

DIOCESE OF **Hexham & Newcastle**  
DEPARTMENT FOR EDUCATION



## **S48 Report**

**St Bede's RCVA Primary School  
Harold Street  
Jarrow  
Tyne and Wear  
NE32 3AJ**

**URN 108725**

**DENOMINATIONAL INSPECTION  
REPORT (Section 48)**

**on**

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

**School:** St Bede's RC Primary School

**Address:** Harold Street  
Jarrow  
Tyne and Wear  
NE32 3AJ

**Telephone Number:** 0191 4898218

**Email address:** officestbedes@yahoo.co.uk

**School URN:** 108725

**Headteacher:** Mrs Moya Rooney

**Chair of Governors:** Mr Roy Smith

**Lead Inspector:** Mrs Maureen Galbraith

**Date of Inspection** 24 - 25 January 2013

## INFORMATION ABOUT THE SCHOOL

St Bede's is a smaller than average sized primary school. The proportion of pupils known to be eligible for the pupil premium is higher than the national average. The proportion of pupils supported through school action, school action plus or with a statement of special educational needs is average. Most pupils are of white British heritage and speak English as their first language.

### Pupil Catchment

Number of pupils on roll:	162
Planned Admission Number of Pupils:	30
Percentage of pupils baptised RC:	35.2%
Percentage of pupils from other Christian denominations:	30.7%
Percentage of pupils from other World Faiths:	2.5%
Percentage of pupils with no religious affiliation:	31.6%
Percentage of pupils from ethnic groups:	7.4%
Percentage of pupils with special needs:	19.1%

### Staffing

Full time teachers:	7
Part time teachers:	1
Percentage of Catholic teachers:	87.5%
Percentage of teachers with CCRS:	42.9%

### 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 Bede's, Jarrow



## INSPECTION JUDGEMENTS

**OVERALL EFFECTIVENESS**

**2**

**CATHOLIC LIFE**

**2**

**COLLECTIVE WORSHIP**

**2**

**RELIGIOUS EDUCATION**

**2**

## KEY FINDINGS

- The overall effectiveness of the school in providing Catholic Education is good. The school is a very inclusive and welcoming community. Priorities since the last inspection have largely been met and there is a continuous drive for improvement for the good of the whole school community. Collective Worship is good as is the Catholic Life of the school. Overall provision for Religious Education is also good.
- The Catholic Life of the school is good. It has a high priority and good relationships and communication are key strengths of the school. Pupils are very keen to participate in the varied opportunities provided to contribute to the Catholic Life of the school and benefit greatly from them. It is not yet outstanding because monitoring of the Catholic Life could be more rigorous and systematic.
- The promotion, monitoring and evaluation of Collective Worship is good as a result of which pupils' response to and participation in Collective Worship is good.
- The quality of Religious Education is good. It is not yet outstanding because a majority of the teaching is not outstanding. There are also inconsistencies in assessment, marking and feedback.

## **WHAT THE SCHOOL NEEDS TO DO TO IMPROVE FURTHER**

To improve further the school needs to:

- Further improve the quality of teaching and learning so that more lessons are outstanding and pupil progress and achievement improves even further by:
  - ensuring assessment information is used consistently in all classes to provide work which challenges the abilities of different groups of learners
  - ensuring marking and feedback policy and practice is reviewed and consistently adhered to in all classes so that specific pointers for improvement are given to pupils on the next steps in their learning
  - consistently and frequently allowing pupils the opportunity to respond to questions and act on advice given by their teachers
  - sharing of best practice
  - more regular work and planning scrutinies
- To undertake more systematic, rigorous monitoring and evaluation of the Catholic Life of the school

## CATHOLIC LIFE

### THE QUALITY OF 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.
- 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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Pupils make a good contribution to the Catholic Life of the school and benefit greatly from it. The strong Catholic ethos enables them to participate in shaping activities with a religious character both in the school and wider community. The school's mission statement is visible, valued and understood by pupils - they can explain what it means for them. They can say how the school is helping them become better people. Increasingly able to take on responsibility for themselves and others, they see their roles as buddies, mentors, school councillors and fundraisers for example, as important because it is about "loving and helping others as Jesus wants us to do". Regularly involved in parish and diocesan celebrations and activities, they appreciate and respect the Catholic tradition of the school and its links with the parish and wider community. They know about key celebrations in school throughout the liturgical year. Pupils have a strong sense of personal worth. Their behaviour is good; they are considerate towards others and have a developing sense of compassion and justice. They show interest in the religious life of others and show care and respect for religious objects in school. They show understanding of how important it is to forgive and be forgiven and display mature and positive attitudes towards school life.

The quality of provision for the Catholic Life of the school is good. It is given a high priority as reflected in the mission statement, which is a clear expression of the educational mission of the church, and how it is 'lived out' by everyone in this family community. There is a very strong sense of family and community in all aspects of school life which is evident in the quality of relationships that exist between all stakeholders. Displays, artefacts and the creation of sacred spaces ensure the school's Catholic character is well reflected in the learning environment. Personal, Social and Health Education (PSHE) and Relationship and Sex Education (RSE) are planned and refer to Catholic teachings and principles. The school attends to the pastoral needs of staff and tries to meet the needs of all members of the community. The behaviour of pupils in and around school is good. The school council is involved in the review of behaviour policies which are rooted in Gospel values and when conflict arises parents are satisfied that the school tries to resolve issues in a way that embraces the importance of personal responsibility and the need for justice, but also facilitates healing and reconciliation.

Leaders and managers are good overall at promoting provision for the Catholic Life and

mission of the school. The school's leadership is deeply committed to the church's mission in education within a community which is inclusive and welcoming. All leaders and managers, including governors, have very high expectations for the promotion and ongoing development of the Catholic Life of the school, which is a priority, along with the spiritual and moral development of pupils. Leaders undertake a range of monitoring activities relating to provision and outcomes for pupils, though some are informal. There is a good understanding and appreciation of the school's mission as staff and pupils share its purpose and are actively involved in shaping and supporting it. The school engages very well with parents and carers to the benefit of all its pupils. They have a thorough understanding of the school's mission and are highly supportive of it. Governors make a significant contribution to the Catholic Life of the school. They are passionate about the school's mission and their participatory role in 'living out' the mission. Governors help determine the direction of the Catholic Life and discharge their duties effectively.

## COLLECTIVE WORSHIP

### HOW EFFECTIVE LEADERS AND MANAGERS ARE IN DEVELOPING THE CATHOLIC LIFE OF THE SCHOOL

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

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The pupils' response to and participation in the school's Collective Worship is good. They have a very good grasp of what worship is about and are at ease when praying with their school community in large and small gatherings. Communal prayer is inclusive of all abilities and faiths and pupils are respectful, reverent and keen to participate. They prepare and lead worship with increasing confidence and independence as they move through the school and use a variety of approaches including scripture, music and religious artefacts. In upper key stage two (KS2) pupils use Information and Communications Technology (ICT) particularly well to create an atmosphere conducive to prayer. Most pupils have a good understanding of religious seasons and feasts appropriate to their age and ability. A wide variety of prayer forms are broadly on offer, though not consistently in all classes. Pupils speak of feeling "calm, peaceful and loved by Jesus" afterwards and enjoy taking part. They are at ease in sharing prayer experiences with those of different faiths and can articulate how Collective Worship impacts on their personal growth and development. Collective Worship contributes extremely positively to the spiritual, moral and personal development of pupils.

The quality of provision for Collective Worship is good. It is well planned and resourced and praying together forms part of pupils' daily experience. Staff regularly pray together and find these experiences helpful in their work – they contribute well to the strong sense of community within the school. Collective Worship has a clear purpose, message and direction with chosen liturgical themes reflecting the Catholic character of the school. On occasions, they are also responsive to the religious diversity among pupils. A variety of quality liturgical opportunities provided by the school enable parents, governors and the parish community to join the pupils in worship and prayer. They appreciate the opportunity to attend, comment with enthusiasm and recognise the contribution to pupils' "formation as people". Staff plan carefully for the liturgical formation of their pupils. Age appropriate planning that encompasses the beliefs and backgrounds of all pupils, shows progression as pupils journey from foundation stage to year six. In upper KS2 pupils have the confidence to plan, prepare and lead quality worship in a range of forms, having participated in good quality worship led by staff who are good role models. Sacramental preparation is embedded and staff work with the parish to deliver the programme.

Leaders and managers' promotion, monitoring and evaluation of the provision for Collective Worship is good. Leaders have a very clear vision for its development, which

is shared with and understood by the whole school community. They have a thorough understanding of the Church's liturgical year (its seasons, rites and symbols) and use a range of artefacts, symbols and ICT very effectively to deepen pupils' appreciation, knowledge and understanding. Leaders model high quality worship in school, provide structured opportunities for parish involvement (through the Parish Pastoral Development Group) and for staff and governors to worship together. Staff training is a priority in liturgical formation and spiritual development. Staff response to these opportunities is very good and as a result, pupils response to the provision offered is good. The monitoring and evaluation of Collective Worship forms part of the regular review of school performance and is informed by feedback from pupils, staff, governors and, more informally, parents. Findings are responded to in a thorough way resulting in improvements in school practice. Leaders and managers view the school's prayer and liturgical life as at the very heart of its character and seek continuously to develop it throughout the school and parish community.

# RELIGIOUS EDUCATION

## THE QUALITY OF RELIGIOUS EDUCATION

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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 monitor and evaluate the provision for Religious Education

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Pupils enjoy and understand the value of Religious Education. In most lessons observed, they were enthusiastic, applied themselves well and worked at a good pace. From below average starting points, pupils make good progress in the early years foundation stage. Good progress continues in key stage one (KS1) and at the end of year two standards are above the Diocesan average with all pupils achieving at least a level two (the standard expected of them) and a minority level three. The rate of progress slows in lower KS2 but accelerates rapidly in upper KS2. Standards at the end of year six are in line with the Diocesan average. Most pupils attain level four which is the age expected level and a few, level five. The vast majority also make the expected rate of progress from year two to year six with a few making outstanding progress. There are no significant gaps in either attainment or progress made by specific pupil groups. Pupils with special educational needs are well supported and achieve well according to their age and capacity. As they journey through school, pupils are developing well in their knowledge and understanding, as well as their ability to apply a range of skills including independence, imagination, the ability to interpret sources and symbols, reflect and evaluate and consider the impact of religious ideas on their daily lives.

Teaching and assessment is good overall. As a result of teaching which is mainly good, with some examples of outstanding teaching, most pupils achieve well over time. Teachers are confident in their subject knowledge and have positively embraced the changes to the Religious Education programme. They have a clear understanding of the value and importance of Religious Education and communicate this effectively to their pupils. Varied teaching styles and an appropriate range of resources, including the use of ICT and adult support are all highly effective in moving learning forward and raising standards. Time is well managed to promote effective learning and, in the best lessons, assessment information is used well to plan work that is matched to pupils' different abilities; where this is inconsistent it slows the rate of progress. As a result of sharing targets and success criteria, pupils are beginning to understand how well they are doing and what is expected of them. Marking and written feedback to improve learning are not consistent across the school (though there is evidence of some excellent practice) and pupils are not always given time to respond to questions asked and advice given. Pupils are becoming involved in self-assessment and can speak about using the 'I Can' statements as targets to improve their work.

Leaders and managers have conducted a range of monitoring activities relating to provision and outcomes in Religious Education. They are aware of the strengths and

areas for development in the teaching of Religious Education and see these as priorities in the School Improvement Plan. As a result, planning is founded on sound evidence and data resulting in good outcomes for pupils. Leadership is well-informed by current developments in Religious Education and continues to monitor and evaluate to further improve and support teaching. There is a shared common purpose amongst staff to gain that higher level of consistency in assessment, marking and feedback. The Religious Education curriculum is well resourced, relevant and carefully planned by teachers to meet the varying range of pupils' needs and interests. The school has good links with a variety of agencies, the wider community and local schools and parishes to provide an enriched curriculum and activities promoting enrichment and engagement. The Religious Education curriculum meets the requirements of the Bishop's Conference well. It has a high profile in the school, provides many opportunities for pupil's spiritual, moral and cultural development and impacts very positively on it. Governors make regular visits to the school and are involved in monitoring and evaluation activities.

## SUMMARY OF INSPECTION JUDGEMENTS

**HOW EFFECTIVE THE SCHOOL IS IN PROVIDING CATHOLIC EDUCATION.**

**2**

### **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.**

**2**

### **COLLECTIVE WORSHIP**

**2**

**How well pupils respond to and participate in the school's Collective Worship.**

**2**

**The quality of provision for Collective Worship**

**2**

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

**2**

### **RELIGIOUS EDUCATION**

**2**

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

**2**

**The quality of teaching and assessment in Religious Education**

**2**

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

**2**

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