



DIOCESE OF Arundel and Brighton

DENOMINATIONAL (S48) INSPECTION REPORT

Annecy Catholic Primary School

Address: Sutton Avenue, Seaford, East Sussex, BN25 4LF

Telephone: 01323 894892

Email address: office@annecy.e-sussex.sch.uk

School Unique Reference Number: 114571

Headteacher:	Mrs J.K. Thompson
Chair of Governors:	Rev Canon P. Jennings
Lead Inspector:	Mrs A. Oddy
Associate Inspector:	Mrs E. Hargreaves
Inspection date:	29 th March 2017

Overall Effectiveness	Previous Inspection: 2
	This inspection: 2

Catholic Life:	2
Collective Worship:	2
Religious Education:	2

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

Annecy is a good Catholic school because:	
<ul style="list-style-type: none"> ▪ Annecy is a rapidly improving school offering a caring and inclusive education within a Catholic community. ▪ A period of considerable change and challenge has led to the formation and establishment of a strong staff team, ably led and inspired by the enthusiastic and dedicated headteacher. ▪ Governors are committed and conscientious in their role. They are frequent visitors to the school, are fully involved in school life and consequently know their school well. They are conversant with current school data and fulfil their role of support and challenge. ▪ Standards of teaching and learning in religious education have improved considerably. Good practice is being implemented in all areas of the school's Catholic life and religious education. ▪ Pupils enjoy coming to school. They are happy and feel safe. They welcome visitors to their school and speak confidently about their school work. They are polite and courteous. Pupil behaviour is excellent. ▪ The school has used extensive diocesan guidance and support very effectively to ensure best practice has been put in place in school policies and practice. ▪ The school now has the task of sustaining current results and maintaining the drive towards continued improvement. School leaders, staff and governors are well placed to take the school forward. It is clear from evidence gathered during this inspection that the seeds of excellence are being sown. 	<ul style="list-style-type: none"> ▪ Collective worship is central to the life of the school. The school offers a wide range of prayer and worship opportunities reflecting the liturgical year and school celebrations. ▪ Prayer is at the heart of the school. Pupils and staff pray regularly during the school day. Pupils are familiar with the traditional prayers of the Church and are happy to compose and contribute their own prayers. ▪ Pupils enjoy coming together as a worshipping community. They participate with reverence and respect. They sing tunefully and with enthusiasm. ▪ The involvement of pupils in planning and leading worship is a strength of the school. Pupils on the religious education council are dedicated to their role. ▪ All members of the school community are welcomed and included in the school's collective worship and prayer life. Parents appreciate these opportunities and respond very positively. ▪ Teaching and learning in religious education are good. Teachers are enthusiastic and convey this to the pupils. Careful planning and interesting activities ensure that pupils learn well. Questioning helps pupils to think deeply and reflect on their learning.
<ul style="list-style-type: none"> ▪ The mission statement is at the heart of the school and is reflected in all aspects of school life. 	<ul style="list-style-type: none"> ▪ Pupils enjoy religious education and are happy to talk about their learning. They take a pride in their work and are keen to do well. Behaviour for learning is excellent.

<ul style="list-style-type: none"> ▪ The Catholic life of the school embraces all members of the school community. Parents are appreciative of the school's inclusive approach. Families from other faiths and other Christian denominations speak very warmly of being part of the school family. ▪ Good systems of pastoral care support pupils, staff and families. The school is committed to caring for the needs of pupils and their families. ▪ The school has good links with the parish, the deanery and the diocese, recognising that it is part of a wider Catholic family. ▪ Support for a range of charities, local, national and global illustrate the school's care for the wider community, encouraging pupils to help and consider the needs of others. 	<ul style="list-style-type: none"> ▪ Systems of monitoring and assessment are good. As these are developed and embedded they will enable the school to track pupil progress more accurately over time.
<p>Annecy is not yet outstanding because:</p>	
<ul style="list-style-type: none"> ▪ The school needs to demonstrate sustained improvement over time. 	<ul style="list-style-type: none"> ▪ Pupil data in religious education needs to indicate a three year trend of achieving or exceeding age related expectations for groups and individual pupils, including significant numbers of pupils achieving the higher levels.
<ul style="list-style-type: none"> ▪ Current good practice established in many areas of school life requires developing and embedding. 	

FULL REPORT

INFORMATION ABOUT THE SCHOOL

Annecy Catholic Primary School is situated in the Lewes and Mayfield Deanery in the Diocese of Arundel and Brighton. The school is maintained by East Sussex Local Authority. The school serves the parishes of St Thomas More, Seaford, The Sacred Heart, Newhaven and the Immaculate Conception of Our Lady, Peacehaven. The proportion of pupils who are baptised Catholics is 34%, with a further 35% of pupils from other Christian denominations.

The school takes pupils from 4 to 11 years old. The number of pupils currently on roll is 188. Pupil premium funding is received for 19% of pupils. 10% of pupils have special educational needs or disabilities (SEND).

Most pupils are of White British heritage, with a small minority from different ethnic heritages.

The average weekly proportion of time given to religious education is 10% in Key Stage 1 and Key Stage 2.

The school has been through a significant period of challenge and change in recent years, including changes to the leadership of the school and the appointment of a significant number of new staff. The school now has a substantive head, appointed in 2017.

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Continue the school's focus on raising standards of teaching and learning in religious education to maintain and develop current levels of attainment and progress.
- Continue to develop and embed current systems of monitoring and assessment of the Catholic life of the school.

CATHOLIC LIFE

THE QUALITY OF THE CATHOLIC LIFE OF THE SCHOOL

2

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

2

2

2

The extent to which pupils contribute to and benefit from the Catholic Life of the school is good because:

- The mission statement is at the heart of school life and informs all policies and practice. It is reviewed at the start of each school year. Staff and pupils are encouraged to reflect on the mission statement and how it can be applied to life in school. Pupils' response to this is displayed at the front of their religious education books to remind them of the importance of the mission statement to school life throughout the year. New pupils and their parents are given the mission statement as part of their induction into the school's Catholic ethos.
- Pupils feel safe and happy in school. They enjoy belonging to their 'school family'. They are kind to each other and know it is important to be forgiving and inclusive. They show their forgiveness by shaking hands and saying, "Peace be with you" as part of school practice. An end of day reflection and reconciliation time helps pupils to make the school a caring and forgiving environment.
- Pupils are given many opportunities to take responsibility. These include play leaders, guardian angels, religious education council and a range of monitoring duties. Pupils are conscientious in these roles, seeing them as serving others and helping to make their school a happy and harmonious place.
- Pupils are aware of the needs of others and support a wide range of charities. These include the local foodbank, Mary's Meals, CAFOD, Missio and Love in a Box Christmas Appeal. They have also raised funds and given up their time to create a garden in memory of a Year 4 pupil.

The extent to which pupils contribute to and benefit from the Catholic Life of the school is good because:

- Pupils use reflection and meditation on a regular basis, maintaining and enhancing an atmosphere of quiet calm during the school day. Christian meditation observed during this inspection was an excellent example of this.
- Pupils are helpful and considerate. They welcome visitors to their school. During this inspection, pupil behaviour was exemplary. Pupils were polite, friendly and helpful at all times.
- Pupils understand the need to respect the religious beliefs and practices of others. Pupils from other faiths are welcome and included in the school's Catholic life. They are encouraged to talk about their beliefs and are valued as enriching the diversity of the school community. Parents from other faiths and denominations spoke warmly of the school community and their welcome within it.
- The school has very good links with its local parishes. The parish priest, a deacon, a local retired priest and a religious sister are regular visitors to the school. They are involved in liturgies and celebrations, provide support for the religious education curriculum and offer pastoral support to pupils and their families. Pupils are altar servers in their own parishes.
- Pupils know they are part of the wider Catholic community. The school works closely with the other Catholic schools in the deanery and participates in deanery and diocesan events.
- The religious education council is actively involved in the Catholic life of the school. It has organised and led the Harvest Festival and Advent services and been involved in developing a prayer focus area outside the school hall. It has carried out pupil voice surveys and is developing their monitoring role.
- The Catholic life of the school embraces and nurtures all its pupils, encouraging and supporting them to achieve their full potential. All groups of pupils, including disadvantaged pupils and those with special educational needs, are currently making good progress. The school should now ensure that this is sustained in future years. In 2016 Ancey became a THRIVE school, nurturing pupils with special educational needs and emotional difficulties. Case studies have shown the benefit of this and illustrated the school's commitment to developing and supporting every child.

The quality of provision for the Catholic Life of the school is good because:

- The school mission statement clearly reflects the educational mission of the Church. It is prominently displayed around the school on all school documentation and on the school website.
- Pupils and staff know the mission statement is central to school life. Reflection on the mission statement and its application to school life is part of the start of each new school year.
- The school's Catholic identity is reflected in the many attractive displays relating to the liturgical seasons and religious education topics. Examples include 'The hands that made the stars are holding your heart' relating to the work of the pastoral care groups and many other displays relating to Lent and to school values.
- Significant provision has been made for CPD related to the Catholic ethos of the school. This has included a course for all staff and governors on the distinctive nature of Catholic education, staff training on prayer and collective worship, NQT diocesan training and support from the diocesan Primary Adviser. This has been particularly important in view of the changes in staffing and has helped to build a cohesive staff team committed to the Catholic ethos of the school and its application to school life.
- Pastoral care is a strength of the school. The school is committed to supporting vulnerable pupils and their families and to ensuring that every child receives the support and encouragement necessary to develop both spiritually and academically. Examples of the school's pastoral care include the Rainbows bereavement programme, nurture groups and the THRIVE approach practised by the school. Parents recognise and value the support provided by the school. Many parents commented on how happy their children are at this school.
- Pupils know that adults at school will always help them and care for them. They know what to do if they have any anxieties or problems and are confident that these will be addressed and resolved. Pastoral care groups offer pupils a voice and the assurance that they will be listened to.
- Pastoral care also extends to families and to staff. Priests and a religious sister provide support and guidance to all members of the school community. School leaders ensure the staff team is valued and recognised and that support is offered in times of need. Governors appreciate their duty of care to the staff and to the headteacher and are committed to fulfilling this role.
- Relationships and Sex Education is established in the school, which follows the 'Journey of Love' programme. This is in line with diocesan recommendations and the teachings of the Church.
- Personal, Social, Health and Citizenship Education is taught across the school. A weekly pastoral care / British values assembly helps pupils to understand and review their values and responsibilities to themselves and the society they live in.
- The school's behaviour policy is firmly rooted in its Catholic ethos. High expectations of behaviour, clearly stated rewards and sanctions together with the Christian principles of forgiveness and reconciliation, are explicit throughout. Pupils know they are expected to behave well. The school's golden rule is 'Treat others as you would like to be treated' and is related to loving one another as God loves us.

How well leaders and managers promote, monitor and evaluate the provision for the Catholic Life of the school is good because:

- Leaders and managers are deeply committed to the Catholic life of the school and to promoting its Catholic identity. They are effective role models and actively engaged in ensuring the Catholic life of the school supports and nurtures the academic, moral and spiritual development of its pupils. The headteacher has a clear vision of the Catholic life and ethos of the school and has been instrumental in developing this.
- Governors are active in their support of the Catholic ethos of the school. They attend school celebrations and events and are frequent visitors to the school. They receive regular reports from the headteacher and religious education subject leader as well as providing their own monitoring visit reports. These are discussed and evaluated at Governing Body meetings.
- Senior leaders review liturgical events and use this to inform planning for improvement.
- Through the religious education council, pupils are involved in reviewing and evaluating aspects of the Catholic life of the school. They research the views of other pupils and make suggestions which are listened to and acted upon.
- The Catholic life of the school is part of school development planning. The action plan is detailed and closely focused on improvement and the steps required to achieve this.
- Monitoring and evaluation of the school's Catholic life includes contributions from pupils, school leaders and governors. It is effective and leads to school improvement but should be further developed and embedded. The school should now consider putting monitoring and evaluation of the school's Catholic life on a more formal basis, including it in the school's regular monitoring schedule, together with assessing impact and informing school development planning.
- The school has good home / school / parish links and works well with parents and carers. Parents are appreciative of the school's Catholic life and feel part of the school community. The great majority of parental questionnaires returned as part of this inspection were very positive regarding the school's Catholic life, although a very small minority expressed some concerns.

COLLECTIVE WORSHIP AND PRAYER LIFE

2

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

2

2

2

How well pupils respond to and participate in the school's Collective Worship and Prayer Life is good because:

- Prayer and worship are at the heart of the school community. The school offers a wide range of prayer and worship opportunities and pupils respond very positively.
- Pupils enjoy coming together as a worshipping community. In the act of collective worship observed as part of this inspection, pupils participated with reverence and respect. The assembly had been planned by the pupils of the religious education council and was pupil led throughout. The theme of 'Where is God?' was beautifully explored using a variety of approaches and incorporating different prayer styles. These included pupils' own prayers as well as the Our Father, which was said and signed by all pupils and staff. The assembly ended with tuneful and joyful singing. It was an outstanding example of a worshipping community.
- Pupils regularly plan and lead worship. They enjoy the responsibility involved and are happy to be part of school worship in this way. They are confident in sharing personal prayers spontaneously during class and school worship and are also familiar with the traditional prayers of the Church.
- Pupils experience and use a wide range of prayer styles, including the use of silence and stillness as an aid to reflection. Christian meditation was observed as part of this inspection. It provided pupils with quiet reflection and was a calm start to the afternoon.
- Pupils compose and display their own prayers for class prayer focus areas and contribute to school prayer intentions. They know it is important to pray for others, in their school community and beyond.
- Pupils show an awareness of the Church's feasts and seasons and know that school worship and prayer are part of these. They enjoy praying the Rosary in May and October and attend Ash Wednesday Mass at the parish church.
- Involvement of pupils in the school's collective worship and prayer life is a strength of the school. Through the religious education council, pupils are also involved in monitoring this important part of school life. The school plans to develop this further, embedding it in school practice.

The quality of provision for Collective Worship and Prayer Life is good because:

- A rich programme of prayer and collective worship opportunities unites the school as a worshipping community. Staff and pupils pray together regularly and prayer is an integral part of school celebrations. Parents and carers, including those of other faiths and denominations are often invited to join the school in worship and appreciate these opportunities.
- A wealth of celebrations includes Harvest Festival, Rosary months, Remembrance Service, Advent Service, the Easter Meditation and the Leavers' Mass. A planned programme encompasses events in the Church year, religious education topics, the teachings of Jesus and key events in the Church and the world.
- Pupils also attend deanery and diocesan celebrations, helping them to recognise that they are part of a wider Catholic family.
- Collective worship interests and engages pupils. As well as a variety of prayer styles, art, drama, dance and music are used to enrich prayer and worship.
- The involvement of pupils at every stage ensures that school prayer and worship is meaningful and relevant, engaging and inspiring pupils.
- Staff have received training on prayer and worship. The headteacher and subject leader provide guidance and support for staff. The school has also received support for planning and delivering liturgy from the diocesan adviser as this has been an identified area for development.

How well leaders and managers promote, monitor and evaluate the provision for Collective Worship and Prayer Life is good because:

- School leaders and managers are committed to providing high quality collective worship as part of school life. They plan a wide range of worship opportunities to reflect the liturgical year and school celebrations.
- The headteacher and religious education leader are skilled in planning and delivering collective worship and ensure that staff receive guidance and support to do the same.
- The strong involvement of pupils in all aspects of collective worship and consideration of their feedback helps to ensure that provision for collective worship is meaningful, relevant and inspiring.
- Collective worship is effectively monitored by senior leaders. The parish priest and senior leaders are responsible for drawing up the annual liturgical plan. This is reviewed and evaluated at the end of each term, with the results informing improvement planning.
- The religious education council has been involved in monitoring collective worship and in class prayer focus areas. Results have been shared with staff.
- Parents' views have been sought through questionnaires. Analysis has provided feedback to school leaders.

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

2

2

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

- In 2016, pupils made good progress and achieved well, with the large majority of pupils reaching or exceeding age related expectations by the end of Key Stage 2. Relatively few pupils achieved the higher levels. Similar results are predicted for this year's cohort. The school should now develop a focus on more able pupils, ensuring sufficient challenge in teaching and learning and suitable assessment opportunities to enable pupils to achieve the higher levels.
- Little data is available for past years, making it difficult to identify trends over time. As current systems of assessment are embedded and developed it will be possible to make judgements regarding performance over time.
- All groups of pupils, including disadvantaged pupils and those with special needs or disabilities currently make good progress and achieve well. This reflects the effective support provided by the school.
- Pupils enjoy their religious education lessons and appreciate the importance of religious education to their lives. They can speak confidently about their learning and enjoy displaying and explaining their work.
- During the lessons observed as part of this inspection, pupils' behaviour for learning was excellent. They were interested and attentive and responded well to teachers' questioning.
- Work in books is well presented and shows that pupils take a pride in their work. A variety of styles of responding, including diary entries, booklets and art work, cater for different pupils' approaches to learning.
- Religious education lessons are enriched by cross curricular links as appropriate. Art, drama, music and ICT enhance the curriculum and add to pupils' interest and enjoyment.

The quality of teaching and assessment in Religious Education is good because:

- The school's own monitoring judges teaching to be consistently good. This is in line with the findings of this inspection.
- Four lessons across three key stages were observed as part of this inspection. All were securely good. Pace was good and high quality resources, including technology, were used effectively. Good questioning skills deepened pupils' understanding. Key vocabulary was displayed in the classrooms and driver words formed part of assessment during the lesson. Pupils responded well, showing interest and enthusiasm. Teachers demonstrated good subject knowledge and used a variety of teaching styles and strategies to interest and engage pupils.
- Careful and thorough planning shows clearly differentiated activities to cater for pupils' needs and abilities.
- Marking in pupils' books is regular and affirmative. There is evidence of a dialogue between pupil and teacher, including questioning to deepen pupils' understanding. Next steps marking should now be included to help pupils to progress further.
- Self assessment is used at the end of each topic and pupils are encouraged to set their own targets. The school plans to extend pupils' involvement in their learning by developing peer assessment.
- Formal religious education assessments are completed termly and form part of the school's assessment schedule. Teachers have had a comprehensive programme of training in understanding levels of attainment. School and deanery moderation validates teachers' judgements. A portfolio of levelled work samples provides evidence of standards in religious education and exemplars for staff use. This was a recommendation from the last inspection and has been fully addressed.
- Assessment data is analysed and pupil progress tracked to ensure that pupils are appropriately supported.
- Teachers new to Catholic education and newly qualified teachers receive school and diocesan training as well as guidance and support from the headteacher and subject leader.
- The parish priest, a deacon and a retired priest also support the religious education curriculum.
- Targeted diocesan support and training has resulted in considerable improvement in the teaching and assessment of religious education and consequently to the progress and attainment of pupils. The school must now ensure that current standards are sustained.

How well leaders and managers promote, monitor and evaluate the provision for Religious Education is good because:

- The school follows the 'Come and See' programme of religious education. Curriculum provision includes coverage of AT1 and AT2. Curriculum time allocated to religious education is 10% in both Key Stage 1 and Key Stage 2. This is in line with the requirements of the Bishops' Conference.
- The teaching of other faiths takes place as part of the planned programme of religious education. Pupils and families of other faiths are invited to share their beliefs and celebrations with the school family, enriching pupils' experience of other faiths. Members of the religious education council expressed an interest in extending this work.
- Curriculum planning includes the use of cross curricular links and is also effectively linked with Relationships and Sex Education and Personal, Social, Citizenship and Health Education.
- School leaders and governors are committed to provision of high quality religious education. The subject leader is dedicated to her role and shows passion and commitment. She is ably supported by the headteacher. They work well together to provide inspiration and support to the staff team.
- Governors and staff at all levels have had diocesan input and training to raise teaching and learning standards in religious education. Staff are encouraged to share resources, ideas and good practice, building a supportive team.
- Monitoring in religious education includes lesson observations, book scrutiny and planning scrutiny and analysis of data. It forms part of the school's regular monitoring schedule.
- Termly assessment data is monitored by the subject leader. Pupil progress is tracked on a group and individual basis and informs target setting and support.
- Moderation validates teachers' judgements. It is used to identify and share good practice and target areas for development.
- Religious education is reported to governors on a regular basis and forms part of the headteacher's report. The subject leader regularly meets with the Chair of Governors to discuss provision and practice. Regular written reports are provided for governors and the subject leader annually attends the teaching and learning committee meeting. This ensures governors are well informed and able to apply this to their role of support and challenge.
- Parents are kept informed of the topics followed in religious education in newsletters and on the school website.
- School self evaluation indicates that standards in teaching and learning in religious education have risen dramatically this year as a result of a drive towards school improvement, focusing on targeted CPD, regular monitoring and sharing good practice. Current attainment and progress in religious education reflects this. It is essential that the considerable improvement made is sustained and school leaders and governors are commendably committed to ensuring this.

Summary of Inspection Judgements

How effective the school is in providing Catholic Education.

2

Catholic Life

2

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

2

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

2

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

2

Collective Worship and Prayer Life

2

How well pupils respond to and participate in the schools' Collective Worship and Prayer Life.

2

The quality of provision for Collective Worship and Prayer Life.

2

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

2

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.

2