic Life as a school improvement priority. Governors make a highly significant contribution to the Catholic Life of the school, visiting frequently and reporting on their evaluation of this vital area of school life. They are passionate about the school's mission, actively involved in its evaluation and ready to both challenge and support.

## RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	2
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<ul style="list-style-type: none"> <li>• How well pupils achieve and enjoy their learning in Religious Education.</li> </ul>	2
<ul style="list-style-type: none"> <li>• The quality of teaching, learning and assessment in Religious Education.</li> </ul>	2
<ul style="list-style-type: none"> <li>• How well leaders and governors promote, monitor and evaluate the provision for Religious Education.</li> </ul>	2

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

- Pupils show interest and enthusiasm in Religious Education lessons; they articulate their learning positively and with an increasing level of understanding. They speak with genuine passion about their work on scripture – particularly enjoying ‘Scripture Detective’ work, where they take passages from the bible and determine what these tell us about the life of Jesus, his message for us, key people and special places.
- Overall, pupils in Key Stages 1 and 2 make good progress from their starting points. Pupils’ increasing religious literacy is evident when talking about their work and explaining tasks as they move up through the school: that they enjoy their learning, and feel Religious Education is central to their faith, is clear because they make comments such as, ‘I like to write things down from the heart’.
- Pupils with additional needs are well catered for in terms of classroom support, resourcing and attention to their needs. Inclusion is strong within St Patrick’s.
- Attainment is in line with diocesan expectations. Driver words are present and used throughout the school in discussion during lessons and through visual displays: they now needed to be used in a more targeted fashion in order to accelerate progress.
- Pupils have a growing awareness of their next steps in learning. They are becoming aware of how to achieve more highly and can discuss how to make improvements to their work. For example, they recognise the value of considering ‘the big question’, that they need to write extensively (‘I do five pieces of work per topic!’) and that the success criteria support them in their learning. This is particularly evident in the upper Key Stage 2 phase.

### **The quality of teaching, learning and assessment in Religious Education – good**

- Across the school, teachers show confidence in their subject knowledge and use a range of strategies and stimuli to engage pupils: consequently, pupils learn well and teaching is good overall.
- In the best lessons, teachers pause learning to refocus pupils' thinking and explore their ideas, engaging and including pupils in plenty of talk for learning, reducing their own teacher talk. In these stronger lessons, teachers interject subject knowledge to move learning on; they address theological misconceptions and pitch activities to meet the needs of individual pupils.
- The new marking policy, when embedded, will provide opportunities for staff to ensure consistency when making judgements throughout the school in terms of: quality of feedback; pupils' response to marking; timely interventions to address errors as well as enabling pupils to make further progress
- Pupils' workbooks vary in presentation, although pride can be seen in the way books are labelled and the range of ways teachers explore in presenting tasks. Attention now needs to be given to writing frames so that some pupils' work is not stunted or streamlined by fixed boxes and short lines on which to write responses, thus opening up tasks and encouraging pupils to write at greater length and depth.
- Those pupils who require additional support within Religious Education lessons make good progress due to careful scaffolding and effective adult support. This now needs to translate to those high attaining pupils in order to challenge and accelerate their progress so as to secure greater depth in Religious Education.

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

- Leaders and local governors ensure that the curriculum in Religious Education meets the requirement of the Bishops' Conference of England and Wales. The timetable allows for adequate provision for the teaching of this important subject. Relationships and Sex Education (RSE) has been more fully developed since the last inspection.
- Leaders and local governors ensure that Religious Education is comparable to other core curriculum subjects in terms of budget, professional development priorities, resources and staffing - including deployment of additional teaching assistants to support learners.
- Although monitoring and evaluation is undertaken by a number of leaders, it is not yet rigorous or reflective enough to have a greater impact on the progress of groups of learners. Further development of systems and accuracy will support leaders and local governors to accelerate rates of progress, increase attainment and focus on the presentation of work, thus better understanding where pupils are on their journey of learning in Religious Education.
- The subject leader for Religious Education is highly thought of within the school setting and the wider Catholic community. She has a clear vision for the development of Religious Education, is proactive in planning for improvements in teaching and learning and disseminates this information effectively to staff. Her input in working to support those outside the school is recognized at diocesan and trust level.
- In most areas, leaders are accurate in their judgements in self-evaluation documentation. Leaders identify areas for improvement and report to local governors. The monitoring and evaluation of Religious Education has led to some improvements and involves leaders at all levels. Local governors have a clear understanding of the journey the school has travelled in terms of improving teaching and learning of Religious Education. They play a supportive yet challenging role in driving forward improvements in this core subject.

## COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP	<b>1</b>
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<ul style="list-style-type: none"> <li>• How well pupils respond to and participate in the school's Collective Worship.</li> </ul>	1
<ul style="list-style-type: none"> <li>• The quality of provision for the Collective Worship.</li> </ul>	2
<ul style="list-style-type: none"> <li>• How well leaders and governors promote, monitor and evaluate the provision for Collective Worship.</li> </ul>	1

### **How well pupils respond to and participate in the school's Collective Worship – outstanding**

- Acts of Collective Worship engage pupils across the school. Pupils are inspired to think deeply and offer a thoughtful and heartfelt response. There is a genuine enthusiasm for Collective Worship, with pupils sharing that 'we praise all the time, sharing our pride and passion for our religion'. The quality of communal singing and musical accompaniment is inspirational and uplifting, mirrored by prayerful silence and a deep, reverent participation in communal prayer.
- Pupils display confidence in their use of a wide variety of traditional and contemporary approaches to prayer, recently developing their own prayer room with models of prayer and reflection decorating the space. The older children actively invite peers and younger pupils to pray with them and 'speak with God'. It is evident that the school has invested significantly in attractive religious artefacts and liturgical music as well as growing the school band, supported by a specialist music teacher - all of which have strengthened the involvement and engagement of pupils in their response to prayer and worship.
- Pupils of all ages have an excellent understanding of the Church's liturgical year, seasons and feasts; displays are prominent around the school including a display celebrating the school's journey through the liturgical year. In the Early Years Foundation Stage classes, pupils are fully involved and lead parts of Acts of Worship which link directly to points in the liturgical year. Pupils can explain the relevance of coloured cloths and artefacts used.
- The experience of living and working in a faithful, praying community has a profound and visible effect on the spiritual and moral development of all pupils: pupils express that 'being part of a Catholic school helps us to grow more as a person, community and family no matter what faith or belief we have'. They have a deep sense of respect for those of other faiths and enjoy learning about other religions.



### **The quality of provision for Collective Worship – good**

- Collective Worship is engaging for both pupils and adults. Members of the community speak highly of these opportunities and participation is high. Collective Worship is given a high priority in terms of planning, evaluating and resourcing.
- Staff across the school are skilled and committed to helping pupils plan and deliver quality worship. They have a good understanding of the purpose of Collective Worship and the wide variety of methods and styles of prayer. The school must now continue to empower pupils, relative to their age and ability, to plan and deliver a range of Acts of Worship taking increased ownership of choices made and incorporating spontaneous prayer.
- Opportunities are planned in a manner that facilitates attendance by other adults associated with the pupils and school: response to this invitation is good. Staff play an active role in Collective Worship: modelling response, action and reverence.
- Collective Worship has a purpose and message with the most effective practice building upon these worships in classrooms or future liturgies. There is a consistent planning format followed by all practitioners and pupils, guiding and ensuring all relevant features of worship are included. The themes chosen for worship reflect a strong understanding of the liturgical seasons and the Catholic character of the school.

### **How well leaders and governors promote, monitor and evaluate the provision for Collective Worship – outstanding**

- Leaders at all levels have expert knowledge in how to plan and deliver quality Collective Worship. This information is well disseminated to staff members, supporting them to develop their pupils' knowledge of planning and delivery of worship.
- Leaders and local governors are highly visible as leaders of Collective Worship within the school. They are models of outstanding practice for staff and pupils.
- The highest priority is placed on the professional development of staff incorporating liturgical formation and the planning of Collective Worship. Staff members have engaged well with diocesan training and support and have implemented a range of suggested practice and resourcing which is beginning to cascade to pupils.
- Leaders and local governors place the highest priority on the school's self-evaluation of Collective Worship. Teams are formed to identify strengths, address areas for improvement and ultimately move the school forward. Regular monitoring of worship is established: this is beginning to inform improvements in the practice of teachers, who have the capacity to enrich provision.

## SCHOOL DETAILS

<b>School Name</b>	St Patrick's Catholic Voluntary Academy
<b>Unique Reference Number</b>	140783
<b>CMAT</b>	Our Lady of Lourdes Catholic Multi-Academy Trust

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 (September 2018)* 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 7 Religious Education lessons and 2 Acts of Collective Worship.

Meetings were held with the headteacher and deputy headteacher, the subject leaders for Religious Education and Assessment, the chair of governors, a foundation governor, the CEO and Director of Performance and Standards for the Our Lady of Lourdes Catholic Multi-Academy Trust and the parish priest. Discussions were also held with pupils and parents.

The inspectors scrutinised a range of documents including reports of the local governing body, action plans, the school development plan, monitoring forms, assessment information and parental response forms. Inspectors also examined the work in pupils' Religious Education books.

<b>Chair of Governors:</b>	Mrs Maria Keay
<b>Headteacher:</b>	Mrs Jane Smedley
<b>Date of Previous School Inspection:</b>	05 December 2013
<b>Telephone Number:</b>	01623 478090
<b>Email Address:</b>	head7@st-patricksrc.notts.sch.uk

## WHAT INSPECTION JUDGEMENTS MEAN

Within the report, the following grades are used:

<b>Grade 1</b>	Outstanding
<b>Grade 2</b>	Good
<b>Grade 3</b>	Requires Improvement
<b>Grade 4</b>	Inadequate

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

<b>Grade 1</b>	Outstanding	The school is a highly effective Catholic school. Pupils' needs are exceptionally well met.
<b>Grade 2</b>	Good	The school is an effective Catholic school. Pupils' needs are met well.
<b>Grade 3</b>	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 18 months and the school will be re-inspected within 3 years.
<b>Grade 4</b>	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.