



DIOCESAN INSPECTION REPORT

Sacred Heart Catholic Primary School

(part of Nicholas Postgate C.A.T), Ayresome Street, Middlesbrough, TS1 4NP

School Unique Reference Number: **111714**

Inspection dates:	03 – 04 April 2019
Lead inspector:	Anne Parr
Trainee inspector:	Kathryn Humphrey

Overall effectiveness	Previous inspection:	Outstanding	1
	This inspection:	Good	2
Catholic Life:		Outstanding	1
Collective Worship:		Outstanding	1
Religious Education:		Good	2

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

Sacred Heart Catholic Primary School a good Catholic school because:

- The well-being and the personal and spiritual development of all pupils is at the core of what Sacred Heart School strives for, as expressed in its mission and vision statements.
- All adults in school show understanding and commitment to the school's mission in education. Consequently, Sacred Heart School is a welcoming, supportive and nurturing Catholic community.
- Pupils know that their school's Catholic character brings responsibilities to live out the school's mission to follow Jesus in all they do, think and say. The school provides them with the opportunities to do this. Therefore the Catholic Life of the school is outstanding.
- Pupils and parents speak highly of the school and appreciate the good Catholic education it provides. Pupils greatly enjoy being part of the Sacred Heart community.
- Collective Worship is outstanding. Pupils participate reverently in presiding, praying and singing joyfully and there is an increasing range of opportunities for prayer within school life
- Religious Education (RE) is good because of currently outstanding leadership. The development of less experienced staff has led to overall good teaching in RE. Most pupils enjoy RE and make good progress from their starting points with some instances of outstanding progress.

FULL REPORT

INFORMATION ABOUT THE SCHOOL

- Sacred Heart School is currently oversubscribed with 318 pupils on roll including nursery. Of these, 54% are baptised Catholics, 17% from other Christian denominations, 17% from other world faiths and 10% with no religious affiliation.
- The school serves the parishes of Sacred Heart, St Francis, St Joseph, and Holy Name. Sacred Heart Church is 10 minutes' walk away.
- A new leadership structure has been in place since September 2017: there is an Executive Head across Sacred Heart and St Gerard's schools with a Head of School at Sacred Heart supported by an Assistant Head.
- The Head of School is currently the R E subject leader, a post she previously held. This is to cover the maternity leave of the usual subject leader since September 2018. 56% of teachers are Catholic.
- The school experiences high levels of pupil mobility which reflects the changing nature of the community it serves. 65% of pupils are from a white British background, 35% from other ethnic groups. 38% of pupils currently have English as an additional language.
- The proportion of pupils known to be eligible for free school meals is currently 36%. Some pupils' disadvantage does not register in recognised statistics because of their refugee status.
- 12% of pupils are currently on the Special Educational Needs and Disability register (SEND)
- 74% of pupils live in the top 10% most deprived electoral wards nationally. 68% are from the top 5% nationally
- The school has been part of the Nicholas Postgate Catholic Academy Trust since September 2018. Previously it had been part of the smaller St Hilda's Catholic Academy Trust

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Improve the promotion of the Catholic Life of the school by:
 - enriching and increasing the visibility of displays related to the school's Catholic identity, particularly in corridors and shared areas.
- Improve Collective Worship by:
 - providing a range of opportunities for reflection and prayer which become valued and familiar to the pupils
- Improve Religious Education by:
 - ensuring regular and meaningful feedback and response time for pupils which impacts on their progress
 - ensuring that all pupils complete a meaningful end of topic self-assessment and teachers provide pertinent next steps in learning which will lead to improvement and skill development

CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL

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- The extent to which pupils contribute to and benefit from the Catholic Life of the school.
- The quality of provision for the Catholic Life of the school.
- How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school.

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The extent to which pupils contribute to and benefit from the Catholic Life of the school is outstanding.

- Pupils have a strong sense of belonging to the Catholic community of Sacred Heart School. The school's mission statement has clear meaning for the pupils. Beyond simply knowing its words, they understand that their actions and behaviour towards others, especially those in need, must reflect it.
- They know and value the well-established 'Be-Attitudes' of the school and look forward to 'Pupil of the Week' award for those who display them. They understand that this is something to aspire to.
- Pupils have a strong and valued voice. There are many ways in which pupils take on responsibilities and use their 'voice' in contributing to the Catholic Life of the school. For example, through the School Council, as Mini Vinnies, Sports and Play Leaders.
- They 'get the chance to make a difference.' (a Year six pupil) They take their responsibilities seriously and are proud of their coloured tee-shirts which indicate their role in school. Pupils have an active voice through the School Council in decision-making about how to support those less fortunate than themselves. Through this, they contribute to a range of local and national charities.
- Pupils display a well-developed sense of care and responsibility for those around them: some pupils are 'Headstarters' who care for particular pupils by spending time with them and planning activities to help other pupils improve their mental health. The ethos of the school and its emphasis on forgiveness and restorative practice, mean that pupils know how to sort out friendship fall-outs on their own.
- Their outstanding behaviour reflects the Catholic character of the school. They respect each other and have a sense of self-worth. Relationships throughout the school are strong; pupils of all backgrounds relate well to each other.

The quality of provision for the Catholic Life of the school is outstanding.

- The school's mission statement is an effective expression of the wider mission of the Church in education. Leaders have ensured that both the mission and vision statements are at the heart of all provision at Sacred Heart so that the pupils in their care might have 'life in its fullness' (from the vision statement)
- All policies and planning are effective in working towards that goal for pupils and staff alike. For example, pupils benefit from well-mapped out Personal and Social Education (PSE) and Relationships and Sex Education (RSE) provision which is respectively cross-curricular and discretely taught through 'Journey in Love.' This complements what is taught about relationships in RE lessons
- Additionally, leaders and teachers explicitly and systematically include an emphasis on the social

teaching of the Church in RE lessons and how that is lived out within the school community by all.

- Pupils with particular needs in such a varied and shifting community are well looked after through a range of pastoral support, both in-house and external. This is combined with very practical support to families who need it, so that all pupils flourish and feel safe in their Catholic community. The school's pastoral lead is highly valued and expert in building relationships with families.
- Staff well-being is supported through a 'Secret Buddy' system and team-working and planning so that staff feel part of a supportive team.
- Chaplaincy provision and responsibility is so arranged across the staff that the pastoral and spiritual needs of the pupils and staff are met; a strong community has been built which serves the needs of others.
- The Catholic identity of the school is apparent in classroom prayer tables and RE walls; the mission statement and Be-Attitudes are everywhere displayed. However, there is scope to enrich and increase the visibility of the school's Catholic identity, particularly in corridors and shared areas.

How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school is outstanding.

- The school's senior leadership team lead by example and are very committed to maintaining a Catholic school with the spiritual and moral development of pupils at the heart of all it does; the school's particular context also means that the provision of outstanding pastoral care is a priority.
- Leaders promote a rich and varied curriculum so that they develop pupils' 'unique gifts and talents' (from the vision statement).
- Very committed governors have a strong sense of responsibility for the Catholic Life of the school and take an active part in it; they are regular visitors in school. They place consistent emphasis on Catholic Life as an improvement priority and hold school leaders to account for this both informally and through formal governor meetings.
- In particular, school policies and planning for chaplaincy provision and other aspects of Catholic Life are well thought-out and acted upon; monitoring of their implementation leads to improvements.
- Existing teaching staff and those new to Catholic education are well supported through induction and relevant continued professional development concerning the Catholic Life of the school, especially related to Collective Worship. They are therefore enabled to understand and contribute to the school's mission statement.
- Leaders have always worked closely with their cluster of Catholic schools. Membership of the Nicholas Postgate Catholic Academy Trust has brought new opportunities for school improvement and sharing of good practice. Leaders and managers are already taking advantage of this to further monitor and evaluate their own provision by visiting other schools and being visited by other schools to identify improvement priorities.

COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP

1

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

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

- All pupils are engaged and responsive during Collective Worship. They participate and join in with sincerity and enthusiasm. Of particular note is their enjoyment and participation in John Burland hymns, often accompanied by actions; these are a well-established part of school Collective Worship, both whole school and classroom based. Pupils are reverent and reflective during all forms of Collective Worship.
- Pupils are involved in planning and leading Collective Worship in a variety of ways and forms; they demonstrate varying degrees of independent planning, leadership and participation according to their stage of development
- For example, each class has a Collective Worship book which show that small groups of pupils regularly plan and lead in the classroom with an appropriate degree of independence. A delightful Nursery Collective Worship had been planned by the pupils under the skilful guidance of the teacher resulting in a rich experience for the pupils, good responses and enthusiastic praying. In a Year five classroom, pupils could explain their thinking independently and had made appropriate and well-linked choices relating to the Lenten season.
- Pupils are well aware of different styles of praying and have knowledge of both traditional ways of praying as well as recently introduced more contemporary styles of reflective prayer.
- The very diverse community at Sacred Heart clearly benefit both spiritually and morally from Collective Worship within the school; pupils of all ages and backgrounds can articulate this, relating it to their own actions and behaviour towards those around them.

The quality of provision for Collective Worship is outstanding.

- Collective Worship is central to the school's Catholic Life; there are regular and well-established opportunities for both staff and pupils to pray together. Modelling by relevant staff helps to develop the skills and confidence of less experienced staff; this in turn enhances provision for pupils in their classrooms.
- Collective Worship is well-focused and purposeful. It reflects relevant themes or liturgical seasons and is well-planned by school leaders to cover the Church's year and traditional feasts.
- Pupils are provided with traditional opportunities for prayer: praying the Holy Rosary during October or Stations of the Cross during Lent in each classroom. The school provides regular involvement for pupils at the parish Church. For example, key stage two (KS2) classes take turns to attend Friday Mass where they

meet members of the parish.

- The school ensures that it provides a range of less formal prayer opportunities about which both parents and pupils speak warmly: the 'travelling crosses', 'travelling cribs' and 'Godly Play' in all key stages
- In particular, the provisions of a new prayer room and recent introduction of creative ways of praying have struck a chord; a number of pupils spoke about them unprompted. A pupil from Reception was keen to show the pipe-cleaner person he had made and placed on his class prayer table; this was a mission which had been part of the earlier whole school Collective Worship – to think of a person you were going to help and pray for them; he was going to make the 'pipe-cleaner' classmate - his best friend on the playground.

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

- School leaders clearly understand different forms of liturgy and worship and know how to provide quality experiences for the school community.
- Leaders and managers' planning for different forms of Collective Worship and ways of praying enable all pupils to participate and benefit. All adults participate well in whole school Collective Worship and are good role models for pupils.
- Continued Professional Development, both diocesan and internal, has enabled teachers other than Catholic, as well as less confident Catholic staff to become more competent spiritual leaders who can develop pupils' skills in their own classrooms.
- The emphasis on praying runs right through the school; it is well-promoted to parents. they appreciate the 'Tweets' and 'Marvellous Me' communications which keep them informed and involved in the prayer life of the school, as well as regular invitations into class assemblies: 'My Nursery child comes home talking about her prayers'
- Parents are appreciative of the opportunities the school gives them to join in with the school's cycle of Collective Worship; key celebrations and liturgies are well attended.
- Leaders regularly monitor the quality of Collective Worship so that they can plan for improvements. For example, to improve provision in classrooms and support less experienced staff, the class prayer tables and sacred spaces contain agreed artefacts and resources. Pupils use them regularly in an agreed timetable of classroom Collective Worship and prayer. This provides familiarity, allowing pupils to develop skills and knowledge as they move up through the school. As a result they can provide Collective Worship in different forms for their classmates.

RELIGIOUS EDUCATION

THE QUALITY OF RELIGIOUS EDUCATION

2

- 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.

2

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

- From a wide variety of starting points, both in terms of attainment on entry and curriculum year of entry to the school, progress is good.
- Most groups of pupils, including SEN pupils, make good progress so that by the end of KS1 they are beginning to be religiously literate and by the end of KS2 they have knowledge, understanding and skills appropriate to their age and capabilities which are in line with diocesan expectations.
- Any lack of progress for individuals or group of pupils is identified and acted upon. In particular, the progress of pupils for whom English is an additional language is carefully tracked and support put in place.
- Talking with pupils and pupil questionnaires show that the vast majority of pupils enjoy RE. Almost all pupils concentrate well in lessons and in general terms, using 'driver' words, they can say how they need to improve. Where teachers model, for example, how to give reasons or how to make links, the rate of improvement is accelerated
- Behaviour in all lessons is outstanding and pupils are interested and compliant; in lessons where teachers use interactive or creative approaches, attractive resources and good questioning, most pupils show obvious enthusiasm and pleasure.
- The quality of work in pupils' books is good in most cases, from the lovely floor books in the Early Years Foundation Stage (EYFS) to the challenging tasks in upper KS2.

The quality of teaching and assessment in Religious Education is good.

- Teachers have high expectations of pupils in RE lessons and communicate its importance to them so that pupils apply themselves well
- Most RE teaching is at least good; in upper KS2 there is some typically outstanding practice. Teaching ensures that pupils understand what is expected of them and are motivated to achieve and make progress. Teachers make good use of teaching assistants and there is good differentiation in all lessons so that all pupils can make progress.
- Most teachers have a good understanding of pupils' abilities and prior attainment so that they can plan for their needs. Teachers could competently articulate and demonstrate their assessment of and the progress of individual pupils across the year so far.
 - There are some anomalies in end of term assessments in Years 1 and 2 but generally teachers are confident in their subject knowledge and summative assessments are accurate. Praise and encouragement are strong features of classroom practice.

- Teachers have a good understanding of how pupils learn so progress over time is in most cases good and for some pupils outstanding
- Most teachers make good use of written or oral feedback which pupils act upon to improve their work and understanding. This is not yet completely consistent or effective in every class.
- There is some self-assessment by pupils at the end of each RE topic and some teachers use this to give them next steps. Pupils and teachers do not always know how to make meaningful use of this with both pupils' and teachers' comments sometimes being very generalised or repeated.

How well leaders and managers promote, monitor and evaluate the provision for Religious Education is outstanding.

- The RE curriculum meets the requirements of the Bishops' Conference. Coverage in pupils' books reflects the required amount of time dedicated to the teaching of curriculum RE using 'Come and See'.
- The subject is well-resourced and has parity with other core subjects including the time given to staff development and training.
- Additionally, leaders and managers promote the broader Religious Education of pupils through engagement with the local community so that pupils can use these experiences to reflect upon; they then apply their thoughts and feelings during RE lessons, especially in upper KS2 where pupils are frequently challenged to show knowledge and understanding of Catholic Social Teaching.
- The experienced RE subject leader (also the head of school) provides strong and effective leadership. She is an outstanding role model to other staff.
- Together with governors and the executive head, the subject leader evaluates and monitors the provision for RE. She tailors the provision to match the needs of the pupils. For example, because of the high levels of mobility in the school, the RE curriculum is adapted to focus on key scripture within a topic so that pupils have the opportunity to learn the key teachings.
- Parents of other faiths are invited in to share their beliefs and customs with pupils in school contributing to the other faiths dimension of 'Come and See'
- Governors challenge the Head of School and Executive Head on all aspects of school improvement including RE and take a keen interest in developments in the subject.
- RE is monitored to plan for improvements, both at whole school level and for individual teachers. Both practice in the classroom and accuracy of assessment are monitored and action has been taken when necessary.
- Since the current subject leader has only been covering since September 2018 and since there have been some changes in teaching staff, plans for improvement, although rapidly actioned, have not yet had time to fully embed nor teachers' practice to fully evolve in all respects.

SUMMARY OF INSPECTION JUDGEMENTS

HOW EFFECTIVE THE SCHOOL IS IN PROVIDING CATHOLIC EDUCATION:**2****CATHOLIC LIFE:****1**

The extent to which pupils contribute to and benefit from the Catholic Life of the school.

1

The quality of provision for the Catholic Life of the school.

1

How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school.

1

COLLECTIVE WORSHIP:**1**

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

1

The quality of provision for Collective Worship.

1

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

1

RELIGIOUS EDUCATION:**2**

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

2

The quality of teaching and assessment in Religious Education.

2

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

1

SCHOOL DETAILS

School name	Sacred Heart Catholic Primary School
Unique reference number	111714
Local authority	Middlesbrough
This Inspection Report is produced for the Rt Reverend Terence Patrick the Bishop of Middlesbrough under canon 806 of Canon Law. For voluntary aided schools it also fulfils the responsibility the governing body has to inspect the school under s48 of the Education Act 2005.	
Chair of governors	Dr J Whiston
Choose School Leadership Type	Exec head: Mrs C Walker. Head of school: Mrs P Laverick
Date of previous school inspection	November 2013
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