

Emmaus Catholic and Church of England School, a Voluntary Academy (3 – 11 years)

Southend Road

Sheffield

S2 5FT

Dioceses: Sheffield and Hallam

Previous SIAMS/Section 48 Grade: Good

Current Ofsted inspection grade: Requiring Improvement

Date of inspection: 4th April 2017

Date of last inspection: 7th July 2011

Number on roll: 342

School's unique reference number: 140826

Headteacher: Mrs Helen Simmerson

Religious Education Co-ordinator: Alison Brown

Inspector's names: Angela Knowles Diocese of Sheffield and John
Cape Diocese of Hallam

Introduction

The Inspection of Emmaus Catholic and Church of England Primary School, a Voluntary Academy has been carried out under the requirements of the Education Act 2005, and in accordance with the Diocese of Hallam Section 48 Schedule and the Church of England SIAMS Schedule as approved by the Catholic Education Service and The National Society (Church of England).

The process of inspection in the Diocese of Hallam and Diocese of Sheffield has been developed as an activity of the Church to support schools in further deepening the quality of Christian education provided.

School context

Emmaus Catholic and Church of England School became a Voluntary Academy associated with the Hallam School's Partnership Trust in August 2014 sponsored by the Diocese of Hallam. The school originally opened as a newly constructed building in September 2006 following the amalgamation of St Oswald's Catholic Primary School and St John's Church of England Primary School. Seven of the eighteen teaching staff are practising members of the Catholic or Church of England denominations. The school is larger than an average-sized primary and serves an area of considerable deprivation. The proportion of pupils known to be eligible for free school meals is well above the national average. The number of pupils identified as having special education needs and/or disabilities is above average. A slightly above average number of these pupils have a statement of special educational needs.

Recruitment has been difficult over time and Governors have searched tirelessly to find and appoint the very best staff possible. A newly formed Senior Leadership Team continues to raise expectations and further drive improvement.

The overall distinctiveness and effectiveness of Emmaus Catholic and Church of England school, a Voluntary Academy, is GOOD.

- Collaborative working between staff is apparent and enriches the curriculum and spiritual life of the school.
- Pupils are highly valued and nurtured as individuals in a caring Christian environment, enabling them to grow well academically, spiritually and socially.
- The inclusive environment, rooted in Christian values, has a direct influence on pupils' well-being and eagerness to learn.
- The school's Christian vision prioritises the emotional well-being of the children.
- The school creates a loving, secure and inclusive environment rooted in Christian values. This has a direct influence on pupils' well-being, progress and positive attitudes to learning.
- Pupils' spiritual, moral, social and cultural (SMSC) development is very good and is rooted in the school's Christian ethos and commitment to Christian values. Pupils become increasingly confident and self-assured in their social skills and understanding of faith.

Areas to improve

- To continue to provide support for all staff in the planning and leading of Worship in order to increase their confidence.
- To extend an evaluation of Worship to include a range of members of the school community in order for their findings to further enhance the quality of Worship and its influence on the daily life of the school.
- To further develop monitoring and evaluation in Religious Education so that staff and governors are able to measure the impact of their actions.
- To continue to engage in bespoke professional and spiritual formation opportunities for staff development relating to the joint Christian nature of the school.

The school, through its distinctive Christian character, is Good at meeting the needs of all learners.

- The centrality of God rather than the joint tradition remains at the heart of Emmaus School.
- The distinctive Christian nature of Emmaus School leads to all pupils and staff feeling valued. The views of all stakeholders are taken into account and respected e.g. staff meetings and meetings with parents.
- The learning mentor has a key role in providing support for the most needy of children, promoting high attendance and ensuring families are supported in the

education of their children. Both staff and parents recognised and appreciated this excellent service.

- Parents were confident they wanted their children to attend Emmaus because it was a Church school and children learnt about God and how to live their lives in a good way. This school is now very popular in the local community.
- Parents are proud of their school and one described it as 'getting better and better and better'.
- The leaders of the school share a very clear Christian vision which leads to members of the school community speaking with developing confidence about the joint Catholic and Church of England vision.
- The Deputy Headteacher leads a weekly prayer session for staff which is well attended and provides a rich opportunity for reflection and nourishment. This helps staff focus on the key element of Church and the centrality of prayer in their lives.
- The Headteacher's report to governors provides information about the spiritual life of the school and the teaching of Religious Education. Governors are encouraged to challenge and ask appropriate questions linked to this part of the report to ensure provision for the Christian life of the school remains a high priority.
- Pupils are challenged to think deeply and reflect honestly through various elements of the curriculum e.g. PSHE and Philosophy for children. Consequently their responses in class are often meaningful and inspiring to others.
- The impact of the Christian ethos leads to real action for those who are less fortunate, as is witnessed in the many charities that are initiated and supported by the pupils themselves. The pupils respond readily to the needs of both the local and global community e.g. Good Shepherd, Children in Need and Unicef.
- All stakeholders welcomed and appreciated the excellent communication between home and school and described it as a real strength e.g. a pupil requiring immediate emotional support or a scheduled text reminder to the Parish Priest to attend a liturgy or service.
- Each classroom has a distinctive focal point relating to either the season of the liturgical year or the current 'Come and See' topic.

The impact of Collective Worship on the school community is Satisfactory.

- The pupils enjoy Worship and sometimes take an active role in planning and leading it.
- The members of the 'Worship Leaders' team, elected by pupils, speak with great confidence about their role, what they do and, more importantly, why they do it.

- Although all staff recognise the importance of Worship, some teaching staff need their confidence and involvement in the planning and leading of Collective Worship to be further developed.
- Collective Worship is valued throughout the whole of the school and as a result is central to, and is reflected in, most areas of school life.
- On occasions classes and groups of pupils use the 'Spiritual Space' to gather in prayer, worship or reflection.
- There are excellent opportunities for pupils of all ages to worship together at different times during the week e.g. class liturgies and phase worship.
- Pupils demonstrate excellent behaviour and act with reverence and respect during Worship.
- The pupils are exposed to a variety of worship experiences and understand why worship is important for Christians.
- Worship successfully covers the broad spectrum of the Catholic and Church of England traditions and is based on scripture.
- Use of prayers, hymns and liturgical language reflect an awareness of the similarities and differences between the two religious traditions.
- Many children are able to confidently respond to prayer e.g. gospel responses.
- Children have knowledge of the person of Jesus Christ and are beginning to understand his important place in worship.
- Senior Leaders, Clergy and pupils are involved in planning a termly Collective Worship programme which follows the Church's liturgical year.
- Appropriately liturgically coloured thematic displays in the school hall form a focal point for worship e.g. Lent.
- Children are confident in publicly sharing their thoughts and feelings with others and are eager to participate in liturgy, Mass and assemblies.
- There is a strong link with the parishes and the Parish Priest and Vicar visit school to celebrate Mass and services as well as supporting delivery of the Religious Education programme e.g. Baptism topic.
- During the observed session of Collective Worship some pupils were rather passive and did not join in the prayers or singing.
- Evidence of the impact of Collective Worship on pupil's lives and contribution to the ethos of the school is at an early stage of development.

- The school recognises that involving staff, governors and pupils in the evaluation of the impact of Collective Worship is still an area for development.

The effectiveness of the Religious Education is GOOD.

- Religious Education enjoys a high profile in the school and all pupils receive the required 10% of curriculum time for the subject.
- The high profile of Religious Education has resulted in positive attitudes from the pupils in relation to diversity and difference and they confidently share their learning of other world faiths and traditions.
- The school takes into account the variety of faith backgrounds creating opportunities for pupils to engage in learning about other world faiths and traditions e.g. Sikhism, Buddhism and Islam.
- Pupils throughout school have had opportunities to visit the local mosque and synagogue which has enhanced their learning and understanding of growing up in a multicultural society.
- Several high quality displays in corridors and classrooms support children's learning around cultural and social differences e.g. Black history month.
- Some teachers have good Religious Education subject knowledge and are confident and articulate in sharing their faith and personal experiences with pupils.
- The positive relationship between teachers and pupils is a real strength of the school.
- Teachers' lesson planning is generally good, well differentiated and enables all pupils to access learning and achieve success.
- In the best examples of teaching observed the effective use of questioning enables learners to engage and participate and build upon previous learning.
- Teachers frequently affirm pupils so they are confident, active and interested learners. This supports their self-esteem and gives them confidence to speak clearly and articulately e.g. during the meeting with pupils and in the responses to teachers during some lessons.
- The school is applying a range of teaching styles to match the needs of the learners. e.g. outdoor learning in Foundation, very effective use of ICT e.g. interactive whiteboards, and careful use of well differentiated small group activities.
- Resources, including some very capable Teaching Assistants, are deployed effectively and make a good contribution to support pupils' learning. Pupils expressed gratitude for the support they received during lessons from the Teaching Assistants
- Marking is in line with the school policy and some children are given an opportunity to further improve their work.
- The performance of vulnerable groups and those with Special Education Needs is commendable and these pupils make good or better progress.
- All school leaders, including governors, are committed to the centrality of Religious Education in the life of Emmaus.
- A Religious Education Link Governor supports and challenges the school in all areas of school life but especially in Religious Education.

- Teaching in Religious Education is good and occasionally better and consequently most children make good progress.
- Standards attained in Religious Education at the end of each Key stage are broadly in line with Diocesan expectations.
- Pupils thoroughly enjoy their work in Religious Education and evidence indicates that most groups of pupils make good or better progress from their starting points.
- The Religious Education Co-ordinator has led a number of development sessions concerned with building staff confidence and knowledge in the assessment process. This has resulted in a more rigorous, robust and accurate assessment of pupil progress and attainment.
- The Religious Education Co-ordinator has led a number of training events and activities for staff development as well as providing bespoke opportunities to coach and model teaching in Religious Education.
- Pupils work is assessed formally each term and they celebrate their work in a Come and See record of achievement which journeys with them throughout their time at Emmaus.
- Pupils speak with confidence and passion about Religious Education. They enjoy this work and several indicate it is their favourite subject.
- The planning of work in Religious Education is thorough. Differentiation, continuity, and progression within the lesson is clearly evident.
- Learning objectives are addressed through a wide variety of interesting and creative strategies such as modelling and the confident use of ICT. There are good links with other subjects, especially literacy and PSHCE, which is reinforced through Religious Education.
- Monitoring and evaluation procedures for Religious Education have been introduced. These procedures now need to be fully embedded so that strengths are recognised and celebrated and areas for development identified so that children's performance can improve even further.
- The Christian values of respect, love and thoughtfulness are instilled in children from the youngest age groups.
- The '6 R's' have introduced 6 new learning behaviours which encourage and reward children for their positive contribution to school life. Children are therefore proud of their achievements.
- Visual displays are stimulating, encourage reflection and foster spiritual development.
- The Rainbows programme provides support for those children suffering from parental separation or bereavement.

The effectiveness of the leadership and management of the school as a Church school is GOOD.

- Leaders and managers strive to promote the Christian life of the school through their involvement in governance and fulfilment of the legal requirements.

- Leaders including governors share, and can confidently speak about, their very clear Christian vision for the school. There is clear ownership, from all parts of the school community, of the distinctly Christian vision.
- Leaders and managers are beginning a process of monitoring and evaluating the progress and impact of actions identified in the School Self Evaluation Document and are beginning to develop a rigorous system for monitoring, analysing and evaluating the accuracy of its findings.
- Governors believe the joint tradition further enhances the quality of Christian education on offer for all pupils. This is manifest in their actions, behaviour and positive attitudes to school life.
- Governors have an active role in the life of the school and both Catholic and Church of England traditions are represented on the governing body. They work closely with the school to support its Christian foundation.
- The Religious Education Co-ordinator and Link Religious Education Governor meet regularly and have developed a strong partnership to help ensure staff and pupils understand and have ownership in the Christian life of the school.
- Staff receive excellent support from senior leaders; in addition clergy from both traditions provide very good pastoral and professional support to the whole school community.
- A planned programme of teaching observations in Religious Education has helped to identify areas for development e.g. development of prayer spaces.
- Systems for self-evaluation strategies have been introduced but need to be firmly embedded to ensure they have an impact on further developing the Christian distinctiveness of the school.
- A range of visitors from the local churches and wider community contribute to the provision for children which further enhances a positive attitude to life in the twenty first century e.g. John O'Brien.
- Staff benefit from course attendance and professional development opportunities provided by both Dioceses e.g. the Come and See programme. This has increased staff knowledge and understanding and confidence in delivering high quality teaching in Religious Education.