



S48 Report

**St Wilfrid's RC Primary School
Murphy Crescent
Bishop Auckland
County Durham
DL14 6QH**

URN 114262

**DENOMINATIONAL INSPECTION
REPORT (Section 48)**

on

**THE CATHOLIC LIFE OF THE
SCHOOL AND RELIGIOUS
EDUCATION**

School: St Wilfrid's RC Primary School

Address: Murphy Crescent
Bishop Auckland
County Durham
DL14 6QH

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School URN: 114262
Headteacher: Mr Simon Rudd
Chair of Governors: Mrs Joanne Hart

Lead Inspector: Mrs Carole Snee
Date of Inspection 6 and 7 November 2012

INFORMATION ABOUT THE SCHOOL

St Wilfrid's is an average sized Catholic primary school. Most children are of White British background, with a few coming from a Gypsy/Roma background. The percentage of children entitled to free school meals is above the national average, as is the proportion of children identified as having special educational needs.

Pupil Catchment

Number of pupils on roll:	225
Planned Admission Number of Pupils:	30
Percentage of pupils baptised RC:	58.2%
Percentage of pupils from other Christian denominations:	34.7%
Percentage of pupils from other World Faiths:	0%
Percentage of pupils with no religious affiliation:	7.1%
Percentage of pupils from ethnic groups:	12.9%
Percentage of pupils with special needs:	26.2%

Staffing

Full time teachers:	7
Part time teachers:	3
Percentage of Catholic teachers:	60%
Percentage of teachers with CCRS:	20%

Percentage of learning time given to Religious Education

FS	10%
Year 1	10%
Year 2	10%
Year 3	10%
Year 4	10%
Year 5	10%
Year 6	10%

Parishes served by the school
St Mary's, Bishop Auckland St Wilfrid's, Bishop Auckland St Paulinus, Bishop Auckland

INSPECTION JUDGMENTS

Overall Effectiveness	3
Catholic Life	2
Collective Worship	3
Religious Education	3
KEY FINDINGS	
<ul style="list-style-type: none"> The overall quality of Catholic Education provided by St Wilfrid's requires improvement. This is because, while the quality of the Catholic Life of the school is good, the quality of the Collective Worship and the Religious Education provided by the school both require improvement; The Catholic Life of the school is good. Pupils are enthusiastic about the opportunities to be involved in activities which promote the school's ethos both within and beyond the school community. Behaviour is very good because the school provides well for pupils' personal support and development. Catholic Life is not yet outstanding because pupils are not at the centre of shaping the school's mission and ethos and they do not contribute in a planned and systematic way to the school's evaluation of its Catholic Life; The Collective Worship of the school requires improvement. Whilst pupils respond with respect to Collective Worship, they are often passive and rely heavily on adults to arrange and plan for it. They are given little opportunity to develop skills in leading Collective Worship, and much of what they experience is lacking in innovation and interest, and fails to capture the joy and excitement of high quality worship. It is not yet good because: pupils lack confidence in taking part in Collective Worship; they do not regularly prepare and lead worship; and they do not yet encounter a wide enough range of liturgies to enrich their prayer experiences; The Religious Education of the school requires improvement. Whilst the school has rapidly improved outcomes for pupils in each of the last four years, the most recent school data shows that most pupils are only now making expected progress. Whilst this is commendable, these good outcomes have not yet been consistently 	

sustained over time. Therefore evidence that outcomes for pupils are good is fragile. Assessment is beginning to be used to ensure that work is suitably challenging for all groups of pupils, but is not yet fine-tuned enough to ensure precision teaching in lessons. Leaders have broadly appropriate plans for improvement, but these are not yet precise enough to ensure a fast pace of improvement. It is not yet good because the curriculum is not adapted to meet the needs of all pupils and monitoring is not robust enough to clearly identify precise steps for improvement.

WHAT THE SCHOOL NEEDS TO DO TO IMPROVE FURTHER

To improve further the school needs to:

- Improve provision, particularly for Collective Worship and in the curriculum by:
 - setting out a clear progression programme to develop the skills of pupils in leading and arranging Collective Worship, so that every member of staff is clear about what they are expected to enable their pupils to do;
 - Exploring both within and beyond the school community to identify a wide range of exciting opportunities for prayer and reflection, incorporating areas such as music, dance, art and including different contexts for prayer such as in areas of natural beauty as well as in places familiar to the children;
 - Enriching the curriculum by tailoring it precisely to the needs and abilities of St Wilfrid's children and including the voice of the children in shaping their learning.
- Improve the quality of leadership and management by:
 - Clarifying precise roles and responsibilities for all, particularly for the subject leader, so that all are clear about what they are responsible for;
 - Increasing accountability and challenge through a robust and rigorous programme of monitoring and evaluation, including the governing body, informing precisely focused areas for improvement;
 - Ensuring that all leaders are supported in developing their own expertise, so that they can offer high quality support to their colleagues.

Catholic Life

The quality of the Catholic Life of the School	2
<ul style="list-style-type: none"> • The extent to which pupils contribute to and benefit from the Catholic Life of the school. 	2
<ul style="list-style-type: none"> • The quality of provision for the Catholic Life of the school 	2
<ul style="list-style-type: none"> • How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school. 	2

Pupils are beginning to become more involved in actively shaping the school's mission and ethos. They have a strong sense of belonging to their school community and display very positive relationships with those from different backgrounds. They are very enthusiastic about taking on responsibilities for activities which promote the school's ethos both within and beyond the school community - the number of activities they undertake to fundraise for a wide variety of outside causes is excellent. Their behaviour is very good - they treat both adults and other children with respect and courtesy.

Pupils respond well to the opportunities the school offers for their own spiritual and moral development such as the buddy system, where the older children are enabled to develop a strong sense of responsibility for ensuring the welfare of younger children. Older children also have a good understanding of vocation and commitment - they understand and could clearly express what it meant to be 'selfless'.

The school works hard to establish good links between the school's Relationships and Sex Education and the moral and spiritual aspects of relationships within families and across the school community, including their very positive relationships with their partner school in Tanzania. As a result, pupils demonstrate respect and support for each other.

The school has a very clear mission statement, distilled in the core principles of Care, Courtesy and Concern. Children of all ages are aware of these principles and can relate them to their own lives. The learning environment clearly reflects the Catholic identity of the school, with whole school displays and focal areas for prayer in each classroom, clearly linked to the topics of learning. The school accesses a wide variety of diocesan training opportunities to enhance the chaplaincy provision within the school and support the development of the Catholic Life of the school.

Pastoral care is a real strength of the school - pupils display care and concern for their fellow pupils, and staff are prepared to go the extra mile to ensure that the children are well supported and have access to a variety of support strategies.

The school actively promotes high standards of behaviour, and has recently updated a very clear behaviour policy. This is strongly linked to Gospel values of forgiveness: hating the sin but loving the sinner. As a result, all members of the school community act in harmony, and children are very clear about the differences between right and wrong.

The school follows local authority and diocesan guidelines for its pastoral programmes, and also works in close collaboration with other schools to support children in developing an understanding of sometimes difficult issues - for example, when taking children to Belgium and learning about the impact of war on real people and families.

Leaders and managers, including the governing body, support the Church's mission in education, and endeavour to follow the guidance of the diocese when seeking to develop the Catholic Life of the school. The personal commitment of senior leaders, including the RE coordinator and the headteacher, provide good role models for their school community.

Leaders are beginning to monitor the impact of the Catholic Life of the school, although at the moment, this lacks sufficient detail to inform precise improvement planning. They know the school's major strengths and areas for development in respect to its Catholic character and have plans to further improve this.

The school works well with parents and carers and they are invited to a range of school liturgies and Masses, although response to these invitations varies across the school. The school offers high quality support, together with the parish, for parents of children involved in sacramental preparation for their First Holy Communion.

Governors support both staff and pupils in the development of the Catholic Life of the school, both in fundraising activities and in sacramental preparation. They are extremely supportive of the school, but as yet are in the early stages of rigorously evaluating the school's provision for Catholic Life and using this knowledge to proactively challenge it to improve.

Collective Worship

The quality of Collective Worship

3

• How well pupils respond to and participate in the schools' Collective Worship.	3
• The quality of provision for Collective Worship	3
• How well leaders and managers promote, monitor and evaluate the provision for Collective Worship.	3

Pupils readily take part in the regular prayer life of the school, and are usually responsive to the opportunities teachers give them to pray, sing or reflect. They are not as yet, however, sufficiently confident to take a really active role, despite the sensitive encouragement of their teachers. This is the case for both small class based worship and the larger whole school opportunities. There is little sense of excitement or engagement in their Collective Worship.

Pupils are not yet effectively involved in the planning and preparation of a variety of acts of worship. They speak of being able to have some limited input, for example, to choose a particular hymn, but do not have a clear understanding of the variety of acts of worship possible, the structure of particular types of worship nor the progressive steps in developing their ability to lead Collective Worship in a meaningful context. Most of the leadership and initiative comes from the staff, although the children readily participate.

Collective Worship does contribute positively to the spiritual and moral development of the children, although when talking to children about right and wrong, and why they should behave well, some children do not make clear links between their worship and the effect on their behaviour. They can talk about the need to forgive, for example, but could not talk about any particular liturgies on forgiveness that had influenced them.

Acts of Collective Worship follow fairly routine and unimaginative structures. There is little evidence of a wide range of prayer opportunities - for example, outside in the playground, in areas specifically set aside for prayer and reflection, or spontaneous prayer in response to school or wider issues. While some staff have attended specific training in more creative Collective Worship, there is little evidence of this being implemented in school.

All staff accept responsibility for leading prayer, and are usually well supported by the subject leader in terms of resources. Key seasons of the Church's year are celebrated, such as Easter and Advent and religious festivals of other faiths, such as Rosh Hashanah are also acknowledged. There is not as yet, however, a clear and robust plan in place to improve the richness and diversity of the Collective Worship provided by the school.

School leaders do have some plans to improve opportunities for Collective Worship, such as the development of a quiet area in school set aside for prayer and reflection, but these are still in the future and the school has made few interim arrangements to enrich Collective Worship in the meantime.

Leaders and managers do demonstrate some understanding of how to plan and deliver Collective Worship although there is not always a clear understanding of how to ensure that these experiences are of the highest quality. This has resulted in opportunities for Collective Worship that do not always engage the enthusiasm of the children, explore their spirituality or progressively develop their skills in prayer and worship. Whilst staff have availed themselves of opportunities offered by the diocese to enrich and extend their opportunities for Collective Worship, there is little evidence of this knowledge being shared systematically and influencing school policy.

Leaders and managers do plan and deliver Collective Worship and other staff are encouraged to attend. Opportunities, however, to use these occasions to demonstrate innovative and exciting acts of worship that fully engage the children are not always seized. As a result, staff miss out on chances to learn from their leaders' example.

Leaders and managers review their provision for Collective Worship but do not as yet have a wide evidence base with which to inform their evaluations. For example, children's views are not routinely sought and responded to. As a result, areas for improvement are not sharply focused on clearly identified need, and progress in implementing improvements is slowed.

Religious Education

The quality of Religious Education

3

- 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 monitor and evaluate the provision for Religious Education

3

3

3

Pupils usually work steadily in their lessons and remain on task throughout. In discussion, however, they relate that lessons are not always as engaging as they could be because they have little active involvement and feel that all they have to do is write. While this is not always the case, and imaginative approaches such as role-play are sometimes used, these appear to be the exception rather than the norm. Pupils are generally unclear as to how they can improve their work, although targets are just beginning to be shared with the children.

Pupils across the school are becoming increasingly religiously literate and most can talk confidently about different aspects of their religion. They are developing skills appropriately to think spiritually, ethically and theologically, and are also developing their expertise in identifying the demands of religious commitment on their everyday life.

The school has worked hard over the last three years to improve the progress children make from their starting points, and for the first time, most children this year [2011-2012] have made at least expected progress. All groups of pupils, including those with special educational needs, are making similar rates of progress. Current inspection evidence is based on only half a term's work, but suggests that this improvement is likely to be maintained. This represents a substantial and rapid improvement since the last inspection, when attainment was inadequate and is a result of the clear focus on improving the quality of teaching and learning. Progress over time therefore shows steady improvement, although there is not yet a consistent picture of sustained good achievement and progress.

Teaching results in most pupils and groups of pupils making at least expected progress. Some teaching is good and all teachers have a clear understanding of how to maintain pupils' interest and engagement in their Religious Education lessons. Planning is consistent across the school, and there are clear expectations for appropriate differentiation. In the best lessons, teachers are clear about what they want children to learn, and both questioning and tasks are tightly linked to this learning objective. Where teaching is not as good, teachers focus more on the task rather than the learning, and children are sometimes asked to do activities that have little to do with the learning focus of the lesson. Marking is generally encouraging, but does not yet support children by identifying clearly what they have to do to improve. There is some evidence of teachers enabling children to make clear links between the study of religion and beliefs and their exploration of how this influences their daily lives.

Assessments are beginning to be used to inform clear levels of differentiation in lessons. In the best teaching, assessment is used continually to inform focused questioning and to adapt the lesson to the specific needs of the children. In a particular lesson on Jesus encouraging His disciples to cast out their nets when fishing, a variety of learning styles were catered for through drama, video and discussion. This allowed the children to embed their learning in a variety of contexts.

Whole school leadership, including governance, places Religious Education clearly at the centre of school life. It is supporting the school well through increased resources and a commitment to improving the expertise of the staff through high quality professional development. They have a good overview of the school's main strengths and areas for development. As yet, however, the challenge aspect of leadership is not sufficiently robust to ensure that there is an appropriately demanding pace to improvements.

There is a programme of monitoring the quality of Religious Education in place, and leaders monitor teaching and scrutinise children's work. Records of this monitoring, however, are not sufficiently focused on how to specifically improve teaching and learning, and often action points are missing, or very general. This results in staff having insufficient guidance on how to improve and slows the pace of improvements in children's learning.

The curriculum leader has a good understanding of the responsibilities of her post. She supports her colleagues in developing their expertise. She is conscious of the fact that she also needs to develop her expertise, particularly in Collective Worship, in order to support her colleagues even more effectively.

The curriculum meets the needs and requirements of the Bishops' Conference. Leaders and managers currently rely heavily on diocesan guidance to ensure a curriculum that is suitably matched to the needs and abilities of their children. There has been an appropriate focus in the school in the last two or three years on raising the attainment of children and ensuring that they are making expected progress. The school recognises, however, that this has meant that some aspects of enrichment in the curriculum have not been addressed, and the curriculum has narrowed as a result.

Summary of Inspection Judgments

How effective the school is in providing Catholic Education.

3

Catholic Life

2

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

2

The quality of provision for the Catholic Life of the school

2

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

3

Collective Worship

3

How well pupils respond to and participate in the schools' Collective Worship.

3

The quality of provision for Collective Worship

3

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

3

Religious Education

3

How well pupils achieve and enjoy their learning in Religious Education.

3

The quality of teaching and assessment in Religious Education

3

How well leaders and managers monitor and evaluate the provision for Religious Education

3

	Pupil Outcomes	Provision	Leadership and Management	
Religious Education	3	3	3	3
Catholic Life	2	2	2	2
Collective Worship	3	3	3	3
	3	3	3	3