



## **INSPECTION REPORT**

Christ the King Catholic School  
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URN: 126423

Interim Co-Headteachers Mrs Clare Griffin-Felton / Mrs Tina Evans  
Chair of Governors: Mrs Kim Downer

Date of inspection: 28th-29th September 2022  
Date of previous inspection: 15th-16th March 2018

Reporting Inspector: Mrs A Fowler  
Additional Inspector: Mrs C Collett

## **Description of School**

Christ the king is a smaller than average primary school which serves the parish of Christ the King Amesbury. Approximately 34% of the school are classified as Special Educational needs and 19% of the school are Catholic. The school has specialist provision for pupils with speech, language and communication needs which was set up by the local authority in 1997 which welcomes children from across Wiltshire. Since the last inspection there has been significant disruption due to Covid and changes of staff and leadership. The school entered into a formal collaboration with another Catholic school in September 2020 however this arrangement ceased at the end of August 2022 and a new leadership team is in place with interim co-heads.

## **Key for inspection grades**

Grade 1: Outstanding; Grade 2: Good; Grade 3: Requires improvement in order to be good; Grade 4: Inadequate

## **Overall effectiveness of this Catholic school (summary statement)**

**Grade 3**

- Pupils in the school are well behaved and motivated to do well. They regard the school as welcoming, inclusive and friendly and they talk knowledgeably about respecting difference. They are concerned for others and the environment.
- Leaders and governors are committed to improvement, and they have a good understanding of what the school needs to do in the future. Since the last inspection however significant staff changes have resulted in inconsistent improvement in the teaching of religious education, consequently pupil progress is not good. Monitoring of religious education and staff training have taken place but the impact of this is not yet fully realised.
- Pupils take part in prayer and worship but are not given opportunities to plan and lead this or to take part in the evaluation of the Catholic life of the school.
- Leaders and governors do not yet have rigorous and systematic systems in place for monitoring and evaluating the Catholic life of the school.

## **The capacity of the school community to improve and develop**

Leaders and governors are committed to improving the Catholic life of the school and religious education. Monitoring of religious education is taking place as is assessment. The new coordinator has a clear vision for improvement and has the knowledge to bring this

about. Pupils, parents, and staff are supportive of the school. Governors are committed to providing further training for staff to help develop and strengthen the Catholic life of the school.

### **What the school should do to improve further**

Leaders and governors need to:

- Ensure there are systematic and rigorous processes in place to monitor, evaluate and develop the Catholic life of the school.
- Support and train pupils to plan, lead and evaluate the prayer life of the school.
- Review and evaluate the planning for Religious Education to ensure it is effective in engaging pupils and leads to good pupil progress.
- Ensure pupils have the techniques and skills necessary to evaluate their own progress in Religious Education and hence improve their work.

## **The Catholic Life of the School**

**Grade 3**

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

- Pastoral care is a strength of the school and the transformative effect of the provision for some pupils is inspiring. One pupil spoke for example of how the 'Burrow' had helped them overcome their anger problems and integrate fully into the school. Children from the resource base are helped, encouraged, and supported to integrate into the life of the school. As a result of this provision pupils feel happy and secure within the school.
- Pupils show respect for others, value difference, listen with empathy to others and behave well both in class and throughout the school. Pupils said there was almost no bullying in the school and believe that if there were any issues they could turn to the staff for help.
- Pupils understand that this is a Catholic school; they understand and value religious education and the prayer life of the school. However, they cannot yet fully articulate what this means. There are links with the parish but these need to be further developed in order to support pupils understanding of what it means to be part of a Catholic community.
- Pupils have limited opportunities to contribute to the evaluation of the Catholic life of the school.
- A small number of pupils take part in chaplaincy. Those that do value the opportunity, reflecting on how they thought it developed their understanding of the Gospels. At present however chaplaincy has had no impact on the general and every day Catholic life of the school.
- The school has adopted a new Relationship and Sex Education Programme in consultation with governors and parents, but it is too soon to reflect on the impact of this on pupils.

### **The Quality of Provision for the Catholic Life of the School**

- The school's mission statement, Love for God, Love for Each Other, Love for Learning, is well known by the majority of pupils. A recent review of this involved all staff in articulating specific values to accompany this statement and ensuring its effectiveness in being understood by pupils. The celebration assembly, to which parents are invited, is linked to the mission statement and as a result pupils are beginning to understand what it means to live this out in practice.
- Relationships between staff and pupils are good and contribute to the good behaviour around the school.
- The Burrow and The Resource Centre contribute effectively to promote the inclusion of all and support for the vulnerable.

- Governors are concerned for the welfare of staff and have carried out surveys though the impact of these is limited.
- The school environment displays signs of the school's Catholic character. A recent purchase of crucifixes, crosses and artifacts used for prayer within classrooms reflects the commitment of the school leadership to develop this area. There is a chapel just off the main hall but at present this is underused and lacks input from pupils.
- Catholic social teaching is not yet well understood although there are specific initiatives, particularly with regard to the environment, which reflect aspects of this. The school supports various charities for example, the Trussel Trust, the Poppy Appeal and has raised money for the Ukraine.
- At present pupils and staff have little or no opportunities to take part in extra curricula events which would enhance the Catholic character and mission of the school.
- The school is striving to enhance its links with the community, for example offering coffee mornings with parents.

**How well leaders and governors promote, monitor, and evaluate the Catholic Life of the school?**

- Leaders and governors support the mission of the Church and are fully committed to developing the Catholic life of the school. They fulfil Bishops' Conference requirements with regard to the Catholic life of the school, for example by ensuring that at least one staff training day per year is devoted to this. Governors attend training provided by the diocese. The headteacher's reports to governors make reference to steps taken to support the development of the Catholic life of the school.
- At present leaders and governors lack systematic structures for monitoring and evaluating The Catholic life of the school. As a result, they lack information about the impact of any strategies implemented to develop the Catholic life of the school. They also need to ensure mechanisms are in place for taking regular feedback from pupils, parents, and staff and that the impact of these is regularly reported and acted on.
- The school development plan does have targets related to the Catholic life of the school but at present this is in its early stages and the impact cannot be seen. The plan needs to include clear timelines for assessing the impact of actions taken.
- In order to strengthen Catholic life and religious education the governors have recently appointed a new coordinator for RE and co-opted an additional governor with experience of leading a Catholic school to become the link governor for RE. As these are recent appointments it is too soon to say what the impact will be.

### How well pupils achieve and enjoy their learning in Religious Education?

- Pupils expressed the belief that religious education is important because, "it teaches us more about Jesus and God". Those children who were not Catholic also valued the subject saying, "it helps us understand" and "respect others". Most pupils stated that they enjoyed their lessons, and behaviour in the lessons was good. Pupils were respectful of each other's answers and opinions.
- Most pupils were able to make some links between Gospel stories and the way you should live your life. For example, they understood that the parable of 'The Good Samaritan' meant we need to help everyone including our enemies. Their knowledge in some areas of the curriculum however was lacking and showed little development from Key Stage 1 to Upper Key Stage 2.
- Although some pupils make progress most do not reach the required standard partly because they are not offered the opportunity to engage with higher level work. As a result, the quality of their current work requires improvement.
- Assessment data is limited, and pupils lack the relevant skills and understanding to effectively assess their own progress. As a result, they do not know how to bring about improvement in their work.
- Pupils do learn about other faiths; they recognise the importance of this but their knowledge lacks depth. The new coordinator has already planned for improvement in this area.

### The quality of teaching, learning and assessment in Religious Education

- Although teachers plan their work with a view to engaging pupils and helping them achieve the required outcomes this is not always effective. This is partly because learning objectives and tasks are either not sufficiently clear or the tasks set don't enable the outcomes to be fulfilled, and partly because teachers own subject knowledge is not secure.
- Pupils are involved in a very limited way in evaluating their own work. The feedback given does not normally refer to the learning outcomes and as a result pupils are uncertain about how to make further progress.
- In some lessons the management of time requires improvement to ensure pupils make good progress and remain engaged.
- Teachers use questioning to help pupils recall prior learning and to clarify their understanding. However, they do not always adapt their lessons in the light of this and as a result progress is slow.
- In some lessons the resources or strategies for learning are not used effectively or are not appropriate for the lesson objective.

- In most lessons other adults are used effectively to support pupils and as a result pupils with special educational needs are able to contribute to the lesson.

### **How well leaders and governors monitor and evaluate the provision for Religious Education**

- Leaders and governors ensure that the religious education curriculum meets Bishops' Conference requirements in full.
- Leaders and governors view religious education as a key priority for the school and are committed to bringing about improvement.
- Monitoring of religious education has taken place including book trawls, lesson observations and interviews with pupils. Governors occasionally receive reports on religious education through the headteacher's reports and link governors for religious education have also made monitoring visits. Whilst this provides information it is not yet having an impact on the outcomes for pupils or the planning and delivery of the subject.
- The new curriculum leader for religious education has a clear vision for the subject and a good level of expertise in the subject. The addition of a former Catholic leader as a Co-opted governor to become a link governor for RE should also strengthen the development of religious education, however both of these appointments have only been made since the start of the academic year so the impact of this cannot be seen.

## The Prayer Life of the School

Grade: 3

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

- Pupils take part in the prayer life of the school; are respectful, listen well and join in the prayers and the singing. They value the opportunity to be reflective and can engage in stillness and silence. During the inspection for example within a class worship pupils talked about the friend they would like to pray for and why they valued them. Those pupils who did not wish to join in vocally were quiet and respectful whilst others shared their prayers.
- Although pupils take part in class worship and assemblies they do not at present plan or lead prayer.
- Most pupils are aware of the Church's liturgical year which is celebrated within school. Besides assemblies the school has for example produced nativity plays and carol services, celebrated the beginning of Lent with Mass on Ash Wednesday and celebrated the season of creation with Harvest assemblies.
- The prayer tables within class areas reflect the liturgical year and this contributes to pupils understanding of the appropriate signs and symbols of each season.
- Pupils are helped to understand the Eucharist through class Masses and whole school Masses in the parish church.
- At present there are very limited opportunities for pupils to take part in voluntary acts of worship

### The Quality of the provision for the prayer life provided by the school

- Prayer and collective worship are a regular part of school life and are part of the daily experience of pupils. Induction for parents makes them aware that this is an important part of school life.
- The themes chosen reflect Sunday's Gospel or the liturgical season.
- Staff lead prayer and worship within their class group, but this can be formulaic, and the understanding of staff is variable. They involve pupils in the delivery but not the planning of class prayer.
- The school uses Ten Ten resources to help prepare and plan worship. Although this and other resources can support staff and help develop their understanding, it can lead to a limited expression of prayer. The school needs to take more account of the diversity of pupils and engage with a wider variety of learning styles and types of prayer.
- Each class has a prayer area which is appropriate for the liturgical season with artefacts that are used to enhance the area. In most classes the prayer areas offer the opportunities for pupils to contribute in some way

## **How well leaders and governors promote, monitor, and evaluate the provision for the prayer life of the school**

- Leaders and governors see developing the prayer life of the school as a priority and have provided some training for staff. They have however little idea of the impact of this training. More systematic structures need to be in place for monitoring and evaluating the prayer life of the school.
- Resources, artefacts, signs, and symbols are provided for staff to help them develop prayer and worship. The school recently invested in new crucifixes and crosses for the different areas of the school. A distinction was made between the style of those used in KS1 and KS2 and pupils were able to explain why this was done.
- Pupils have only a very limited opportunity to contribute to the evaluation of the school's prayer life.
- The religious education coordinator has a clear idea of how to develop this area of school life but has not yet had time to develop this.

## **Summary of Parental Questionnaires**

There were 25 responses to the parental questionnaire. Nearly all were supportive of the school. One parent commented that, "the school promotes good moral values" Another parent explained that her daughter had joined the school in Year 2 and "Loved it from day 1. She feels safe and her learning has come on so well". Some parents felt that the school didn't communicate effectively about progress in Religious Education or the content of the Relationship and Sex Education curriculum.