

DIOCESAN INSPECTION REPORT

Sacred Heart Catholic Secondary

(part of Nicholas Postgate Catholic Academy Trust, Mersey Road, Redcar TS10 1PJ)

School Unique Reference Number: **142273**

Inspection dates:	06 – 07 July 2022
Lead inspector:	Helen Pepper
Team inspector:	Meg Baines & Lucy Collins

Overall effectiveness	Previous inspection:	Outstanding	1
	This inspection:	Good	2
Catholic Life:		Good	2
Collective Worship:		Good	2
Religious Education:		Good	2

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

Sacred Heart Catholic Secondary is a good Catholic school because:

- Strong Senior leadership is rapidly moving the school forward, ensuring the Catholic ethos is central to all aspects of school life.
- A new mission statement is emerging as the heart of the school and a new behaviour and rewards policy is rooted in celebration and developing a culture of positive and respectful relationships.
- A sense of community is evident in the school with a highly dedicated staff who care deeply about the pupils.
- Governors are highly supportive of the school and have seen rapid improvements in all areas of school life. Parish links are also highly valued.
- Religious Education (RE) teaching benefits from good leadership and expert teachers who display excellent relationships with pupils and live out the Gospel values. Teaching in RE is good. Recent curriculum changes have allowed for more challenge. However, some students are passive in lessons. There is a need to embed targeted support for all groups of pupils, notably Special Educational Needs and Disability (SEND) and Pupil Premium (PP) pupils to improve outcomes.
- Collective worship is good, and prayer is a daily feature for all pupils. A committed chaplain is beginning to develop collective worship, so the experiences are cherished by all. However, more opportunities are needed for pupils themselves to lead and plan collective worship and for more active reflection.

FULL REPORT

INFORMATION ABOUT THE SCHOOL

- Sacred Heart Catholic Secondary School is a smaller than average secondary academy, located in Redcar and is a member of the Nicholas Postgate Catholic Academy Trust (NPCAT).
- The school serves 7 parishes in Redcar and the surrounding area.
- There are 734 pupils on roll from the ages of 11-16.
- 49% are baptised Catholics, 30% from other Christian denominations, 1% from other world faiths and 18% from no religious affiliation.
- Most pupils attending the school are White British. The proportion of pupils who are disadvantaged and receive support from the pupil premium is broadly average at 26%.
- 13% of students are on the Special Educational Needs and Disability (SEND) register, with 3.1% of pupils having an Education, Health, and Care Plan (EHCP).
- There are 43 full time and 7 part time teachers. 44% of teaching staff are Catholic.
- Within Religious Education, there are 4 full-time Religious Education teachers, including a member of the Senior Leadership Team (SLT).
- The timetable provides pupils with the required amount of curriculum Religious Education with 10% in Key stages 3 and 4.
- Since September 2019, the school has undergone significant restructuring within the senior leadership team. The school has also implemented structural transformations with changing: the school day, school mission statement, behaviour and reward system and the Religious Education curriculum.

WHAT DOES THE SCHOOL NEED TO DO TO IMPROVE FURTHER?

- Consistently raise outcomes in Religious Education (RE) by:
 - improving and developing high quality teaching and learning.
 - creating opportunities for pupils to be engaged actively, thus engendering a sense of joy in their learning.
 - ensuring implementation of the marking and assessment policy.
 - embedding targeted support for all groups, notably SEND and Pupil Premium pupils.
- Continue to develop the spiritual life of the school for both students and staff by:
 - providing opportunities for pupils to plan, prepare and deliver collective worship, with authentic reflection.
 - creating time for staff reflection and retreats.
 - Enabling leaders to robustly monitor the quality of collective worship.

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 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.

2

2

1

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

- The new mission statement of the school; “live life to the full” (John 10:10) is embraced by most pupils who can articulate its meaning and have a secure understanding of how they can nurture spiritual growth, in addition to striving to fulfil their academic potential.
- This is supported by the school’s new behaviour and rewards policy, which celebrates pupils’ participation in charity and community action but also in developing gospel virtues. Some pupils were keen to share how they had been rewarded for demonstrating stewardship, integrity, forgiveness, and compassion.
- Most pupils live out the Gospel values and have a strong sense of justice and care for their school and wider community. Examples include raising money and donations for families from Ukraine, collections for food banks, CAFOD fundraising in tutor groups, year 7 CAFOD sponsored walk for hunger and in creating 76 Christmas hampers for families from the Junction, Social Care and the charity, ‘We Are with You’.
- Most students feel highly supported by staff and pupils expressed how valued they are. The relationships between staff and pupils are very strong and a ‘community and family feel’ exists in the school. Some pupils described the Catholic life of the school as ‘something clear to follow and the values and morals will stay with us forever.’
- A small number of students went to Lourdes and spoke with joy about their experiences. They have been described as ‘phenomenal’ in their dedication and care of pilgrims by staff.

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

- The school mission statement is a clear and inspiring expression of the educational mission of the church. It is depicted around the school in posters and is referred to by staff in their interactions with pupils. This has recently been implemented and now needs to be fully embedded over time.
- Staff are supportive of the school’s mission and the Catholic life of the school. Some commented that ‘it was helpful that the mission is lived out in the behaviour and rewards policy.’ Staff are proactive in dealing with problematic and challenging behaviour and show the Gospel values of forgiveness and love in their pastoral care. Pupils in year 9 and 10 said “teachers really care about you here and always have time for you. They want to help you do well.”
- Pupils are supported in participating in a range of charitable events and tutor group time serves as a place to sustain spiritual and moral development of pupils, in addition to their academic needs.

- Chaplaincy provision is very good, with a dedicated chaplain supporting the Catholic Life of the school 2.5 days a week. The chaplain offers spiritual and pastoral support. There are activities offered to pupils during lunchtimes and one-on-one chaplaincy work with vulnerable pupils.
- Opportunities for daily prayers and reflection further support students on-going formation. This is led by the chaplain, senior leaders, and tutors. There are limited examples of student led formation activities, and this is an area of development identified by the school.
- There are concrete and effective signs of the school's Catholic character. This is apparent in artwork and artefacts. The chapel is at the physical heart of the school and is a large sacred space. This is opened to pupils throughout the school day. Gospel values are displayed around the school and crosses in classrooms were made by staff during the Year of St Joseph.
- Sacred Heart offers a well-planned Personal, Social and Health Education (PSHE) and Relationship and Sexual Education (RSE) programme. Ten Ten resources are used to help reflect the Catholic teachings and principles.

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

- There has been a quick rate of change, under the new executive head, with a renewed focus on the Catholic life of the school. The senior leadership team is deeply committed to the Church's mission in education and gives it the highest possible priority. This is evident in Catholic life's prominence in the school's development plan and by the implementation of the new mission and behaviour and reward's policy.
- The senior leadership has an excellent vision of Catholic life and has well-targeted and planned improvements. It actively seeks support from the NPCAT Trust and the parish to further enhance the Catholic life of the school. Additionally, governors are highly supportive of the Catholic life of the school.
- Staff are provided with a Catholic induction into the school and dedicated CPD on Catholic life. CPD sessions included: understanding the school's mission, ways of praying, the role, or the tutor in the prayer life of the school. Staff liturgies are provided at different points of the liturgical calendar.
- The executive head and his team have high expectations for Catholic life of the school and monitoring is in place to ensure the mission and the behaviour and rewards policy are implemented effectively.
- The school has good communication channels with parents. One parent commented on how impressed she was by 'how staff are keen to get in touch for the positives, as well as the negatives.' Social media is used powerfully to share the school's Catholic ethos with parents and the wider community, examples include capturing charity work, liturgies and 'I heart Fridays' were celebration of work or actions is captured.

COLLECTIVE WORSHIP

THE QUALITY OF COLLECTIVE WORSHIP

2

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

2

2

2

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

- Most pupils at Sacred Heart show respect and reverence during acts of collective worship. Prayer is said daily with dedicated prayer time in the school day. There have been examples of whole school collective worship in the Ash Wednesday service and prayer for peace in Ukraine.
- Recently, Year 7 pupils joined a local parish Mass for the feast of the Sacred Heart. Most pupils took a leading role in this celebration with pupils reading, writing bidding prayers and liturgically signing one of the hymns. Pupils spoke positively of this opportunity.
- Prayers are said before internal and external exams. One pupil commented that she found this 'really calming and reassuring.'
- The school chapel is regularly used for tutor group liturgies. This is a new initiative by the chaplain and the use of a sacred space has been seen as a valuable experience by pupils.
- Pupils are confident in reading prayers aloud when asked to by their form tutors, but most pupils are quite passive in their approach to prayer remaining silent. Time is given in acts of collective worship for pupils to reflect but this is not developed effectively by staff to allow for authentic and meaningful reflections for pupils.
- There are some further examples of pupil led worship with Reconciliation services and Easter liturgies being led by year 9 and 10 pupils and some tutor groups leading assemblies. The year 8 assembly that was observed had pupils' reading to their peers, but they did not create the content or theme for the act of collective worship.
- Further opportunities for pupils to plan and lead collective worship has been identified as an area of development by the school. When worship is created by pupils, other pupils are engaged by the worship opportunity planned by their peers.
- Pupils questioned showed a mixed understanding of the liturgical year and themes of the year group assemblies.

The quality of provision for Collective Worship is good.

- Collective worship is part of everyday life for the pupils at Sacred Heart and the growing shoots of chaplaincy are beginning to be seen in the collective worship around the school. The chaplain referred to herself as 'planting seeds' in the planning of collective worship for pupils.
- Collective worship is co-ordinated in keeping with the liturgical calendar and links to Catholic social

teaching. It is well-planned by the chaplain using a range of resources that are age appropriate and relevant to the pupils of Sacred Heart. Scripture, video clips, music, and artefacts are used to help deepen pupils' worship experience. Collective worship designed by the chaplain is considered and thoughtful.

- Staff feel well-supported by the chaplain and find the tutor group collective worship provision accessible. Staff commented that they felt confident to ask for clarification and support when it is needed in leading pupils in prayer. CPD has been given to all staff on leading pupils in prayer. Further work on developing staff CPD to support pupil led collective worship is needed and in techniques to enable effective pupil reflection
- Prayer also plays a part in staff life with all school meetings beginning with a prayer or reflection. More opportunity for longer staff reflections and retreats was identified by some staff.

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

- There is a range of expertise amongst leaders when it comes to planning and the delivery of collective worship. The act of collective worship is centred on clear themes and messages. Chosen liturgical themes are consistent with the liturgical season and the Catholic character of the school and teachings of Jesus are embedded into reflections.
- Prayer is given high priority by senior leaders and is identified in the school development plan as essential in creating an authentic Catholic culture.
- Senior leaders and middle leaders support the chaplain in leading collective worship in the school. The leaders in the school model prayer to colleagues by leading by example. CPD is provided by the school for staff in leading pupil collective worship and the chaplain offers informal support. The NPCAT Trust has also run CPD sessions on collective worship. Relevant and up-to-date resources for collective worship are created by the chaplain and senior leadership team to support staff.
- Collective worship has had limited quality assurance and is identified as needing a renewed focus by senior leaders and the chaplain. Although the chaplain and the NPCAT Trust have conducted learning walks, monitoring needs to be more robust and regular.

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.

- Some pupils in Religious Education, from their varied starting point make progress in each key stage. Historically, GCSE results have been slightly below national average in RE and Special Educational Needs and Disabilities (SEND) and Pupil Premium (PP) pupils' progress have been lower than other pupils in the school. Residual data shows that Religious Education outcomes are not as strong as English within the school.
- Recent internal data provides an improving picture. Clear strategies to improve outcomes for SEND and PP pupils have been identified and are beginning to be implemented across the school. New SEND passports are being rolled out across the school for year 11 students and the new intake of year 7 pupils. However, it is too early for the effectiveness of this intervention to be seen.
- Pupils commented that they enjoy Religious Education lessons and said that they liked 'learning about different religions' and 'having the opportunity to discuss and debate interesting issues.'
- Pupils commented positively about the range of activities offered to them in Religious Education. All lessons start with a recall task that secures pupils' prior knowledge. Pupils are appreciative of the RE teachers and commented that they felt supported.
- Most pupils are respectful in lessons and complete a good range of tasks but pupils can be passive in their approach to their learning and lack active engagement. The learning of some pupils lack dynamism in some observed lessons.
- Almost all pupils are supported with their literacy in Religious Education, with oracy and guided reading being a key feature of lessons. This is part of a whole school strategy to raise outcomes.

The quality of teaching and assessment in Religious Education is good.

- Most of the teaching in Religious Education is a good. Teachers have strong subject knowledge and use praise effectively to create a positive classroom culture. Lessons are very well-planned and include a variety of tasks.
- High quality teaching and learning was evident in some observed lessons but this needs to be consistently implemented across the department: effective use of pace, creating a joy in pupils learning and deeper questioning techniques should be embedded across all lessons to encourage students to actively engaged with their learning.
- The new Religious Education curriculum is ambition and built to support pupils' Catholic literacy, regardless of their varied starting point. It fully supports the requirements of the Diocese and

identified school trends. Resources for pupils are comprehensive and accessible.

- Assessment has been designed to support pupils learning. Self and peer assessment was evident in pupils' books. Pupils use exemplars and success criteria grids to identify strengths and areas of improvement in their own and other's work. Most pupils could highlight what they needed to improve. However, a minority of pupils found this difficult to articulate when asked during the inspection.

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

- Leaders and managers ensure that Religious Education meets the requirements of the Bishop's Conference in all key stages, providing 10% curriculum time in key stage 3 and 4. The subject is valued by leaders and governors. It is regularly monitored to quality assure pupils' learning and behaviour in Religious Education; this has included reviews by the NPCAT Trust.
- The subject lead for Religious Education is a strong practitioner and an effective leader. He has a good understanding of the strengths and weaknesses of the department and has a clear plan of how to improve and support students. There is a dedicated team of subject specialist who create and plan resources for the department. The subject lead and teachers have fostered a supportive atmosphere between themselves and for the pupils they teach.
- Recently, senior leaders have been crucial in the redesign of the new Religious Education curriculum and in the implementation of strategies to raise outcomes for all groups of pupils. These are relatively new initiatives and need to be embedded and monitored over time.

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.

1

COLLECTIVE WORSHIP:**2**

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

2

The quality of provision for Collective Worship.

2

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

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

School details

School name	Sacred Heart Catholic Secondary
Unique reference number	142273
Local authority	Redcar & Cleveland/ Nicholas Postgate Catholic Academy Trust
This Inspection Report is produced for the Rt Reverend Terence Patrick Draine the Bishop of Middlesbrough under canon 806 of Canon Law. For voluntary aided schools it also fulfils the responsibility the governing body has to inspect the school under s48 of the Education Act 2005.	
Chair of governors	Mr Daniel Corey
Choose School Leadership Type	Mr Michael Burns
Date of previous school inspection	May 2017
Telephone number	01642487100
Email address	enquiries@sacredheart.npcat.org.uk