

# DIOCESE OF LEEDS



## DIOCESAN BOARD FOR INSPECTIONS

### CANON LAW 806 FINAL INSPECTION REPORT INCORPORATING SECTION 48

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

ST PATRICK'S CATHOLIC PRIMARY SCHOOL  
Hullen Edge Road, Elland HX5 0QY

School URN

107557

Date of S48 inspection and  
OE grade

21<sup>st</sup>/22<sup>nd</sup> March 2018 2: GOOD

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Date and grade of last S48  
Inspection

6<sup>th</sup>-7<sup>th</sup> March 2013 2: GOOD

Section 48 Inspector

Alan Dewhurst

# INSPECTION JUDGEMENTS

Inspection Grades: 1 is Outstanding, 2 is Good, 3 Requires improvement in order to be good, 4 is Inadequate

**OVERALL EFFECTIVENESS:** how effective is the school in providing Catholic Education.

2

*The above judgement on overall effectiveness is based on all the available evidence following the evaluation of:*

**CATHOLIC LIFE**

2

**RELIGIOUS EDUCATION**

2

**COLLECTIVE WORSHIP**

2

**Summary of key findings:**

## **This is a good Catholic school**

- St Patrick's Catholic Primary is a good Catholic school where all leaders, staff governors and pupils strive to create and maintain a caring and supportive community built on Gospel values.
- All staff show commitment and dedication to providing the best possible Catholic education for the pupils, and are supported and challenged effectively by governors.
- The school has come through a period of significant change, with the installation of a new headteacher and new co-chairs of governors, without losing its focus on the highest priority given to developing the Catholic Life, Religious Education (RE) and Collective Worship of the school.
- The new headteacher is managing change effectively, seeking to build on the legacy of her predecessor. She and the RE coordinator are bringing vision and passion to celebrating the school's strengths and planning for its continued improvement.
- Pupils willingly contribute to, and benefit from, the Catholic Life of the school. They play a full part in developing the opportunities provided by the staff, and eagerly take on leadership roles that help them to put faith into action.
- Religious Education teaching is good overall, with some examples that are outstanding, but also some areas requiring improvement. Creative approaches to teaching the RE curriculum are having a significant impact on pupils' progress, which is generally good.
- The school provides a rich diet of Collective Worship opportunities, following the Church's liturgical year, celebrating its feasts and seasons. Links with the local parish help to build on pupils' experiences and to have a positive impact on their spiritual development.
- Effective and supportive partnerships have been developed by the school, particularly with the Calderdale Cluster of Catholic schools.
- Key issues raised in the previous Section 48 RE inspection have been appropriately addressed. All canonical and statutory duties are fulfilled.

### **What the school needs to do to improve further.**

- Refresh the promotion, monitoring and evaluation of the Catholic Life and Collective Worship by:
  - Revisiting the school mission statement in order to give involvement and ownership to all stakeholders, and to express with more clarity the school's distinctive ethos and purpose.
  - Re-establishing effective systems and schedules, including the role of pupils and parents, in the school's evaluation of its provision
- Ensure that the quality of teaching and learning in Religious Education is improved by:
  - Building teachers' subject knowledge and confidence through focused professional development
  - Sharing outstanding practice, both within school and in partner schools, with all staff
  - Embedding creative approaches that reach beyond the current RE scheme in order to fully engage pupils
- Further develop Collective Worship that is prepared and led by pupils so that skills are developed at an age appropriate level across the school.

### **Information about this inspection**

The Inspection of St Patrick's Catholic Primary School was carried out under the requirements of the Education Act 2005, and in accordance with the Leeds Diocesan Framework and Schedule for Section 48 Inspections approved by the Bishop of Leeds. The inspection reviews and evaluates how effective the school is in providing Catholic education. This process begins with the school's own self-evaluation and the inspection schedule follows the criteria set by the National Board of Religious Inspectors and Advisers (NBRIA 2017).

The inspector reviewed in detail the following aspects:

- 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 pupils achieve and enjoy their learning in Religious Education
- The quality of teaching, learning and assessment in Religious Education
- How well pupils respond to and participate in the school's Collective Worship
- The quality of Collective Worship provided by the school
- How well leaders and governors promote, monitor and evaluate the provision for Religious Education, Collective Worship and the Catholic Life of the school

The inspection was carried out by one inspector over one and a half day(s):

- The inspector observed teaching and learning in four classes.

- A range of Collective Worship was observed including a whole school act of worship led by the headteacher, and Collective Worship in three classrooms.
- Discussions were held with the headteacher, the RE coordinator, the co-chair of governors and one of the RE link governors, pupils, parents and several members of staff.
- A sample of pupils' RE workbooks was scrutinised from every class along with the RE coordinator's file and files for both Collective Worship and Catholic Life of the school.
- A range of documents was made available and scrutinised including the Diocesan Self Evaluation Form (DSEF), the RE Action plan, the School Development Plan (SDIP), attainment and progress data, school policies and minutes of governing body meetings.
- Tracking data was scrutinised and discussed with the RE coordinator.
- Displays around the school and in classrooms were also noted.

### Information about this school

- St Patrick's is a smaller than average Voluntary Aided Catholic primary, catering for 3-11 year olds. The school has an annual admission number of 17, and there are currently 120 children on roll, 64% of whom are baptised Catholics.
- The school serves the parish of St Patrick's in Elland but also draws pupils from the wider local area of Brighouse, Halifax and Huddersfield.
- There has been considerable change in staffing and governing body membership over the past year. A new headteacher took up post in January 2018 and a new RE coordinator in May 2017. The governing body had new co-chairs of governors in September 2017.
- Staffing includes a full time equivalent of 5.5 teachers and 4.4 support staff. 4 teachers and a number of the support staff are Catholic. 1 teacher holds the Catholic Certificate of Religious Studies (CCRS).
- The school is organised into four mixed age classes, along with a nursery provision.

## Full report - inspection judgements

### CATHOLIC LIFE

#### The Catholic Life of the school is good

The extent to which pupils contribute to and benefit from the Catholic Life of the school.	<b>2</b>
The quality of provision for the Catholic Life of the school	<b>2</b>
How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school	<b>2</b>

- Pupils are appreciative of the Catholic Life of the school and the opportunities it offers them. They actively participate in a broad range of contexts in striving to live out the school's mission statement '*Live, Learn and Love with Christ*'.

- They show respect for themselves and their peers, and for the environment of the school. Their behaviour of almost all pupils is exemplary. They have a clear understanding of right and wrong, and the concept of forgiveness; as one pupil expressed: “We say sorry and forgive each other, and we mean it.”
- Pupils embrace their membership of the school, and many of them take leading roles in shaping the activities that demonstrate its Catholic ethos, in a considerate and caring manner. The Mini Vinnies group, for example, has galvanized the community by collecting items of food and other gifts for the local homeless support group ‘Smart Move’.
- The school council is also active in this regard, as are other class groups, and recently supported Overgate Hospice, CAFOD in the ‘giving it up’ for Lent appeal and MacMillan Cancer Research.
- Pupils participate willingly in the school’s chaplaincy provision, through the liturgical celebrations in school and parish, through frequent use of the school chapel, and visits such as the pilgrimage to Ripon Cathedral.
- The pupils respond well to the school’s support for their personal and emotional needs through the Personal Social Health Education curriculum. As a result, they have a good understanding of personal and social relationships and their own development, and they feel content and safe.
- Pupils value and respect the Catholic tradition of the school and its links with the parish community and other local Catholic schools. There is regular involvement in parish Masses, particularly through the role of the school choir.
- Pupils play some part in the evaluation of the Catholic Life of the school informally but this is at present infrequent and not formally scheduled.
- The school’s mission statement was revised following the previous Section 48 inspection. However, its role in asserting the distinctive ethos of the school is not well developed, and its ownership by pupils is relatively shallow.
- Despite this, all staff are fully committed to ensuring that the school’s strong Catholic tradition is maintained and they strive to ensure a strong sense of community within the school. Teachers and support staff model exemplary behaviour, resulting in the high quality of relationships throughout the school. They ensure the inclusion of all, regardless of faith, background or ethnicity. There is a strong commitment to the most vulnerable, for instance through the work of teaching assistants, the learning mentor and the Catholic Care worker. Clear policies and procedures support pupils, and they know how to access help should they feel themselves in difficulty.
- The curriculum is designed to offer many opportunities for moral and spiritual development of pupils, through Catholic social teaching within the RE curriculum, through the use of the SEAL programme and the In The Beginning scheme for Relationship and Sex Education (RSE).
- The pastoral needs of staff are well catered for, particularly through the annual staff appraisal process and through the provision of regular professional development opportunities.
- The recent changes in the leadership of the school and in the membership of the governing body have not affected the high priority given to promoting and developing the Catholic Life. The mission of the Church is prominent in the strategic thinking of leaders and governors, as is evident in development planning and the allocation of resources.
- The school has very effective partnerships within the Calderdale Cluster of Catholic schools, leading to much sharing of expertise and a number of joint initiatives, such as the collaborative delivery of staff development days and the ‘deanery project’. The latter focused children’s attention last year on the plight of refugees, centered around

the story of the Lampedusa cross; this year, each school is highlighting one of the gifts of the holy spirit, with St Patrick's carrying out work on 'fortitude'.

- Self evaluation of the Catholic Life has been effective in identifying strengths and areas for development, articulated by leaders and governors. Monitoring is, however, not systematic and would benefit from the inclusion of all stakeholders, including pupils and parents, in its processes.
- There has been a good level of continuing professional development (CPD) offered to staff and this has strengthened their understanding of mission and their roles within the school.
- Parents are very supportive of the school, recognising the strength of its Catholic ethos and the effect this has on their children. They appreciate the links the school leadership makes with the parish and the close involvement in sacramental preparation this year. They feel welcome in the school.

## RELIGIOUS EDUCATION

### Religious Education is good

How well pupils achieve and enjoy their learning in Religious Education	<b>2</b>
The quality of teaching, learning and assessment in Religious Education	<b>2</b>
How well leaders and governors promote, monitor and evaluate the provision for Religious Education	<b>2</b>

- Pupils enter the school in the Early Years Foundation Stage with relatively little knowledge of the Catholic faith and religious figures. Most pupils make good progress so that by the end of Key Stage 2 standards are broadly average.
- Most groups make comparable progress with each other, although the school acknowledges that the attainment of boys and those with special educational needs require some improvement.
- Good teaching means most pupils develop a religious literacy appropriate to their age and capacity to learn. Pupils focus on their learning, and enjoy discussing religious matters and demonstrating their understanding of scripture and its relevance to their daily lives. They concentrate well and are able to work collaboratively with their peers on a variety of learning tasks.
- Pupils' enjoyment of Religious Education lessons is widespread across year groups, with 'I love RE – I love learning about Jesus' being a typical comment.
- Many pupils can use religious vocabulary accurately in their spoken statements and in written tasks. Some pupils find it harder to articulate their understanding, and this is evident in some writing tasks.
- Pupils actively engage in learning tasks, particularly when presented creatively. They have a good understanding of how well they are progressing: they refer to the 'I can' statements in their workbooks, and engage with feedback provided by teachers. There is also evidence that pupils use self assessment to feed back to teachers how well they understand learning tasks.

- Teaching assistants are deployed throughout classes during RE lessons. They engage with particular groups or individual pupils with skill and sensitivity. Their prompting and support enables pupils to engage with the lesson and make good progress.
- The majority of marking is detailed, focused on learning objectives and challenges pupils to make improvements or to extend themselves. Where this is the case, pupils are responding appropriately, demonstrating a deepening of their learning. The revision of the marking policy has clearly had a beneficial impact. Teachers are tracking pupils' progress carefully, and designing learning with reference to the appropriate 'driver' words of the RE levels of attainment.
- The quality of teaching is good overall, with nothing inadequate. There are instances of outstanding teaching: these are marked by a willingness to present learning in a structured format but in a way that fully engages the pupils. Teaching is presented innovatively, with pupils utilising all their senses, discussing learning with their peers and having a degree of independence in how they present their work. High expectations of what pupils will produce is also a key factor in these lessons.
- Examples of very effective approaches to learning included how a class of older pupils explored the concept of 'sin', and how it weighs our souls down, using pieces of paper with sins written on them, tied to pebbles and put into a bag until it could no longer be lifted. Another instance had pupils exploring the parable of the Forgiving Father through interpreting an artistic representation, and looking at the feelings of the characters in the story.
- Another class had demonstrated their learning on 'Reconciliation' to produce leaflets explaining 'How to make your confession' or '4 steps to Reconciliation'. Younger pupils learnt about the parable of the Good Samaritan through stirring 'care, friendship, love and kindness' into a mixing pot, and embarking on a series of imaginative tasks to embed their understanding of the story itself and how it was relevant to them personally.
- The school's RE scheme, The Way, the Truth and the Life (TWTL), is the main resource used, as recommended by the Diocese. This forms a solid basis of topics on which to base learning. However, where teaching is too closely tied to the scheme, and lacks adaptation of its learning tasks, it has less impact on pupils' progress. Pupils' expectations of what is required of them are lowered, resulting in work outcomes that often lack quality.
- The RE curriculum meets the requirements of the Bishops' Conference, with 10% or more of the timetable dedicated to the subject across all year groups. The school operates a 2 year rolling programme because of its mixed age classes, to ensure that topics are not repeated in the same manner.
- The school leadership and governing body have given much prominence to ensuring that Religious Education is well resourced, including a high priority given to professional development opportunities for staff, many of whom have accessed courses during the last 12 months.
- The RE coordinator is a knowledgeable and committed leader, with a passion for the subject. Through careful monitoring and evaluation she has identified the strengths of the RE provision and areas in which it might improve, and is leading staff with energy and enthusiasm. She has shared monitoring with the headteacher and link governors, and all have shown the high priority they are giving to developing standards.
- RE assessment data is collected regularly and analysed in depth to identify trends of performance and areas for improvement.

## COLLECTIVE WORSHIP

### Collective Worship is good

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 governors promote, monitor and evaluate the provision for Collective Worship	2

- Pupils act reverently and respectfully in Collective Worship. They engage willingly with the themes presented. Prayers are recited confidently, reflective periods of silence are maintained without disturbance and singing is particularly joyful and tuneful.
- Some very good practice exists in the preparation and leadership of Collective Worship by pupils, but this is an area for further development, particularly for younger pupils. Older pupils are taught about the structure of a liturgy, and are becoming confident in choosing themes, selecting passages from the Gospel, organising response to the Gospel message and giving a mission to their peers to take forth from the liturgy.
- The 'Faith Life' group, chosen from Years 3 and 4, are a shining example of the capability of pupils in the leadership of prayer. This group plans and leads voluntary prayer sessions before school twice a week in the school chapel, with increasing numbers of pupils and parents attending.
- Pupils are developing confidence in the leadership and planning of worship, but it is not consistent across the school. Further modeling by teachers is also required in order to build pupils' skills in using a variety of approaches to prayer.
- Pupils have a good understanding of the Church's liturgical year, its seasons and feasts and the school provides a range of celebrations throughout the year that help to embed this understanding.
- Pupils, irrespective of their own faith background, gain spiritually and morally from their experience of worship in school. Prayer features a number of times every day, and it is central to the daily life of the school for all pupils and staff.
- Leaders ensure that Collective Worship is carefully planned so that each occasion has purpose, a clear and relevant message and direction. Significant resources have been allocated to give the school an inspirational area for prayer in the refurbishment of the school chapel. This is regularly used by groups and classes and is presented to give a sense of its special nature as a sacred space.
- Services are planned with thought, in order to give pupils an experience of liturgy appropriate to their age and understanding. An example of this would be the recent Ash Wednesday service in school, where pupils used large crosses to draw first in ash, then in yellow to represent the joy that Jesus brings, and took away paper hearts as a symbol of love. Further examples were evident in the preparation for Holy Week services, with each class leading on a particular day and theme.
- Links between the school, home and parish are good. Pupils are encouraged to join in Masses on specific Sundays, such as in Advent, at Harvest time and on Palm Sunday, in the parish church, with the school choir playing a significant role. The parish priest is a frequent visitor to school, and is knowledgeable about its Catholic Life, Religious Education and programme of Collective Worship. A further initiative is the 'Prayer Partner' arrangement set up between school and parishioners.

- Monitoring and evaluation of Collective Worship provision is informal. Members of the school community speak positively about the opportunities provided, but a more systematic and organised approach is required.
- Staff leadership of Collective Worship demonstrates a clear understanding of its purpose, the themes of the Church's year and the ways in which pupils can gain from their experiences of liturgy. The further development of pupils' independence would enhance this liturgical experience.