



INSPECTION REPORT

St Osmund's Catholic Primary

Exeter Street, Salisbury, Wiltshire SP1 2SG

Telephone: 01722 322632

e-mail address: head@st-osmunds.wilts.sch.uk

URN: 126425

DfE Number: 8653425

Headteacher: Mr R Sanderson

Chair of Governors: Mrs K Downer

**Canonical Inspection under Canon 806 on behalf of the Diocese of Clifton
and inspection of Denominational Education under Section 48 of the Education Act 2005**

Date of inspection: 26-27th April 2018

Date of previous inspection: 29-30th April 2013

Reporting Inspector: Mr J Skivington

Additional Inspector: Mrs B McLaughlin

Description of school

St. Osmund's Catholic Primary School is a slightly smaller than average sized school, with 208 pupils currently on roll, of whom 68% are baptised Catholic. The school is the only Catholic primary in Salisbury and serves a wide area, including the parishes of St. Osmund, St. Gregory, and Holy Redeemer, as well as congregations in Downton and Whaddon. The proportion of pupils who speak English as an additional language(EAL) is 46.1% - twice the national average. The proportion of pupils receiving SEN support is close to the national average. Both the head teacher and RE Leader are recent appointments.

Overall effectiveness of this Catholic school (summary statement)

Grade 2

This is a good school because:

- The Catholic life of the school is good in terms of the pupils' contribution, the leadership and governance, and the provision for Catholic life.
- The outcomes for pupils in religious education (RE) are good overall, reflecting the generally good but not always consistent teaching and learning provision. The promotion and monitoring of pupils' progress and achievement is now more robust and systematic, thanks to the excellent leadership of both the head teacher and the RE leader.
- The provision for the prayer life of the school, the pupils' enthusiastic response, and the care and nurturing of the vibrant spiritual life of the whole school community are all outstanding, a true embodiment of the school's Mission: Love for God ~ Love for each other ~ Love for learning.

The capacity of the school community to improve and develop is good

- The school has seen a significant improvement in every area over the last nearly two years, thanks in large measure to the inspirational leadership and vision of the new head teacher, which has brought a renewed impulse to the school's Catholic life and to religious education. The school is on a journey and accomplished much in a short time, but as the school's own self evaluation acknowledges there is still some way to go to embed the recent improvements and assess their impact over time, especially in the provision and outcomes for RE over time.
- Previous staffing difficulties seem to have been resolved, and the school has entered a welcome period of stability. Staff morale is high, and the vision and ongoing support of the RE leadership is having a very positive impact on the steady improvement in, amongst other aspects, the subject knowledge of new teachers, although there are still

areas of weakness which the school is addressing with great determination, high expectations, and some real success. The areas for improvement noted in the last inspection are being successfully addressed. Many more pupils are becoming involved in preparing and presenting worship. Standards and progress in religious education (RE) have fluctuated over the intervening years, but are now improving. Plans for long term improvement are in place and already making an impact, because objectives are measurable and realised within a definite time scale.

What the school should do to improve further

- To employ more specific and systematic monitoring and evaluation of Catholic life, especially involving all pupils and governors, in order to inform the school development plan for the further promotion and nurturing of the whole school community's spirituality and Catholic ethos.
- To improve consistency in the quality of teaching and assessment across all years, building on existing good and outstanding practice in the school, so that all pupils are challenged appropriately and their learning needs fully met.

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

- The pupils contribute well to the Catholic life of the school through their excellent behaviour and willingness to take on responsibilities. They can articulate the impact that the prayer life of the school has on their actions and their relationship with others. They increasingly take on a range of responsibilities, which show they are alert to the needs of others, and the older pupils are excellent carers and role models for the younger children. Outreach to the local community and charities include Cafod and the Trussel Trust Tuesdays.
- The chaplaincy team consists of around 20% of the pupils and plays a significant role in enriching the Catholic life of the school. They organise and run successful lunch time groups for prayer and reflection on their own initiative. They are planning an outside prayer garden and take the lead in modelling child led reflections and class assemblies.
- They work closely with the Parish Support Worker in preparing the termly class Masses and Community Parish Masses in the adjoining parish church, acting as servers, readers and welcomers. This good work has been widened to involve more pupil participation and contribution to worship.
- However, not all pupils contribute in a planned and systematic way to the school's evaluation of its Catholic life and mission, or take a lead in planning improvements to it. The school in its own evaluation has already identified the need now to develop mechanisms for children to have a greater say in evaluating Catholic life, to match their outstanding response to the school's prayer life.
- Pupils participate in visits to other places of worship, and perhaps in the future will be able to go on retreats or days of recollection. They have a strong sense of belonging to a welcoming, prayerful, and warmly inclusive school community. The programme for education in personal relationships (RSE) prepares pupils well for the next stage of their physical, emotional and spiritual development.

B) The quality of provision for the Catholic Life of the school

- The quality of the provision for Catholic life is outstanding. The school effectively promotes, nurtures, and provides a rich Catholic experience for the children. The effectiveness of the school mission statement and vision is indeed an expression of the wider mission of the Church, visible in the close ties with the parish community and the parents, and experienced in the learning environment through a strong community cohesion.

-
- The liturgical seasons are marked and celebrated and the parish priest is a frequent and welcome visitor to the school. The Harvest Festival, The Stations of the Cross, and the International Day were particularly memorable celebrations and were an inspiration to all.
 - There is outstanding support and pastoral care for all, including the spiritual development of the staff, who quickly become totally committed to the mission of the school thanks to the Continuing Professional Development (CPD) on Catholic life.
 - The whole life of the school provides opportunities for pupils' spiritual and moral development across the curriculum

b) How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school

- The effectiveness of leaders and governors in promoting the Catholic life of the school is good. This is evident in the outstanding provision for this key aspect of the school's life. They are excellent models of good practice as leaders and models for the whole community.
- While systems for monitoring and evaluating for Catholic life provision are in place, they are not yet fully employed to review and identify specific objectives in planning for improvement. For example, the evaluation schedules are in place but not always leading to assessment, review, and steps to improvement. Also, parents and pupils could be more frequently asked for their opinions and feedback, which would illumine and validate the school's own self evaluation. The school's own parent surveys do not yet include a specific question on how they perceive the Catholic mission of the school.
- Leaders and governors ensure that the whole curriculum contributes to pupils' spiritual, moral, and vocational development. Together with the Emmaus Hub they continue to implement the Diocesan Pastoral Vision for the Diocese and its strategy for schools: such as the Future full of Hope and the updated guidance on RSE.

a) How well pupils achieve and enjoy their learning in Religious Education

- Before the arrival of the new leadership there was no record of pupil assessment on entry, making evaluation of their starting points and subsequent progress unsecured. Assessment of attainment and progress are now in place and becoming more accurate.
- Pupils enter the school with varied levels of understanding of religious knowledge. However, taking account of the current pupils starting points, most pupils make steady progress through the early years so that by the end of Key Stage 1 they have achieved in line with expectation. Progress through Key Stage 2 is less consistent, depending on the quality of teaching, but overall both attainment and achievement at the end of Year 6 is good, especially the understanding and use of key words and religious terminology.
- Disadvantaged pupils and those needing SEN support make similar progress because of planned interventions and the support of very effective learning assistants. Less able pupils sometimes struggle because the tasks given are not always tailored to meet their specific learning needs, being either too difficult, not clearly explained, their understanding unchecked, or over challenging in terms of un-scaffolded writing tasks. Many are better at oral tasks and discussions, and their contributions therefore need to be referenced in order to accurately acknowledge and record their knowledge and understanding.
- Pupils with EAL have initial language and religious literacy hurdles to overcome, but they very quickly catch up as they go through the school, and match the attainment of their peers.
- Pupils are able to reflect on the meaning of the Gospel accounts and make some links between Scripture and their life experiences. In conversation learning from religion is stronger than learning about religion, and this is perhaps a reflection on the security of their teacher's subject knowledge.
- Pupils enjoy their RE lessons and are proud of their achievements. They work well in groups or pairs with enthusiasm and engagement. Strategies to encourage independent learning and research skills are being developed, and excellent debating skills and critical thinking are well embedded in Year 6.

b) The quality of teaching, learning and assessment in Religious Education

- Teaching is generally, although not securely, good throughout the school, with pockets of weaker practice, which is the targeted focus of the RE leader's support and intensive CPD. Where teaching is strong it promotes purposeful

learning and high expectation. As a result, those pupils rise to the challenge and are able to contribute their own arguments and opinions, while listening and learning from their peers. Where teaching has less impact on learning and progress, that challenge is not there because the teacher does not ask probing questions in order to challenge and deepen, or to check their pupils' understanding. These weaknesses are gradually being eliminated as teachers' subject knowledge and confidence develop and grow.

- There is a similar picture with the assessment of pupil progress. Teachers' skills in assessing pupils' work are beginning to improve thanks to CPD, but also the joint moderation with the Emmaus Partnership. This support will enable them to arrive at reliable judgements on individual progress over time, and to ensure assessment has a real impact on learning.
- The feedback policy is well embedded in RE, but care must be taken over the quality and appropriate challenge of the teacher's formative comments, as well as the quality of the pupils' responses, so that feedback becomes a real driver of progress over time.

c) How well leaders and governors monitor and evaluate the provision for Religious Education

- Leaders and governors monitor and evaluate the provision for RE effectively, because the systems employed are robust, searching, and – crucially – making a real impact on the raising of standards of teaching and learning. The governors' monitoring schedule is closely linked to the school development plan priorities. The RE curriculum complies with the religious education documents of the Bishops' Conference of England and Wales.
- Lesson observations and book scrutinies are used effectively to monitor progress, and these feedback to Inset and CPD support. Parents are full of praise for the teaching their children receive. Subject development plans are drawn up based on the monitoring data gathered and used as working documents. The monitoring of RE is more effective than that of Catholic life, because leaders are now more rigorous and systematic in monitoring both teaching and outcomes. They are proactive in supporting and training to arrive at more accurate assessment for learning, and making decisions about schemes of work - and how best these meet the needs of different groups of pupils.
- The RE leadership is a real strength of the school. The RE Leader is making an outstanding contribution to the status of the subject, with continuous support for teachers and their subject development, and the powerful modelling of best practice. It is a journey but carried on with determination to ensure each child has the best climate and motivation to learn and fulfil their potential. The RE Leader is fully supported by senior leadership and governors, as well as getting

support through collaborating with the other RE coordinators in the Emmaus School Hub.

a) How well pupils respond to and participate in the school's prayer life

- All pupils, irrespective of faith background participate fully, and feel included, in the prayer life of the school. They show reverence, attentiveness, and a willingness to play a part in assemblies and whole school celebrations. At the Friday Celebration Assembly, they prayed reverently and sang enthusiastically.
- The chaplaincy team takes the lead in initiating, planning, and delivering their own para liturgies, and many more children are now learning these skills. The chaplains are excellent role models as well as animators. The lunch time prayer sessions at the albeit small prayer corner, are completely their own initiative and well attended voluntarily.
- Each class has an Awe and Wonder Class Prayer Book on the attractive reflective prayer table monitored by the chaplaincy team, which contains reflections and prayers composed by all the children. The Class Prayer Books are taken home regularly so that the whole family can pray together.
- Whole school Masses and class Masses in the parish church are prepared and planned by the pupils themselves with the support of the Parish Outreach worker.
- Pupils are helped to develop their knowledge of the sacramental life of the Church, especially the sacraments of initiation. The sacramental preparation for First Holy Communion is undertaken by the parish priest, and the parish catechists with support from the school.
- The pupils are learning to evaluate the impact of their presentations, using a review sheet. This will enable them to plan for future celebration using the Even Better If reflections to improve even further.

b) The quality of the prayer life provided by the school

- The excellent provision for prayer life contributes enormously to the spiritual and moral development of the children. Prayer is woven seamlessly into the fabric of daily life, and the beautiful displays and statues are an ever-present reminder of the Faith. The Flags of Nations hanging in the dining hall represent the pupils' nationalities, and are an affirmation and celebration of each person as equal and precious in God's sight, as well as the universality of the Church.
- There is appropriate progression in prayer as the pupils move up the school, especially the traditional Catholic prayers, as well as the structure of the Mass and the congregational responses. Prayer is absolutely central to the strong Catholic ethos of the St. Osmund's school community.

c) How well leaders and governors promote, monitor and evaluate the provision for the prayer life of the school.

- Leaders and governors very successfully promote, monitor, and evaluate the provision for prayer and collective worship. They offer excellent models of good practice, and this is passed on to all staff and significant adults in the school.
- The school's prayer life is age appropriate and takes into account the different faiths and cultural backgrounds of the pupils, especially when they celebrate International Day. A multi faith week is planned for the near future.
- The whole liturgical year is planned carefully to include parents and parishioners. Prayer and worship is a priority when it comes to school planning and evaluation. The professional development of staff includes training and support in leading worship for their own groups. This support helps tremendously to overcome any initial nervousness and misgivings of teachers for whom this is a new experience.

Summary of Parental Questionnaires

There were 77 parental questionnaires returned. All were extremely positive about the school and their children's education. Some typical responses included:

'St Osmund's is a welcoming family orientated school. It caters for the children's spiritual needs and brings the Catholic faith and values to every aspect of their life.'

'I notice the majority of parents know each other from church. It has a family atmosphere, it is diverse and fully inclusive, and celebrates its multicultural richness.'

'All the children demonstrate love and respect for each other.... kind, loyal, confident children who take these great qualities with them into adulthood'

'We chose this school because of its warm atmosphere, inclusive and diverse culture. When the children leave St. Osmund's, they are set up as confident, friendly individuals who have respect for themselves as well as others.'

'The school has some great events during the year including the Masses which are always nice to come to and see the children being involved. There is a special day where each class does a Station of the Cross and have these on display. The International Day is a great fun-filled day for the whole school community to come together and celebrate. The parish is part of school life and very welcoming.'

'St. Osmund's has a special 'feel' as you walk through the door. I know this and more importantly so does my daughter. She loves school!'