



## DIOCESAN CANONICAL INSPECTION REPORT

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

# St Anne's Catholic Primary School

Lightwood Road, Buxton, Derbyshire, SK17 7AN

<b>School URN:</b>	112897
<b>Inspection Date:</b>	4 April 2017
<b>Inspectors:</b>	Dr Eilis Field and Mrs Patricia Hurd

<b>Overall Effectiveness</b>	Previous Inspection:	Good	2
	<b>This Inspection:</b>	<b>Good</b>	<b>2</b>
<b>Catholic Life:</b>		Good	2
<b>Collective Worship:</b>		Good	2
<b>Religious Education:</b>		Requires Improvement	3

## SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

### St Anne's Catholic Primary School is a good Catholic school.

- The Catholic Life of the school is good. The headteacher provides a strong role model for Catholic Life and has ensured that, as the school works hard to address other areas in need of further development, the Gospel values remain central and are woven into the fabric of the school. Governors are a strength of the school. They have vision and are deeply committed to ensuring that all pupils receive the very best Catholic education possible. Pupils are lively and enthusiastic; the vast majority behave well. They value the Catholic Life of the school and the moral compass it offers their daily living. They welcome opportunities to play an active role in Catholic Life of the school and are keen to make a greater contribution to its development.

They show respect and reverence at times of prayer. Prayer and worship is greatly enhanced by the joyfulness and sincerity of the pupils singing. Parents value this provision and many take up the invitation to attend Acts of Worship in the school.
- The quality of Religious Education requires improvement. All teachers work very hard but some, not as effectively as others. There is some evidence of very high quality teaching and learning of Religious Education in the school but this is not consistent in each class. Consequently, a number of pupils do not enjoy Religious Education and a significant proportion of pupils fail to make the rate of progress or reach the standards of attainment in Religious Education that they are capable of.
- Collective Worship is good. Acts of Worship are an important part of the daily life of the school. Pupils benefit from and willingly play an active role in the regular and varied, creative Acts of Worship that take place each day.

## FULL REPORT

### INFORMATION ABOUT THE SCHOOL

- St Anne's is a larger than average primary school. There are currently 311 pupils on roll.
- The school serves the parishes of St Anne's, Buxton and St John Fisher and Thomas More, Chapel-en-le Frith.
- 49% of the pupils are baptised Catholics, 37% are from other Christian denominations and the remaining 14% are from faith backgrounds other than Catholic.
- 13% of pupils have special education needs and/or a disability (SEND) at 'school support stage', none of whom have an education, health care plan (EHCP).
- 14% of pupils are eligible for the pupil premium.
- The school building was undergoing major refurbishment at the time of this inspection.

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

- Further improve the quality of the Catholic Life of the school by:
  - The SLT and governors facilitating a more genuine pupil role in monitoring and developing the Catholic Life of the school.
  - Updating the RSE policy to ensure that it reflects the teachings of the Catholic Church, formally adopting the scheme, *A Journey in Love* and ensuring its effective delivery throughout the school.
- Improve the quality of Collective Worship by:
  - Developing the skills in pupils to be able to prepare and deliver quality Acts of Worship independently.
  - Ensuring that the monitoring and evaluation of Collective Worship, including that of pupils, is developmental rather than descriptive.
- Ensure that the teaching and learning in Religious Education is at least good in all classes and outstanding in some classes by:
  - Ensuring that all teachers understand the principles of assessment for learning and consistently and effectively apply these principles to their planning, delivery of lessons, setting of tasks, marking and feedback.
  - Using assessment information to 'fine-tune' teaching and learning in Religious Education ensuring that all pupils, especially, those who are high achieving are effectively challenged and that any slow-down in progress is addressed swiftly.
  - Further developing a culture whereby teachers and teaching assistants understand their need to be accountable for the progress that their pupils make in Religious Education and welcome visits to their lessons by the headteacher and deputy teacher as a support in helping them to achieve the best possible progress for their pupils and to celebrate good practice.
  - Enabling governors to fulfil their role effectively in holding the school to account for standards in Religious Education, by inviting them to accompany the headteacher or deputy headteacher on some of their visits to Religious Education classes so that they can ask questions, look at pupils' work and ask pupils about their learning and enjoyment of Religious Education.

**As Religious Education has been judged to 'require improvement', the school will receive a monitoring visit within one year of the publication of this report.**

## 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 – good**

- The mission statement, 'To be like Jesus...wise, honest, fair, today and everyday', plays a central role in the life of the school. It is displayed throughout the school and pupils of all ages know it off by heart.
- Pupils have a keen sense of right and wrong and it is reflected in the good behaviour of the vast majority of pupils both in and out of lessons.
- Pupils develop a sense of responsibility towards their school and local community. Older pupils act as 'buddies' to younger pupils, assisting them at play and lunch times. Many pupils are involved in the annual community event of cleaning the railings in the centre of Buxton and value a strong sense of belonging to the local community.
- Pupils' sense of social responsibility is extended to the national and global community. They fundraise for a wide range of charities including CAFOD, Barnardo's, Save the Children, NSPCC, Crisis, The British Legion and Save the Children.
- Pupils are proud to represent their school at a diocesan level. For example, a group of pupils attended St Barnabas' Cathedral to celebrate Masses denoting the start and end of the 'Year of Mercy'. They were proud to take their banner which was symbolic of the acts of corporal and spiritual works of mercy they had undertaken throughout the year.
- Pupils are capable of and keen to play an even more active role in developing the Catholic Life of the school and this now needs to be developed further.

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

- The school's behaviour policy is based around the mission statement and is largely effective in promoting high standards of behaviour. For the most part, pupils are kind and respectful towards one another and towards the adults in the school.
- There are some incidents of misbehaviour, particularly involving pupils with challenging needs. These are taken seriously and are being addressed robustly. For example, the governors have appointed a Pastoral Support Assistant to support pupils who find the less structured afternoons more difficult.
- The headteacher facilitates the attendance of the subject leader for Religious Education on diocesan training on a regular basis; as a result, she has access to updated information in respect of current expectations in all areas of Catholic Life and Religious Education.
- Religious Education is well resourced and the Catholicity of the school is reflected in displays throughout the school. Displays would be further enhanced by more evidence of pupils' work in Religious Education and their involvement in the Catholic Life of the school.
- Staff from faith backgrounds other than Catholic are well supported. New teachers attend diocesan training.
- The school plans to update its RSE policy (Relationships and Sex Education) to ensure it reflects the teachings of the Catholic Church and to adopt the scheme, *A Journey in Love*. A parent consultation is scheduled for May 2017.

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

- The headteacher has experienced a number of challenging setbacks over the last few years. However, her personal faith has underpinned the resilience and determination that she has shown in addressing these barriers to the school's sustained success. She is now in a position, with the support of her capable deputy headteacher, to regain momentum and unflinchingly take the necessary actions to drive the school forward at an accelerated pace.
- The highly-motivated board of governors are a key strength in the leadership of the school. They are regular visitors to the school and have successfully moved the school towards a more outgoing culture and drive towards excellence. They need to remain steadfast in their determination to ensure an openness and accountability in all aspects of school life; uniting everyone in achieving their common purpose of providing the best possible Catholic education for the pupils in their care.
- Governors could further improve the impact and recording of their visits by identifying a specific focus and questions for each visit, bullet pointing their findings (including recognition of strengths and areas in need of development) and specifying precise next steps.
- The subject leader for Religious Education has worked hard to implement monitoring and evaluation systems and these have had some impact, particularly in improving the quality of Collective Worship.

***Continued***

- The subject leader for Religious Education now needs to improve monitoring and evaluation procedures so that they are more systematic, less descriptive and clearer in respect of intended outcomes and impact.
- Senior leaders and governors need to facilitate mechanisms for hearing the pupil voice more effectively so that they are able to play a genuine role in developing the Catholic Life of the school.

## COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP	<b>2</b>
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• How well pupils respond to and participate in the school’s Collective Worship.	2
• The quality of provision for the Collective Worship.	2
• How well leaders and managers promote, monitor and evaluate the provision for Collective Worship.	2

### How well pupils respond to and participate in the school’s Collective Worship – good

- Prayer is central to the school and the community draws strength and comfort from the liturgical life of the school, especially in challenging times. For example, pupils valued the opportunities to pray and take part in liturgies when their much-loved parish priest died. Pupils respond well to the periods of quiet reflection offered to them. The engagement of the very youngest pupils in silent prayer is palpably heartfelt. Even the youngest pupils can explain some of the artefacts used in Collective Worship. Pupils in the early years, for example, were able to say that the candle was to remind us that ‘Jesus is the light of the world.’
- Pupils enjoy participating in Acts of Worship and their engagement is notably enhanced by their beautiful singing.
- Older pupils are part of the pupil chaplaincy team. They assist in monitoring and evaluating the quality of Collective Worship by gathering the views of parents after assemblies, Masses and prayer services.
- Parents and parishioners frequently comment on the high level of respect and reverence shown by pupils in Acts of Worship.
- The green shoots of pupil led Acts of Worship are in evidence. Pupils are gaining skills in preparing for Acts of Worship.
- Collective Worship could now be further enhanced by a greater independence of pupils in preparing for and leading Acts of Worship.

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

- Varied and creative Acts of Worship are well planned around the Liturgical life of the school.
- Mindful of the largely mono-cultural nature of the school, multi-faith events are organised to enhance pupils' understanding of themselves as members of a multi-cultural and multi-faith society and reinforce the Catholic understanding of respect.
- The school has invested in training and sought the support of the primary adviser for Religious Education to develop staff expertise in planning and delivering quality Acts of Worship.
- The school is currently being supported by a priest with considerable expertise in liturgy for young people and he is proving to be a great asset in further developing the quality of Collective Worship in the school.
- Collective Worship is well resourced with a variety of music, artefacts and visual aids. As well as communal resources, each class has its own liturgical resource box.
- Key Stage Acts of Collective Worship celebrate pupils' achievements both in respect of their academic achievement and their successes in making the right choices and following in Jesus' footsteps.

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

- Collective Worship is highly valued by school leaders. A termly timetable for Collective Worship is formulated to monitor and organise the whole school liturgies; class worship is a permanent fixture on the timetable.
- The senior leadership team, which includes the subject leader for Religious Education, is very experienced and enthusiastic in providing high quality experiences of Collective Worship. They model high quality Acts of Worship using a wide range of media to enhance the experience for all those taking part.
- Senior leaders are always available to support staff with developing their expertise in planning and delivering Acts of Worship and staff respond positively to this.
- All staff lead daily prayers and prayers are displayed in the classroom and throughout the school.
- Governors regularly attend Acts of Worship in the school and have an accurate view of its strengths and weaknesses.
- The headteacher and subject leader for Religious Education monitor Collective Worship. However, records of their monitoring tend to be descriptive rather than evaluative and have little impact on further improving the quality of Acts of Worship.

## RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	<b>3</b>
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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**

- Attainment in Religious Education is well below pupils' considerable capabilities as is clearly demonstrated in their proficient oral language skills and ability to express ideas at a very high level of understanding for their age. This must be addressed swiftly. End of key stage outcomes for both Key Stage 1 and Key Stage 2 were significantly below diocesan averages. In 2016 at the end of Key Stage 1, 67% of pupils attained a Level 2 in Religious Education (compared to the diocesan average of 87%). At the end of Key Stage 2, 61% of pupils attained a Level 4 in Religious Education (compared to the diocesan average of 79%).
- Progress as observed in lessons and work in pupils' books suggests that progress in Religious Education in some classes is below the considerable capability of pupils.
- The majority of pupils are well behaved in Religious Education lessons but, for a significant proportion of pupils, this is compliance rather than engagement.
- Pupils report that they find Religious Education lessons dull. A minority of low level disruptive behaviour was observed in some lessons, notably by higher ability boys.
- Pupils' written work in Religious Education is of varying quality and seldom reflects the true ability and potential of pupils. There was little evidence of pupils editing and improving their own work. Inconsistency of progress impacts particularly on attainment at the end of Key Stage 2 where the majority of pupils attain age related expectations but none exceed expectations.
- In some classes, pupils have an accurate view of the level they are working at and what they need to do to improve. In other classes, however, even the most able pupils report that they rely solely on the teacher telling them what level they are working at and are unable to make a judgement about their own work.

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

- The quality of teaching and learning in Religious Education requires improvement. A small minority of good teaching with outstanding features was observed but this did not reflect the overall picture.
- Where teaching and learning was judged to be good, activities were carefully planned to meet the learning needs of all the pupils. Astute questioning and extending pupils' responses led to a deepening of pupils' understanding within the lesson.
- Where teaching and learning was not judged to be good, teacher talk dominated and valuable learning time was lost going over learning that many pupils had already mastered. Questioning was closed and one word responses were accepted with little attempt being made to extend or clarify pupils' understanding. In some classes, particularly in the very youngest classes, pupils were kept on the carpet for too long and some pupils, especially the boys, quietly disengaged.
- Where teaching and learning in Religious Education was judged to be effective, teachers provided pupils with the opportunity to challenge themselves to work at a higher level and effectively intervened with timely oral and written feedback so that pupils were able to improve the standard of their written work within the lesson. As a result, there was evidence of a good rate of progress in these pupils' books. Where teaching and learning was judged not to be good, the closed nature of many of the written tasks made it impossible for pupils to demonstrate their ability to or to challenge themselves to move their learning on to a higher level.
- Use of talking partners was ineffective in some classes as the teacher did not use this time to assess pupils' understanding or intervene to clarify or move learning on. In some cases, pupils simply sat and did not talk at all - this was not picked up by the teacher.
- Although attempts were made at differentiation through use of the driver words in most classes, it was often not effective in the delivery of the lesson. Too often, higher ability pupils were expected to listen as the teacher revisited content they had demonstrably already mastered or lower ability pupils fidgeted as they waited to start the tasks that had been set for them. Adult support during this time was wasted as teaching assistants, many of whom were highly competent, had to wait while the teacher spoke, rather than get on with supporting the pupils allocated to them.

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

- The leadership of Religious Education was judged to be just within the good category as the headteacher has an accurate view of teaching and learning throughout the school and is actively working towards attaining consistency across the school. Governors, too had an accurate view of teaching and learning and were ambitious for it to reach the standards to be found in securely good and outstanding schools. The governors' most recent teaching appointments have been of a high quality.
- Although welcome visitors to the school, governors are currently not strongly encouraged to visit classes. The governing body is clear about their remit and understand that they are not there to judge the quality of teaching and learning. Nevertheless, in order to fulfil their role in effectively holding the school to account for standards in Religious Education, it is recommended that governors are invited to accompany the headteacher or deputy headteacher on some of their visits to Religious Education classes (perhaps termly per for example), ask questions, look at pupils' work and ask pupils about their learning and enjoyment of Religious Education.
- As many of the issues around the teaching and learning of Religious Education are generic teaching and learning issues, as well as being specific to Religious Education, it is recommended that the headteacher and the deputy headteacher take sole responsibility for improving standards in the teaching and learning of Religious Education by carrying out regular and robust monitoring and evaluation processes.
- There has been a shift towards a more open door policy over the last year or so; in order to improve the quality of teaching and learning, identify good practice that may be shared and areas where staff need further development, the headteacher and deputy headteacher need to visit classrooms more frequently. They also need to be more assured in their role in securing the highest possible standard of teaching and learning in Religious Education for their pupils by holding teachers to account for the progress pupils make in their lessons.

## SCHOOL DETAILS

<b>School Name</b>	St Anne's Catholic Primary School
<b>Unique Reference Number</b>	112897
<b>Local Authority</b>	Derbyshire

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 2005 Education Act 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 11 Religious Education lessons and 2 Acts of Collective Worship.

Meetings were held with the headteacher, the subject leader for Religious Education, 4 governors and the priest currently supporting the school. Discussions were also held with pupils and parents.

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

<b>Chair of Governors:</b>	Mrs Lorraine Gavin
<b>Headteacher:</b>	Mrs Claire Sierotko
<b>Date of Previous School Inspection:</b>	24 May 2012
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## 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 12 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.