



## DIOCESAN CANONICAL INSPECTION REPORT

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

# Saint Peter and Saint Paul Catholic Voluntary Academy

Western Avenue, Lincoln, LN6 7SX

<b>School URN:</b>	139623
<b>Inspection Date:</b>	25 April 2016
<b>Inspectors:</b>	Mrs BM Carson, Mrs M Gillespie, Mrs K Pietryka

<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>		Good	2

## SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

### **Saint Peter and Saint Paul Catholic Voluntary Academy is a good Catholic school.**

- The strong sense of mission as a Catholic school, serving the pupils of local parishes and the wider community, has a very positive impact on their lives. Pupils develop strong values, based on the Gospel, that prepare them well to move on to the next stage of education or work.
- Pupils and staff highly regard and benefit from the rich experiences of, mainly adult-led, Acts of Worship. Many of these are in the local parish church. The 'Living Stones' programme provides a superb structure for the development of worship and the understanding of liturgy.
- The headteacher, governors and other leaders are highly dedicated to developing the Catholic Life of the school. All members of the community, and especially the vulnerable, feel valued and express pride in their school. Excellent provision has resulted in pupils who are keen to take on more responsibility.
- Pupils currently on roll have benefitted from the school wide focus on improving standards. Work in class and in pupils' books is good; with feedback used to drive improvements. Although results have declined in recent years, a more strategic focus on improving outcomes has had a positive impact on predicted GCSE Religious Education grades. Early entry pupils 2016 (approximately 20% of the cohort) have secured excellent results in the subject.

## FULL REPORT

### INFORMATION ABOUT THE SCHOOL

- Saint Peter and Saint Paul is an 11 - 18 Catholic Voluntary Academy. The academy is part of the Saint Gilbert of Sempringham Catholic Academy Trust. It is smaller than most secondary schools with 540 students on roll, including 85 in the sixth form. The trust includes this secondary and five primary phase Catholic academies.
- The school serves the parishes of: Saint Peter and Saint Paul, Lincoln; St Hugh's, Lincoln and Our Lady of Lincoln in Lincoln.
- 39% of pupils are baptised Catholic; 33% are from other Christian denominations; 2.5% from other world faiths and the remainder with no declared religious affiliation.
- The proportion of students supported by the pupil premium is 22.3% which is broadly in line with the national average. (The pupil premium is additional funding that schools receive to support those known to be eligible for free school meals and those looked after by the local authority).
- 3.9% have a statement of special educational needs and 16.7% receive special education need and disability (SEND) support. Compared to Key Stage 4, a higher number of SEND students are in year 7 (26.8%), year 8 (22.2%) and year 9 (26.1%).
- 7.7% of the student population has English as an additional language which is broadly in line with the national average.

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

- **Catholic Life:** Support and further develop the chaplaincy team to realise their aspirations by:
  - Further developing monitoring and improvement activities that relate to the Catholic Life of the school.
- **Collective Worship:** Enable more pupils to plan and lead quality Acts of Collective Worship by:
  - Formalising the quality assurance of form based Acts of Worship.
  - Progressing aspirations to increase chaplaincy provision across the trust.
- **Religious Education:** Improve outcomes for underperforming groups so that Religious Education results, at GCSE, match or better those of other core subjects. The school should engage with the diocese if outcomes do not improve at the end of this current academic year.
  - Ensure that differentiation is effective in enabling all pupils to make, at least, good progress.
  - Review the quality of work at Key Stage 3 to ensure that the award of levels at 6+ is always consistent with diocesan expectations.
  - Examine sixth form provision complies with the requirements of the Bishops' Conference of England and Wales and the *Curriculum Directory*.

## CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL	<b>2</b>
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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 to be members of Saint Peter and Saint Paul Catholic Voluntary Academy and take an active role in shaping its mission and ethos as evidenced by their recent review of the mission statement and during conversations held with inspectors.
- Behaviour is excellent and pupils show concern for others through support for charitable activities such as the Shoe Box Appeal. Many are involved in diocesan pilgrimages and retreats and pupils are increasingly involved in academy trust events and in the wider community. The chaplaincy team spoke of their plans for the future: having a fair trade stall; baking cakes for charity; non-uniform/pyjama day for fundraising. They are keen to further develop their contributions to the school including leading Acts of Worship.
- Understanding of the need to forgive and be forgiven, based on Gospel values, is well established. Pupils who have experienced difficulties in other schools have benefited from the restorative justice practices encountered here. One such pupil spoke of feeling ‘wanted’ and used the word ‘redemption’ when speaking about their experience of forgiveness.
- Pupils feel well supported and can easily identify who they could turn to for help. They spoke about the vertical tutor system creating a ‘sense of family’, which extended into, for example, the playground where older pupils had a calm and caring presence. In the words of one girl: ‘I love the fact that we are a real community – I know everyone by name and if anyone needs help they know they can come to me’.
- The mission statement, *‘I have come that they may have life and have it to the full.’ John 10:10*, is well embedded and as a result, pupils have an understanding of what it means to have a vocation.
- Through their actions and outward signs of respect pupils demonstrate that religious belief and spiritual values are important. They value the religious artefacts around the school including: the *Year of Mercy* door; quotes and inspirational display materials; Calvary and the local parish church.

### **The quality of provision for the Catholic Life of the school - outstanding**

- The school's mission as a Catholic school is the driving force behind the improvement expectations for the school held by the inspirational headteacher, dedicated staff and governors. New staff know that they are joining a Catholic community and are appreciative of the induction and on-going support that enables them to contribute to, as well as to lead pupils in their participation of, the Catholic Life of the school. The school has accessed diocesan and teaching school training with notable impact.
- Each new academic year there is a clear focus on developing pupil understanding of the Catholic Life of the school. This is a supportive and happy school with a tangible sense of community at all levels. Relationships between staff, pupils and parents are a strength, as validated by the results of surveys.
- The learning environment is rich in signs and symbols that reflect the school's mission and identity. Clear policies and structures are in place that emanate from the mission statement and which provide the highest levels of pastoral care to both pupils and staff.
- Saint Peter and Saint Paul's is commended for its commitment to the most vulnerable and needy within the school and wider community. It has an excellent track record in providing successful fresh starts to pupils at risk of permanent exclusion and non-attenders at other schools.
- The 'Living Stones' pastoral programme makes a significant contribution to both the Catholic Life and Collective Worship aspects of the school. The monitoring and evaluation of this program now needs to be formalised to ensure consistency of delivery and opportunities to further develop pupil leadership during form acts of worship.
- Regular opportunities to meet as whole school and house groups are used by leaders to communicate and reinforce expectations of moral and ethical behaviour rooted in Gospel values and the teaching of the Catholic Church. Behaviour policy and practice reinforce the importance of personal responsibility and the need for justice. There is a strong focus on healing and reconciliation that pupils say gives them the opportunity to 'put things right'.

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

- Leaders and managers are highly visible in their commitment to the mission of the Church. They are well regarded as models of Catholic leadership both within the school and local parishes. Planned opportunities for the development and sustenance of the school's Catholic ethos are effective for both staff and pupils.
- Provision for the Catholic Life of the school is given high priority. Leaders conduct a range of monitoring activities relating to provision and outcomes for the Catholic Life of the school however there is a need to develop these further to provide a firm basis for accurate diagnosis of strengths and to plan actions to address areas for development.
- Planning for improvements to the Catholic Life of the school involves key partners, including the chair of governors, chair of the academy trust and directors of the trust, in tackling areas for development and building on areas of strength. For example, directors attend key governor meetings and the trust has tried to appoint a full time chaplain to work across the schools. However, it has not yet been possible to appoint to this position.

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- Staff and pupils have a high regard for the Catholic Life of the school as evidenced by their pride in the school, pupil behaviour and attitudes. Parents/carers views are sought, they have a good grasp of the school's mission and are supportive of it.
  
- The chair of governors is well informed and strategic so that governance is a strength. Through the spirituality committee, governors are influential in determining the direction of the Catholic Life of the school. They participate in diocesan and local training and are involved in evaluating the Catholic Life of the school, offering both challenge and support.

## COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP	2
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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

- Pupils benefit from regular opportunities to worship as a whole community in the parish church of Saint Peter and Saint Paul, a short walk from the school. They talk about this as an important part of their week.
- Inspectors attended the whole school worship and noted that pupils were reverent, reflected in silence and prayed with confidence. Three pupils assisted in the delivery of the theme, prayer, through a dramatised conversation to which the congregation of pupils listened attentively. The playing of ‘Be Still’, by a member of staff, as pupils entered and left the church contributed to their sense of calm and occasion.
- The chaplaincy team is in its infancy and consists of some 10-12 enthusiastic Year 7 pupils who are not only involved in the prayer life of the school but also in the broader Catholic Life of the school.
- Each tutor group has the opportunity to prepare and lead a house act of worship, supported by the head of house, members of the sixth form and, where possible, by the lay chaplain and the chaplaincy team. Pupils speak positively about these Acts of Worship.
- A variety of approaches to prayer which include scripture, drama, religious artefacts and liturgical music provide rich experiences for pupils and they respond positively to these. Most pupils have a good understanding of religious seasons and feasts and the different demands this makes on the planning of appropriate worship opportunities. Many spoke confidently about the recent Easter liturgy and they could articulate the place of prayer in their own and others’ lives.
- The school has correctly identified the need for more pupils to be empowered to plan and lead Collective Worship.

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

- Prayer is an important part of each day and of almost all school celebrations. Staff regularly pray and reflect together and they value the termly liturgies held for them. The regular Act of collective Worship in the parish church beside the school has a very positive impact on the school's sense of community.
- Relevant in service training and arrangements for staff induction have developed in them a good understanding of the Church's liturgical heritage, its rites and seasons. Leaders ensure that pupils have good experiences of liturgy.
- Acts of Collective Worship are generally adult-led, theme based and almost all members of the community, both pupils and staff, speak positively about them.
- The 'Living Stones' programme is well planned, varied and makes a good contribution to Collective Worship providing a model, centred on clear themes and messages, for both staff and pupils.
- The part time lay-chaplain is a valuable resource. However, the limitation on availability of the chaplain, at key times, is an issue to explore further. Perhaps, as discussed with the chair of the trust, a solution may be found across the trust.

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

- Leaders and managers, including senior leaders and the lay-chaplain, regularly lead Collective Worship. As leaders of Collective Worship, they are models of good practice for staff and pupils.
- Through effective planning they ensure the celebration of the Church's liturgical year, its seasons, rites and symbols. They are able to lead the school into an appreciation of these traditions in a way that engages pupils. As a consequence, pupil response to Collective Worship is good.
- Liturgical and spiritual development is part of the professional development cycle for leaders.
- Leaders also offer staff in the school regular opportunities to receive formation in the development of their spiritual and liturgical understanding through both in service training and experiences of liturgy designed for them. Staff response to these opportunities is good and they recognise leaders as valuable role models and know that they can seek assistance from the lay-chaplain.
- The governors' spirituality committee, established since the last inspection, review Collective Worship as part of the self-evaluation processes. They are keen to continue to improve the quality of the provision for Collective Worship.
- There is a need to formalise the quality assurance of form based, and other, Acts of Worship.

## RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION	2
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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

- Pupil attainment on entry is regularly significantly below the national average.
- GCSE results (A\* - C) in Religious Education have declined year on year. In 2015, outcomes were well below the diocesan average and more than 16% below the A\* - C attainment in English. A\*- A achievement is good and regularly out-performs the equivalent achievement in English. However, gaps for many groups have not closed quickly enough and, although addressing this, the school should engage with the diocese if the anticipated improvement is not realised at the end of this academic year.
- Current data and the work in pupils’ books, indicates that most pupils are making consistent progress in Religious Education within lessons and over time. Targets for 2016 are comparable with English.
- Pupils are keen to do well, generally apply themselves diligently in lessons and the pace of work is conducive to learning for most groups. Behaviour for learning is good and disruption to lessons is rare.
- In line with the whole school drive for improvement, most pupils have an understanding of how well they have done, what they need to do to improve and are able to give examples of how they have made progress within lessons and over time.
- A wide range of skills was observed in lessons. Pupils largely benefit from opportunities to develop independence and imagination. They demonstrate the ability to interpret sources and symbol, the ability to reflect and evaluate, the ability to engage with religious ideas and integrate them into their lives. There is a need to ensure consistently high expectations of all groups so that all pupils are challenged and stretched.



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

- Strategies that have been employed to improve teaching across the school are evident in the Religious Education department where teaching is mainly good, with elements of outstanding teaching.
- To make further improvement, there is a need to ensure that differentiation is effective so that pupils in all groups make consistently good progress over time. Where learning support is provided pupils are assisted well to contribute and make progress. Tracking and data indicates that most pupils and groups of pupils, currently on roll, appear to be making steady progress over time and the gap in attainment between English and Religious Education is predicted to close.
- Teachers are committed to raising standards in Religious Education which they communicate effectively to pupils. They have a confident level of specialist expertise which they use when planning and teaching Religious Education. Achievement and effort are often celebrated.
- Teachers are generally effective at checking pupils' understanding throughout lessons and intervene to assist learning. Marking and constructive feedback are performed regularly. Pupils are given dedicated improvement and reflection time to respond to feedback. Peer assessment is a strength and affords pupils greater confidence in making improvements.
- The Religious Education programme at Key Stage 3 is based on 'The People of God - Called to Serve' framework and when fully implemented, will ensure effective continuity and progression in learning. The award of levels at Key Stage 3 for achievement at Level 6+, as evidenced in workbooks, would benefit from review to ensure that the quality of work is consistent with diocesan expectations.
- Sixth form teaching was not observed and although the school has identified that the course meets pupil needs, with good outcomes, the time for general Religious Education is below the Bishops' Conference of England and Wales, directive of 5%. The programme of study requires further development to ensure that it reflects the *Curriculum Directory* content.

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

- Leaders and managers have employed strategies to drive improvement to outcomes for groups of pupils in Religious Education. They conduct a range of systematic monitoring activities relating to provision and outcomes. Their analysis is more focused than in the past and provides a firm basis for appropriate intervention to raise pupil outcomes at GCSE. The link governor for Religious Education is very proactive in her role and, as a member of the curriculum and standards committee, is well placed to support the leader of achievement and learning in Religious Education in maintaining an evidence-based focus on raising outcomes for pupils.
- Planning is now founded on sound evidence and data and tackles key areas for development systematically, while celebrating and building on areas of strength. The current cohort is predicted to achieve good outcomes in Religious Education.
- Leaders and managers provide effective support for staff and engage with diocesan training to ensure that the pupils' work in Religious Education is based on the *Levels of Attainment in Religious Education*. There is a need to ensure the accuracy of levels awarded at Key Stage 3. Pupils' work is moderated across the school.

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- Leadership is generally well-informed by current developments in Religious Education and they monitor and support teaching whilst encouraging the enthusiasm of staff, channeling their efforts and skills to good effect. Meetings are rarely based around administrative tasks; the time is used more strategically to develop teaching and learning, moderate assessments or discuss underachievers. As a result, teaching is improving with much that is good and occasionally outstanding.
- Due to good quality leadership of Religious Education, there is a shared common purpose amongst those involved in its teaching. As a consequence, it has a prominent profile in the school and makes a positive contribution to the moral and spiritual development of pupils and to their ability to discern their own unique vocations.
- The leader of achievement and learning in Religious Education, seeing Key Stage 3 as 'the engine room for Key Stage 4 and beyond', now teaches in Key Stage 3 to set firm foundations as preparation for examination demands.
- Good links are forged with other agencies, the wider community and local parishes to provide a range of enrichment activities to promote pupils' learning and engagement with the subject. The curriculum enables pupils to gain first hand experiences of the liturgical life of the Catholic Church and of other local religious and belief communities.
- Religious Education compares favourably with other core curriculum subjects in terms of staffing, physical resources, capitation and curriculum time. There is a need to review sixth form general Religious Education provision to ensure that it meets the requirements of the Bishops' Conference of England and Wales and the *Curriculum Directory*.

## SCHOOL DETAILS

<b>School Name</b>	Saint Peter and Saint Paul Catholic Voluntary Academy
<b>Unique Reference Number</b>	139623
<b>Local Authority</b>	Lincolnshire

The inspection of this school was carried out on behalf of the Bishop of Nottingham under Canon 806 of Canon Law 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 5 Religious Education lessons and 1, Whole School, Act of Collective Worship.

Meetings were held with the headteacher, the subject leader for Religious Education, the Chair of Governors and two further governors, the parish priest and lay chaplain. There was a telephone conversation with the Chair of the Saint Gilbert of Sempringham Catholic Academy Trust. Discussions were also held with pupils and staff.

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 parental response forms. They also examined the work in pupils' Religious Education books.

<b>Chair of Governors:</b>	Mr Mike Holmes
<b>Headteacher:</b>	Mr Damien Keogh
<b>Date of Previous School Inspection:</b>	7 <sup>th</sup> March 2011
<b>Telephone Number:</b>	01522 871400
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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.