



DIOCESAN CANONICAL INSPECTION REPORT

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

St Patrick's Catholic Primary School

Harrison Road, Leicester, LE4 6QN

School URN:	120223
Inspection Date:	1 July 2015
Inspectors:	Mrs Anne Recchia and Mrs Eilis Field

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

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

St Patrick's Catholic Primary School is a good Catholic school.

- The quality of the Catholic Life of the school is good. Pupils are proud of their school and its standing in the local community. The school's mission based on the Prayer of St Patrick is evident throughout and central to all that the school does. Leaders and managers ensure that the Catholic identity is central to the life of the school.
- The quality of Collective Worship is outstanding. Pupils respond to and participate well in the school's Collective Worship. Their liturgical skills are developing from an early age and are appropriate to their age and ability. Pupils are able to monitor and evaluate their own and others' liturgies with insight.
- The quality of Religious Education requires improvement. Attainment in Religious Education has fallen below diocesan benchmarks in Key Stage 2 over the last few years and is inconsistent in Key Stage 1. Teaching across Key Stages 1 and 2 is inconsistent and is having a negative impact on standards in Religious Education. Pupils are not making sufficient progress, given their starting points, to reach expected levels and this shortfall has not been robustly tackled by leaders and managers.

FULL REPORT

INFORMATION ABOUT THE SCHOOL

- St Patrick's is an average-sized primary school. It serves the parishes of St Patrick's Leicester and Our Lady of Good Counsel, Leicester. 69% of pupils are baptised Catholics, 16% are from other Christian faith backgrounds and 16% from other faith traditions.
- Children attend the Nursery part-time and Reception class on a full-time basis.
- Over three quarters of pupils are from various minority ethnic backgrounds, over one third are from Indian, Pakistani and other Asian backgrounds and just over 10% are from African or Black backgrounds. Just over 60% of the pupils speak English as an additional language.
- The proportion of pupils for whom the pupil premium provides support is nearly 24% and this is around the national average. The pupil premium is additional funding for pupils eligible for free school meals or who are looked after by the local authority.
- The proportion of disabled pupils and those who have special educational needs is about 15%, which is broadly average.

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Improve the quality of teaching and learning in Religious Education so that it is at least good by:
 - Ensuring that teachers raise expectations of what pupils can achieve by using success criteria linked to driver words in Religious Education.
 - Ensuring that teachers are using information about pupils' prior learning effectively to plan work that is appropriately challenging.
 - Ensuring that teachers' marking provides clear guidance to all pupils about how well they have done and how they could improve their work further.
 - Improving the accuracy of assessment so that it informs planning and moves learning forward.
 - Reviewing the allocation of teaching time for Religious Education on the timetable to enable pupils to develop a deeper understanding of the subject and for this to be reflected in their written work.
- Improve the quality and rigour of whole school self-evaluation by:
 - Developing more rigorous and systematic evaluation systems that accurately identify areas for improvement and thoroughly address these involving all stakeholders.
 - Further develop the role of governors as critical friends of the school so that they are able to ask searching questions and hold the headteacher and senior leadership team to account.
 - Using resources such as the self-evaluation toolkit to accurately analyse the strengths and weaknesses of the school.
- Develop the role of the deputy headteacher through leadership training in order to give her the skills needed to develop rigorous monitoring and evaluating skills and to have the confidence to address issues that arise robustly.

As the quality of teaching and learning in Religious Education requires improvement, it is recommended that a monitoring visit (with a focus on Religious Education) should take place within a year of this inspection to assess the progress made on the above targets.

CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL	2
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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 contribute to and benefit from the Catholic Life of the school to an outstanding level. They are proud of their school and have a strong sense of belonging. Their behaviour is outstanding.
- Pupils take pride in the fact that they live in a multi-faith society; they all feel included and value the school's Catholic ethos. One Buddhist pupil said, 'I always feel included. Everyone respects everyone else here'. Pupils feel confident in sharing their beliefs with others; there is a strong culture of tolerance and respect, creating a harmonious and inclusive community.
- Pupils take on responsibilities and leadership roles throughout the school. They are involved in developing prayer and worship as liturgy leaders and have begun to evaluate the Catholic Life of the school through a group which is made up of a range of stakeholders. This is still in its infancy and needs further development in order to have an impact on the quality of the Catholic Life of the school.
- Pupils report feeling safe at school, they feel valued by the staff and know that they can go to them if they need support.
- Pupils value the spiritual life of the school and draw strength from it. One pupil said, 'I had family problems not long ago. I found going to the prayer room really helped me to feel better'.
- The adherence to the school's mission statement is reflected in the calm atmosphere and outstanding behaviour. Pupils are able to articulate the distinctive Catholic nature of the school and understand the impact that this has on their lives.

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

- The school's mission statement is a good expression of the educational mission of the Church. It is based around the Prayer of St Patrick and is evident throughout and central to all that the school does.
- There is a clear commitment to the most vulnerable and needy within the school community. The pastoral care of pupils and staff is highly effective. RSE (Relationships and Sex Education) and PHSE (Personal, Health and Social Education) programmes are well developed.
- The school is proud of its standing within the parish and local community.
- Parents are very loyal to the school. The families are a key strength of the school. Parents, including those from other Christian and other faith traditions say that they chose St Patrick's because they share its strong Catholic values.

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

- Leaders are very committed to ensuring that the Catholic Life of the school is central to all that the school does. The headteacher demonstrates a public commitment to the mission of the Church and is well respected by staff, pupils and parents.
- The school and parish work closely together and the parish priests are regular and much loved visitors to the school.
- Governors take an active interest in the school and visit on a regular basis. They are justifiably proud of the esteem in which the diverse local community holds the school. However, although conversations between the governors and staff pertaining to the Catholic Life of the school take place, they lack focus and systematic rigour.
- There was a mismatch between the school's self-evaluation using the diocesan canonical toolkit and other reports that the school presented as evidence, with the school's self-evaluation invariably grading the school higher. The way in which evidence was presented for the inspection lacked rigour and needs to be more closely linked to the judgements made in the toolkit for self-evaluation.
- The monitoring and evaluation of the Catholic Life of the school would be greatly enhanced by systems being established by the recently appointed governor linked to Early Years. These could be usefully applied to the Catholic Life of the school. Governors would also be well advised to ensure that the diocesan canonical inspection toolkit is used effectively and that it matches the school's judgements of itself.
- The deputy headteacher is a strength of the school and both she and the subject leader for Religious Education have a clear understanding of what needs to be done in terms of establishing more systematic monitoring and evaluation. The deputy headteacher, however, is currently on maternity leave and the subject leader for Religious Education is part time and has had a significant period of absence from school; this has resulted in a delay in acting upon the areas they have identified for action.
- The deputy headteacher would benefit from leadership training in order to give her the skills needed to develop rigorous monitoring and evaluating skills and to have the confidence to address issues that arise robustly.

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 greatly value the prayer and liturgical life of the school. Many pupils feel that the prayer life of the school helps them to feel safe and cared for and to face personal challenges.
- All pupils sing hymns with a genuine enjoyment as they enter and leave the hall for whole-school Acts of Worship.
- Pupils speak with enthusiasm about class worship and enjoy being able to 'choose from the bag' when it is their turn to set out the focal point for class worship.
- Older pupils are very proud of their role as 'Liturgy Leaders' and see their mission as ensuring that God is at the centre of school life. They love being able to go to the 'prayer room' whenever they want and find it helps them to reflect and trust in God. They like it when Mass is celebrated in school and are keen to read and participate in various ways.
- The development of liturgical skills from a very early age is good. Pupils regularly use the 'Let us Pray' resources and are beginning to become skilled in the use of scripture, religious artefacts, liturgical music and other forms of prayer. Their awareness of the Church's liturgical seasons however, is underdeveloped and needs to be given more emphasis when planning liturgies.
- Pupils are actively engaged in monitoring and evaluating Acts of Collective Worship. Their views are valued and acted upon by staff.

The quality of provision for Collective Worship - good

- Prayer and Acts of Worship are central to the life of the school. They are carefully planned, usually around the Church's year, 'Statements to live by' or the *Come and See* programme. Prayer and worship contributes very positively to the spiritual and moral development of all pupils.
- Some Acts of Worship are planned by the senior leadership team; others are led by pupils, particularly class worship. Major religious feasts are celebrated during Masses in school and other school Masses are linked to the liturgical year or the topics covered in the *Come and See* programme.
- Year 6 pupil Liturgy Leaders effectively model Acts of Worship for younger pupils. Year 5 are currently being trained to take over their role.
- Each school day starts with a prayer in class; prayer is a central part of the school day. Prayers are often linked to key world events, for example, the Nepalese earthquake. Pupils will often tell staff if family members are ill and the class will pray for them.
- The learning environment reflects the school's mission but great care must be taken to ensure that displays related to the liturgical seasons are updated frequently and that the focus for prayer in each classroom is at least as prominent as other displays.

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

- Leaders and managers have expert knowledge of how to plan and deliver quality experiences of Collective Worship.
- They have a thorough understanding of the Church's liturgical year, its symbols and rites using this to deliver relevant and inclusive liturgies. A great amount of care has been taken to ensure that all pupils feel valued irrespective of their faith and cultural backgrounds. During the prayer and worship observed on the day of inspection, very effective use was made of signing to enable full pupil participation.
- Staff training has helped to increase the confidence of all staff to deliver good quality Acts of Worship and the skills to help pupils develop their liturgical knowledge and understanding.
- Leaders and managers monitor and evaluate Collective Worship well, accurately identifying its strengths and areas for development and planning for improvements.
- Senior leaders are highly visible as leaders of Collective Worship in the school and provide good role models for staff and pupils.
- Senior leaders regularly seek the views of pupils, staff, parents and governors - responding to their findings in a systematic and thorough way.

RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	3
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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 – requires improvement

- Pupils enjoy Religious Education lessons and understand that what they learn influences the way they behave and their relationships both within and beyond the school. They say 'We learn how to be a better person' and 'We are given time to reflect on the past to help the future'.
- Pupils generally apply themselves to the work given in Religious Education lessons, they concentrate well and are keen to participate by answering questions, engaging in discussion and are enthusiastic in their role play. Disruption to lessons is rare but when this does occur, it is dealt with effectively by teachers and support staff.
- Pupils enter school with limited knowledge and understanding of their faith but make good progress in the Foundation Stage. As they begin work in Key Stage 1, a large majority are already working towards Level 1 targets.
- Progress in Key Stage 1 is inconsistent over time. Attainment in Religious Education has fluctuated over the last two years. The proportion of pupils reaching Level 2 (the expectation for the end of Key Stage 1) has not always met the diocesan average. The work in the current Year 2 books does indicate that a large majority of pupils are working at Level 2 and as such it is likely that diocesan benchmarks will be met this academic year.
- Attainment for pupils at the end of Key Stage 2 has been consistently lower than diocesan averages and work in pupils' books indicates that this trend will continue this academic year. Gaps in expected and actual attainment are not closing rapidly enough and require improvement Whilst pupils do acquire knowledge and understanding over time, the pace of learning is not challenging enough to secure the improvement required to reach realistic targets given pupils' starting points.

The quality of teaching and assessment in Religious Education – requires improvement

- The quality of teaching is variable. Where teaching is good, lessons are planned well based on accurate assessment of prior learning and pupils' work is well differentiated and challenging resulting in purposeful learning. However, this is not a consistent picture across the whole school. In some Key Stage 2 classes, teachers' expectations are too low and pupils' knowledge and understanding in Religious Education is not sufficiently extended to ensure good progress over time.
- The pace and depth of learning in some lessons is too slow. In these lessons, teachers are not effectively monitoring pupils' progress and intervening in a timely way to influence the rate and quality of learning.
- Whilst some teachers have specialist expertise which they use effectively in the planning and teaching of Religious Education, there is not this depth and breadth across all teaching groups and as a consequence, in some lessons - minimal learning takes place. In these lessons, there is an over reliance on worksheets and a lack of challenge in teachers' questioning and in the pupils' tasks.
- Some teachers lack confidence in accurately assessing pupils' work in Religious Education using the *Levels of Attainment* leading to inappropriate tasks given to individuals and groups of pupils.
- Although differentiation has been identified as an area for improvement by the senior leadership team, remedial action is only just beginning to have an impact on pupils' learning. This needs to be much more rigorously linked to accurate assessment of prior learning. Too many pupils are 'coasting' at certain levels, or in some cases, are given tasks below levels which they have previously achieved.
- There is an inconsistent use of *driver words* in the setting of pupils' success criteria and developmental marking. Some teachers use these to consolidate and extend learning but this needs to be consistent practice throughout the school. Too few pupils know how to improve their work because assessment and marking are ineffective.

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

- Leaders and managers use a range of monitoring activities to assess the attainment and progress of pupils in Religious Education. The results of this are not fine-tuned enough to have sufficient impact on pupil progress. Pupil progress meetings do include the progress that pupils are making in Religious Education but this is a relatively recent development. This needs time to be embedded and the data presented must be tested against the current work in pupils' books to ensure its accuracy in order for it to have an impact on pupils' attainment and progress.
- Leaders and managers have made efforts to ensure accuracy and consistency of assessments based on the *Levels of Attainment in Religious Education* through moderation with the diocese and other schools. There are, however, still some inconsistencies in assessment. Planning is not always founded on sound evidence and data. This leads to work which is inaccurately matched to the ability of pupils to challenge thinking or to move learning on.
- Leaders and managers are aware of variations in the quality of teaching and learning and have started to address this through support and training. This now needs to be more rigorous and regular in its implementation and follow up to ensure pupils' underperformance is tackled rapidly.

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- The subject leader for Religious Education works on a part time basis and has had some absence from school recently. She attends diocesan training regularly but has not had sufficient time to fully implement new initiatives or to robustly monitor the teaching and learning in the school. She is supported by the deputy headteacher who is currently on maternity leave and who has the knowledge and expertise to address areas for development. There has been a hiatus recently in the pace of reform and development where underachievement has gone relatively unnoticed. Self-evaluation has been over generous in its judgements of teaching and learning.
- The curriculum in Religious Education does allow pupils to gain some first-hand experience of the liturgical life of the Catholic Church and other local beliefs and traditions. Good links have been forged with the local community and outside agencies to enrich the curriculum and engage pupils' interest.
- Class timetables suggest that 10% of curriculum time is assigned to Religious Education as is required by the Bishops' Conference of England and Wales. Pupils' books however, show that there have been some gaps in pupils' learning. In Key Stage 2, the quality and range of work indicates that insufficient time has been given for pupils to engage with the Religious Education topics in sufficient depth and this should be reviewed as a matter of urgency.

SCHOOL DETAILS

School Name	St Patrick's Catholic Primary School
Unique Reference Number	120223
Local Authority	Leicester

The inspection of this school was carried out on behalf of the Bishop of Nottingham under Canon 806 of Canon Law and Section 48 of the Education Act 2005 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 5 Religious Education lessons and 1 whole school Act of Collective Worship

Meetings were held with the headteacher, the subject leader for Religious Education, the deputy headteacher, the parish priests and governors. Discussions were also held with pupils, including members of the Catholic Life Group and parents.

The inspectors scrutinised a range of documents including the school improvement plan, the self-evaluation form and additional monitoring and evaluation evidence. Inspectors also examined the work in pupils' Religious Education books.

Chair of Governors:	Mr Dominic Niven
Headteacher:	Mr Miroslaw Olszewski
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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.