



**DENOMINATIONAL INSPECTION  
REPORT**  
(Under Section 48 of the Education Act 2005)

on

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

**School:** St. Winefride's Catholic Voluntary Academy

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**School URN:** 138299

**Headteacher:** Mr Denis Shiels

**Chair of Governors:** Mrs Cathy Lawe

**Inspectors:** Mrs Anita Blake  
Mrs Fionuala Boucher

**Date of Inspection:** 23 June 2014

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## **INTRODUCTION**

The inspection of this school was carried out under Canon 806 of Canon Law and Section 48 of the Education Act 2005 in accordance with the Diocese of Nottingham Schedule for Section 48 Inspections. 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 7 Religious Education lessons, a Key Stage 2 Act of Collective Worship and a rosary club lunchtime meeting.

Meetings were held with the headteacher, the subject leader for Religious Education and the parish priest. Discussions were also held with pupils.

The inspectors scrutinised a range of documents including assessment records for Religious Education, the Religious Education subject leader's files, governing body minutes, feedback from parent surveys and school newsletters; inspectors also examined the work in pupils' Religious Education books.

## **INFORMATION ABOUT THE SCHOOL**

St. Winefride's Catholic Voluntary Academy is a one-form entry school. There are currently 190 pupils aged 4 - 11 years on roll. The school serves the parishes of St. Winefride's, Shepshed; Our Lady of Mercy and St. Philip Neri, Melbourne (which includes the parish of Castle Donington) and Our Lady of the Angels, East Leake. 65% of pupils are baptised Catholics, 22% are from other Christian denominations, 2% are from other World Faiths and 11% have no religious affiliation. The proportion of pupils who have special educational needs supported through school action is broadly average. The proportion of pupils supported at school action plus or with a statement of special educational needs is above average. A below average proportion of pupils are supported by the pupil premium. The large majority of pupils are White British. Very few speak English as an additional language.

St. Winefride's converted to become a Voluntary Academy in July 2012 and is part of The Blessed Cyprian Catholic Academy Trust.

The school's last Section 48 inspection was on 2 October 2008, when it was graded 'good'.

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## INSPECTION JUDGEMENTS

<b>OVERALL EFFECTIVENESS</b>	<b>3</b>
<b>CATHOLIC LIFE</b>	<b>2</b>
<b>COLLECTIVE WORSHIP</b>	<b>3</b>
<b>RELIGIOUS EDUCATION</b>	<b>3</b>

### KEY FINDINGS

- This is a Catholic school which requires improvement.
- The Catholic Life of St. Winefride's is a strength. All members of the school community show commitment to the mission of the Church and promote its importance in the day-to-day life of the school. Pupils have a strong sense of inclusivity and acceptance of others, saying: 'We have been brought up to treat each other with respect'.
- Collective Worship is not yet good because opportunities for pupil-led worship are limited and rely too heavily on adult input. However, pupils behave respectfully during times of prayer and participate in a variety of class-based, key stage and whole school worship.
- Religious Education is not yet good because assessment is not sharply focussed and the school's self-evaluation of pupils' attainment in Religious Education is too generous. Despite this, pupils enjoy their lessons and show interest in their learning.

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

- Develop a robust, regular monitoring and evaluation system for Catholic Life, Collective Worship and Religious Education which involves all stakeholders (including governors) and which leads to continual improvement in all areas.
  - Further develop opportunities for pupil-led worship so that pupils can be instrumental not only in the delivery of but also in the planning and preparation of a range of liturgical experiences.
  - Develop the quality of teaching in Religious Education by sharing and modelling good practice across the school so that there is an improvement in standards and the range of pupils' work. Also, ensure that teachers' assessment of pupils' work is accurate and consistent with the 'Levels of Attainment in Religious Education' document.
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## 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 quality of the Catholic Life of the school is good; this is strength within St. Winefride's. Pupils appreciate the Catholic ethos of the school and recognise their responsibilities within the school community. They welcome opportunities to be involved in many aspects of school life: participation in rosary club, helping younger pupils at lunchtimes and carrying out charity work are all popular activities where pupils show enthusiasm for and pride in their school. Pupils rightly recognise that their recent 'Tea Party for Grandparents' was an opportunity to serve others – and this was clearly a highlight for all involved. Pupils are thoughtful and caring, with one of them saying - 'We have to help our brothers and sisters if we are to be worthy of a place in heaven'. Pupils understand the concept of forgiveness and are ably supported by staff to explore and experience reconciliation in their relationships with peers. Classroom environments and communal areas around the school reflect the school's Catholic identity through the use of chosen artefacts and attractive displays.

The mission of the school is firmly rooted in the life of the community. 'We pray, we live, we play, we learn' is recounted and lived by pupils and staff alike; this statement is clearly displayed in classrooms and around the building. The school day is punctuated by prayer. Pupils behave well and there is rarely disruption in lessons or around the school. Relationships are good. Pastoral support through the work of the staff, clergy and chaplaincy team is effective in supporting all groups of pupils; they feel secure and valued. By the end of Key Stage 2, pupils are able to express articulately their feelings regarding social justice, freedom and responsibility. The programme in place for teaching Relationships and Sex Education (RSE) is in line with Catholic teaching and principles.

Leaders and managers demonstrate a public commitment to the mission of the school; stakeholders consequently hold the Catholic character of the school in high esteem. Although there is some evidence of monitoring and evaluation of the Catholic Life of the school, this is not embedded and there is little evidence of the impact of any action taken; formal self-evaluation of the Catholic Life of the school is therefore weak. A programme of governor monitoring is not yet in place, as a result - governors have little impact on the school's self-evaluation of its Catholic Life.

# COLLECTIVE WORSHIP

## THE QUALITY OF COLLECTIVE WORSHIP

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

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- The quality of provision for Collective Worship. 

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

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Pupils' response to and participation in Collective Worship is good. Prayer is integral to everyday life at school; pupils are quietly reflective and reverent when praying, participating in a variety of class-based, key stage and whole school worship. Pupils are beginning to be more involved in leading Collective Worship throughout the school, but most of the actual preparation in terms of the appropriate selection of materials currently comes from staff. The chaplaincy team has recently attended a cluster based training event and pupils spoke positively about this opportunity. There is a calm and peaceful atmosphere throughout the school and this is reflected in pupils' good behaviour and consideration of others. Collective Worship contributes positively to the spiritual, moral and personal development of pupils.

Prayer is a significant part of school life for staff and pupils and there are a range of resources available for this aspect of school life. Although pupils speak positively about Collective Worship, they are unable to give examples of times when they have been inspired or talk about the impact of Collective Worship due to limited experience. They do have opportunities to lead worship - for example, sharing a description of their recent visit to Mount St. Bernard Abbey - but are not yet able to extend this in terms of using their skills to select appropriate readings and hymns; for this, they are over-reliant on adults. Pupil-led liturgy now needs to be fully embedded, enabling all pupils to develop the skills required to plan a wider variety of liturgy thereby providing a greater sense of ownership. The Church's liturgical year is reflected in provision at the school.

The formal monitoring and evaluation of Collective Worship is not robust. Changes in staffing have impacted on this area and systems are not yet in place to make effective judgements and identify areas for improvement. The current subject leader has worked diligently to make improvements and has liaised with the parish priest to inspire children to respond more enthusiastically during Masses, but her work is in its early stage. Collective Worship is not always of a high enough quality to inspire pupils to make links with their learning and their lives. There is some evidence of whole school professional development, but the impact of this has not yet been fully realised. Self-evaluation now needs to identify strategies to improve this aspect of school life. The monitoring of Collective Worship was identified in the previous Section 48 inspection and remains an area for development.

# RELIGIOUS EDUCATION

## THE QUALITY OF RELIGIOUS EDUCATION

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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 (including governors) monitor and evaluate the provision for Religious Education.

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The quality of Religious Education requires improvement. Pupils throughout the school enjoy Religious Education; most pupils have a positive attitude to their learning and behave accordingly. Those with additional needs are well supported. Where lessons are engaging, pupils apply themselves well and make good progress. Pupils acquire knowledge and understanding over time, but there is not enough evidence in pupils' books of a wide enough range of written work to extend and deepen pupils' learning in Religious Education. Assessment data provided by the school suggests that pupils attain levels in line with or above diocesan averages; however, assessment procedures are not currently accurate and inspectors were therefore unable to validate this judgement. The school makes use of pupil tracking in Religious Education but pupils are not generally able to say what their targets are in Religious Education.

There are examples of good teaching in some classes; however, this is not consistent throughout the school. In classes where teaching is good, there is evidence in pupils' books of accelerated progress and high standards of presentation. Pupils' learning is better where teachers have high expectations and set challenging activities. Marking systems have improved recently and pupils are beginning to respond to advice given by teachers on how to improve their work. This is having a positive impact on the level of progress being made. However, the system is not fully integrated across the school and there are some inconsistencies. Assessments of pupils' work in Religious Education are not accurate and give an over-generous picture of achievement. There is some evidence of differentiation in tasks and outcomes, although this is not always scaffolded sufficiently for all groups of pupils in order to help them to achieve the expected levels of progress. Classroom environments are colourful and provide a place to celebrate successes.

The curriculum in Religious Education is planned to match pupils' needs and interests, but with mixed success. Leaders and managers of the school do not yet conduct a wide enough range of monitoring activities to enable them to make accurate judgements of standards in Religious Education. The newly appointed subject leader for Religious Education has a strong commitment to improvement and has worked with the parish priest to provide support and encouragement to staff. Systems of self-evaluation are not yet rigorous and do not provide a balanced and accurate view of provision. The previous Section 48 inspection identified the need for a more rigorous programme of monitoring and this remains an area for improvement. Good links exist with other agencies including the parishes served by the school. This provides a good level of support for the development of Religious Education.

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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, there are aspects that require improvement. The school will receive a monitoring visit each year and 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 a monitoring visit each year and will be re-inspected within 3 years.