



## DIOCESAN CANONICAL INSPECTION REPORT

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

# St Margaret's Catholic Primary School

Glossop Road, Glossop, Derbyshire, SK13 6JH

<b>School URN:</b>	112911
<b>Inspection Date:</b>	02 December 2015
<b>Inspectors:</b>	Mrs Anne Recchia

<b>Overall Effectiveness</b>	Previous Inspection:	Requires Improvement	3
	<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 Margaret's Catholic Primary School is a good Catholic school.

- The overall effectiveness of St Margaret's Catholic School is good. Staff, governors and pupils work hard to create a warm and welcoming environment. The federation with All Saints' Catholic School in Glossop has developed with the appointment of an executive head teacher who is working collaboratively with staff and governors to identify the strengths and weaknesses of the school and has drawn up realistic plans to target the needs of pupils appropriately.
- The quality of the Catholic Life of the school is good. The strong Catholic identity is evident in displays and images around the school. Relationships are strong and supportive. The headteacher and assistant headteacher are good role models and are able to communicate a clear vision and purpose to staff and pupils.
- The quality of Collective Worship at St. Margaret's is good. Pupils' response to prayer and liturgy is heartfelt. Liturgical knowledge and understanding is developed well through the expertise of staff. Pupils are beginning to take a more active lead in planning and leading worship especially in upper Key Stage 2.
- The quality of Religious Education requires improvement. From a very low starting point, pupils make good progress in the Early Years Foundation Stage and Key Stage 1. Inconsistencies in the quality of teaching and learning in Key Stage 2 have been identified and are beginning to be addressed effectively. Assessment is starting to have an impact on learning and progress in Religious Education as pupils become more aware of their achievements and the next steps in their learning journey.

## FULL REPORT

### INFORMATION ABOUT THE SCHOOL

- St Margaret's is a much smaller than average primary school situated on the outskirts of Glossop. It serves the parish of The Immaculate Conception, Broadbottom and is the Mass centre for the parishioners who live in and around Gamesley.
- The school formally entered a hard federation with All Saints' Catholic Primary in April 2014, having worked with that school for some time and with a shared executive headteacher for the last three years. Both schools share the same governing body.
- A new executive headteacher took up post in September 2014. The Early Years Foundation Stage and Key Stage 1 teacher is the assistant headteacher.
- 48% of the current pupils on roll are baptised Catholics, 29% are from other Christian denominations and 22% have no religious affiliation. Most pupils are from a White British heritage.
- The proportion of pupils eligible for pupil premium is well above average. (The pupil premium is additional government funding that schools receive to support those known to be eligible for free school meals and those looked after by the local authority). The proportion of disabled pupils and those who have special educational needs is below the national average.

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

- Use the information gained from the monitoring and evaluation of teaching and learning in Religious Education to ensure all pupils are making consistent progress in all year groups by:
  - Ensuring that all pupils know how well they have done and the steps they need to take to improve their work further in Religious Education.
  - Ensuring the full entitlement of 10% of curriculum time is allocated to Religious Education in all year groups and that this is used to develop the depth of knowledge and understanding necessary for pupils to make more consistent progress over time.
- Develop the liturgical skills of all pupils especially those in lower Key Stage 2 and Key Stage 1 to give them the expertise to plan and lead worship.
- Develop more robust systems for formally monitoring and evaluating the Catholic Life of the school which involves all stakeholders including pupils.

## 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**

- Pupils are proud of belonging to St Margaret's Catholic School and being part of the federation with All Saints' Catholic School. They have embraced the changes that have been made and wholeheartedly welcome pupils from their sister school, forging strong links with pupils from different backgrounds. Pupils talk positively about the links with the parish and the local community.
- Pupils are aware of the school's mission statement as it is in a prominent position in classrooms and around the school. They bear witness to their faith within school through their good behaviour and positive relationships with their peers and the adults that teach and care for them. Pupils are actively engaged in fundraising activities and often instigate and plan these in response to local, national or global campaigns thus taking on roles of responsibility and leadership that develop the Catholic Life of the school.
- Most pupils have an understanding and some can articulate, what it means to have a vocation and understand the importance of using their skills and talents for the service of others. Year 6 pupils, in both of the federation's schools, have an opportunity each year to attend a residential course with their peers. This further cements the links between the two schools and contributes positively to pupils' spiritual, ethical and moral understanding. One child said 'I love being able to have different friends at both schools and sharing trips.'
- Through their work in Religious Education lessons, most pupils have an understanding that religious beliefs are important for many people and that some people may have different beliefs to their own.
- Pupils participate in celebrations throughout the liturgical year with their own school, as a federation, within the parish and the diocese. During the inspection, pupils showed a good understanding of the season of Advent and could talk about how it impacted on their behaviour and preparations for Christmas.
- Pupils have limited opportunity to evaluate the Catholic Life of the school. They need to be more involved in reviewing the mission statement and monitoring the impact of the Catholic Life of the school on themselves and their peers.

### **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. Plans to review this in the near future, to make it more accessible and succinct for pupils, would ensure pupils are able to readily recall it and use it to inform their learning.
- There are strong relationships throughout the school, which leads to high staff morale, and a commitment to the Catholic vision articulated by the senior leadership team and shared by all.
- The learning environment reflects the strong Catholic character of the school. Displays, religious artefacts and prayer tables encourage pupils to engage with their faith and develop their understanding of the liturgical seasons.
- St Margaret's has a strong sense of community. Staff are committed to the pastoral needs of each and every pupil. They understand their backgrounds and have strong links with their families. As a consequence, pupils feel safe, secure and well cared for. Generations of families have attended the school, many parents seen on the day of the inspection commented on the 'family' ethos and the attention given to each individual child.
- Recent training for teachers on the development and teaching of Relationship and Sex Education has strengthened the school's provision in this area of the curriculum.
- Staff communicate high expectations of behaviour for pupils; as a result, a calm and productive atmosphere pervades the school.

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

- The headteacher and assistant headteacher are deeply committed to the Church's mission in education and are outstanding role models for staff and pupils. They are enthusiastic leaders and show great drive to develop the Catholic ethos of the school.
- Leaders and managers do have a good understanding of the school's strengths and weaknesses; they plan for improvements effectively. The monitoring and evaluation of the Catholic Life of the school is carried out informally by senior leaders. The school is smaller than average and the impact the Catholicity of the school is having on the pupils is obvious on a day-to-day basis. It is important, however, to include all stakeholders in this process, especially the pupils by using a range of monitoring activities. In this way, different perspectives could be considered and the analysis would provide a more complete diagnosis of the school's strengths and weaknesses.
- The school makes good efforts to communicate with parents and involve them in their child's education. The leadership team is sensitive to the needs of the community and tries to reach out to parents to achieve positive benefits for the pupils.
- Governors are well organised and knowledgeable about the school; they are aware of its strengths and areas for development. Their monitoring of the Catholic Life of the school is informal; they visit regularly however, and actively seek the views of parents and carers. They forge strong links with the parish and are keen to promote the school locally.
- The head teacher sees promoting the Catholic identity of the school as one of his key roles. He has introduced schemes to involve parents and carers more in the day to day life of the school such as the 'Stay and Play' scheme; he also encourages groups of pupils to go out into the community showcasing the school in the surrounding area.

## 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.
- 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 - good**

- Pupils respond with reverence and respect to Collective Worship. They enjoy participating in liturgy and have developed a good understanding of the Mass through the use of commentary and digital resources. Prayer is often an important part of the Religious Education lessons.
- Pupils are developing skills in planning and delivering their own Acts of Worship especially in year 6. This now needs to be developed to ensure that all pupils are given a degree of autonomy as they progress through the school and are not over reliant on adult input.
- Prayer is an important part of the day for pupils. They contribute to class prayer books, pray the prayers of the Church with confidence and are able to appreciate the importance of stillness and silence when listening to God's voice.
- The impact Collective Worship has on the day-to-day lives of pupils is evident in their care and understanding of the needs of others and as such, has a positive effect on their moral and spiritual development.

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

- Staff and pupils pray together regularly. Prayer is an important part of every day and is part of almost all school events and celebrations. School leaders feel this is an important aspect of their role in evangelisation.
- Staff and pupils speak very positively about Collective Worship and are able to recall memorable moments that were inspiring and had an impact on their lives. Resources are used well to support teachers in planning and leading worship. The Collective Worship Policy provides good guidance to staff.
- Collective Worship is well planned and follows themes from the 'Come and See' Religious Education programme and the liturgical seasons of the Church. Good use is made of a variety of resources to engage and enthuse the pupils; these include signed hymns, Mass commentaries and religious images.
- The school encourages parents and carers to attend Collective Worship often offering personal invitations at the beginning of the school day. The response to this invitation is variable, but when they do attend, parents and carers comment on the good quality of provision. One parent said, 'This is a fabulous school and I feel welcomed by the community.'
- The parish priest is a regular visitor to the school and enjoys celebrating Mass with pupils. He has seen an improvement in the provision of Collective Worship and says pupils are very attentive and are eager to participate.
- Most staff are skilled in helping pupils to plan and deliver good quality Collective Worship. Where staff are new to teaching or to Catholic education, they are given appropriate support to gain an understanding of the purpose of Collective Worship and the various forms it can take.

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

- The head teacher and assistant head teacher are skilled in the planning and delivery of good quality Collective Worship that engages and inspires the pupils. They understand the Church's liturgical year, seasons, rites and symbols and work hard to lead the school in an appreciation of these traditions.
- The headteacher and senior leaders are models of good practice and effectively support staff in the planning and leading liturgy. The personal commitment of the headteacher in developing this aspect of the school has impacted positively on the level of participation and engagement by pupils.
- The headteacher and senior leaders use a variety of monitoring activities to assess the impact of Collective Worship. There is a good understanding of the strengths and areas for development and the school improvement plan accurately reflects this.
- More opportunities for all staff especially those new to teaching, to receive formation in the development of their spiritual and liturgical understanding would further strengthen provision.

## RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	<b>2</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**

- Pupils generally enjoy Religious Education and can explain its value in their lives. They are keen to do well and, when given the opportunity, work at a good pace applying themselves to the tasks in hand. Pupils sometimes spend too long being passive learners and are then not given sufficient time to complete tasks.
- Progress in Religious Education is inconsistent across year groups. In the Early Years Foundation Stage and Key Stage 1, pupils make good progress given their low starting points. Progress in Years 3, 4 and 5 is variable and as a result, pupils in Year 6 have gaps in their learning, especially in terms of scriptural knowledge; this prevents them from achieving their full potential. Progress in Year 6 is good.
- Pupils generally have a good understanding of how well they have done in individual tasks but some are unclear about the levels they have achieved and what steps they must take to improve. Levels and learning objectives are not always referenced in the marking of pupils' work. Pupils' response to marking is variable and is only effective when sufficient time is given to respond.
- Assessing standards of attainment against diocesan benchmarks is difficult given the low numbers in each cohort. Most of the current Year 2 pupils are on track to achieve age appropriate levels in Religious Education by the end of Key Stage 1. In Year 6, a small proportion of pupils are on track to achieve the expected level by the end of Key Stage 2 but gaps in their learning from previous years are hampering their progress. The good quality of teaching in this class is ensuring pupils are beginning to close the gaps more rapidly.

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

- The majority of teaching is now good or better with no inadequate teaching. Teaching over time has been inconsistent however, which has impacted on the pace of learning for some pupils and groups of pupils over time. This issue has been addressed by the headteacher and gaps in learning are beginning to narrow through the quality of teaching currently provided.
- Teachers have a good knowledge and understanding of the curriculum in Religious Education and most are using a range of approaches and resources to engage pupils and stimulate active participation in lessons. Teachers new to teaching are well supported and developing their knowledge and understanding rapidly.
- Religious Education lessons are generally well planned to extend pupils' previous learning, understanding and knowledge. Teachers use creative ways to make learning enjoyable often engaging pupils using a cross curricular approach. Care should be taken to ensure there is a good pace to the learning in Religious Education and that pupils are not listening passively but actively participating throughout the lesson.
- Teachers are aware of pupils' prior learning through accurate assessment procedures and plan activities that meet the needs of all pupils. Teaching assistants are generally used effectively to support learning. Sharing good practice in the use of effective and differentiated questioning would provide a greater level of challenge for all pupils both in small supported groups and whole class discussions.
- Marking and constructive feedback are performed regularly and accurately. Reference to 'driver words' and the *Levels of Attainment in Religious Education* would further assist pupils to know how well they are doing and how to improve their work in Religious Education. Pupils are not always given time to respond to marking and need to be more fully involved in the evaluation of their work. Target cards are in evidence but are rarely used effectively by pupils.



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

- Leaders and managers are aware of the strengths and weaknesses of teaching and learning in Religious Education through a range of monitoring activities. Self-evaluation is generally accurate and leads to appropriate plans for improvement. Plans to improve the analysis of data and more closely track attainment and progress will make certain that gaps in learning are picked up more rapidly in the future. The headteacher has tackled underperformance in teaching, through the introduction of rigorous appraisal procedures. As a result, teaching is improving with nothing that is inadequate and much that is good.
- The head teacher has taken on the role as subject leader for Religious Education. Joint training across the federation has cemented the links between the two schools and has allowed teachers to share good practice. The headteacher and assistant headteacher are well informed by current developments through diocesan training and are well placed to lead and support teachers to make best use of their talents and skills.
- Governors are well informed about standards in Religious Education and are actively involved in the monitoring and evaluation of Religious Education. Expertise on the governing body has been used effectively to support the school's work in Relationship and Sex Education and Personal, Health and Social Education.
- The curriculum is well planned using the 'Come and See' programme and is well matched to the needs of the pupils. It is however evident in previous years that coverage of the curriculum has been inconsistent and gaps in knowledge and understanding are becoming more evident in upper Key Stage 2. This issue has been addressed by the headteacher and both he and the assistant headteacher are now monitoring this closely to ensure that the curriculum meets the requirements of the Bishops' Conference of England and Wales fully.
- Good links are forged with the parish and wider community to enable pupils to gain first-hand experience of the liturgical life of the Catholic Church and share their beliefs with others.

## SCHOOL DETAILS

<b>School Name</b>	St Margaret's Catholic Primary School
<b>Unique Reference Number</b>	112919
<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 3 Religious Education lessons, 1 Act of Collective Worship.

Meetings were held with the headteacher, the assistant headteacher, two governors and the parish priest. 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 data and tracking and examined the work in pupils' Religious Education books.

<b>Chair of Governors:</b>	Mr Martin O'Donnell
<b>Headteacher:</b>	Mr David hickey
<b>Date of Previous School Inspection:</b>	03 December 2012
<b>Telephone Number:</b>	01457 855818
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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.