



# Catholic Schools Inspectorate inspection report for Christ the King Catholic Voluntary Academy

URN: 138810

Carried out on behalf of the **Right Rev. Patrick McKinney, Bishop of Nottingham** on:

Date: 07-08 June 2023

<b>Overall effectiveness</b> The overall quality of Catholic education provided by the school.....	<b>2</b>
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The school is fully compliant with the curriculum requirements laid down by the Bishops' Conference	<input checked="" type="checkbox"/>
The school is fully compliant with all requirements of the diocesan bishop	<input checked="" type="checkbox"/>
The school has responded to the areas for improvement from the last inspection	Fully

## Summary of key findings

### What the school does well

- The Catholic life and mission of Christ the King is known and lived through the CARE (community, achieve, respect, encounter) mission statement threading through all areas of the school. This is the foundation of the school's Catholic character education, providing the framework for day to day operations and strategic decision making.
- School leaders, at all levels, are true guardians of the Church's mission in education. This is most notable in the exemplary inclusive nature of the school.
- Robust and forensic self-reflection, self-evaluation and quality assurance leads to appropriate school improvement planning. Honesty, transparency and humility are at the core of self-evaluation.

- Leadership in religious education ensures a clear and strategic vision which is evident in the provision for religious education and the curriculum design.
- Chaplaincy provision for staff and students supports staff and students to be able to plan and lead appropriate prayer and liturgy.

**What the school needs to improve:**

- Ensure that the impact of the chaplaincy provision is far reaching and enables all students to flourish.
- Embed the religious education curriculum so that all students enjoy religious education and are confident in how they are progressing.
- Embed the strategies to support parents in their role as first educators in faith.

## Catholic life and mission

How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission.

**Catholic life and mission key judgement grade:**.....

### Pupil outcomes

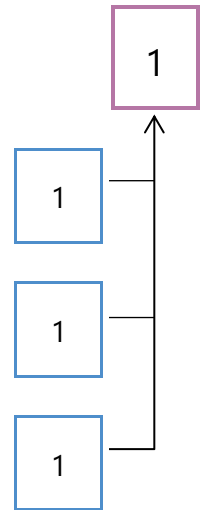
The extent to which pupils contribute to and benefit from the Catholic life and mission of the school .....

### Provision

The quality of provision for the Catholic life and mission of the school .....

### Leadership

How well leaders and governors promote, monitor and evaluate the provision for the Catholic life and mission of the school .....



Students are proud of the unique qualities of CARE and know they are loved and cared for. Through the vertical tutoring and the inclusive nature of the school, students are 'wrapped in love and allowed to flourish'. Students are committed to following the example of Christ through care of the common home and the common good, especially notable in their efforts for those in need including their linked school in Malawi and the CARE charter which frames the enrichment programme in the sixth form. Students recognise the support of staff and appreciate the fact that they go the extra mile. For example, the 'stop@christtheking' e-mail allows students to report anything which they feel is not in line with the ethos of their school. Catholic Social Teaching is evident through mission representatives leading mission projects and regular mission lessons reflecting the theology of Catholic Social Teaching. The dignity of the human person is upheld through the celebration of diversity in a truly inclusive environment, centred around the work in the Damascus Centre and ICE (inclusion centre of excellence). Students are excited to be part of the culture club and enthusiastic about the chaplaincy provision, although not all are fully aware or engaged with the opportunities offered to them.

Provision for Catholic life and mission is centred around the well-articulated and understood CARE mission which shapes all aspects of school life, including Catholic character education. Staff commitment to the mission of the school is all encompassing, most notable in the lived sense of community expressed through powerful relationships and a genuine culture of welcome. All staff are role models in faith as they exemplify the mission of the school. Pastoral care, supported by the vertical tutoring, the Damascus Centre and ICE centre ensure that the dignity of the human person and the preferential option for the poor is prioritised. Arrangements for relationships, sex and health education are appropriate: they are faithful to Church teaching whilst ensuring a holistic vision of

the human person as a creation of God. The environment reflects the Catholic life and mission of the school with the chapel at the heart of the school and #CTK Cares evident throughout the site. Plans have been devised to use the outside spaces more effectively. Chaplaincy provision is extensive and profound as evidenced in the inspirational project 365 newsletters.

The leadership team at Christ the King has a clear vision of Catholic education where all can flourish. This vision is honest and humble and is clearly expressed to all stakeholders. Policy and procedures are enshrined in the mission of the school. The bishop's vision for education is evident in the work of the school. The school reaches out to parents as first educators in faith, but opportunities to work with parents in more depth are not fully taken. Resources are appropriately deployed with an emphasis on the preferential option for the poor, where leaders go the extra mile and where the dignity of workers is upheld. Professional development, succession planning, staff voice and extensive pastoral care of staff ensure all staff are valued and supported in their mission as educators in Catholic schools. The taught curriculum has strong Catholic values with #subject CARE being developed in all subject areas. Governors have a clear focus on the Catholic life and mission of the school and are visibly present to support the mission of the school. Parish links are strong with partnerships established in terms of liturgical ministries and outreach work, including the St Vincent de Paul society. On the feast of Christ the King, students from the school play an active part in all the parishes. Self-evaluation is forensic yet honest and humble leading to effective school improvement planning and bold decisions made for the benefit of the students.

## Religious education

The quality of curriculum religious education

**Religious education key judgement grade:**.....

### Pupil outcomes

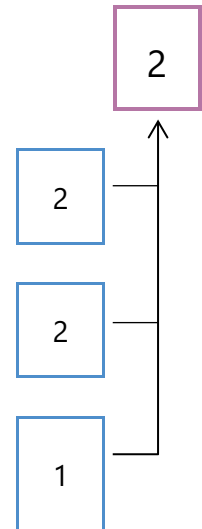
How well pupils achieve and enjoy their learning in religious education.....

### Provision

The quality of teaching, learning, and assessment in religious education.....

### Leadership

How well leaders and governors promote, monitor, and evaluate the provision for religious education.....



Students know more, remember more and can do more due to the knowledge-rich curriculum and sequenced curriculum design. Progress of students is evident in their religious literacy and improving outcomes but is not secure for all students. Some students speak with confidence about their learning and engagement in religious education, whilst others are less secure about their progress and what they need to do to improve. In the best examples, whole class feedback is enabling the most able to self-evaluate their progress and training students of all abilities to reach their potential. However, it is not embedded because students do not consistently respond to feedback to ensure that they all have a clear understanding of their progress. Religious education workbooks demonstrate that students respond to a range of learning activities. Expectations are appropriate to their age and capacity. Students in Key Stage 3 are more engaged with their learning and demonstrate a greater enjoyment of the subject, reflecting the changes that have been made to the curriculum and the shift to the knowledge rich curriculum, whilst there are a greater number of students in Key Stage 4 who are not as confident or engaged with their learning. Behaviour in lessons is generally good reflecting overall positive attitudes to learning in religious education.

Students are supported by a highly qualified and specialist team who are dedicated and committed to the very best outcomes for their students in religious education. Teachers are confident in their subject; as a result, teaching, learning and assessment in religious education is at the forefront of school development. Planning is responsive to the needs of the students. For example, in Year 10 feedback indicated that enjoyment in religious education was not as high as other year groups: as a result, the curriculum has been re-sequenced to ensure that students can appreciate their learning path and engage with the learning journey. Equally, a gap was recognised in the scriptural understanding of students transitioning from primary school: as a result, the curriculum plan was

altered to enable mastery of scripture as a core foundation for learning in religious education. At Key Stage 5 core religious education is established and responsive. Questioning in lessons is effective and targeted to support the learning needs of the students. Students receive regular praise, especially through the strong relationships that exist within lessons. Religious education supports the moral and spiritual development of students and opportunities are built in to reflect and consider moral implications. The religious education curriculum is well planned and resourced to meet the needs of the students.

The leadership of the school has invested heavily in the strategic direction of the religious education department and the curriculum. The governors ensure religious education has full parity with all other core subjects. The subject leader is a motivated, committed and inspirational leader of the department. She has a clear vision for development and is committed to ensuring the consistency of all within the department. Professional development is a strength, with research-based reading and exploration leading to department collaboration, discussion and ultimately adaptations to pedagogy to enhance learning and progress. There is a clear distinction between the strategic direction and development of religious education and the operational needs of the department which are addressed through a departmental bulletin. The curriculum sequence has been evaluated to ensure effective progress of all students and there are plans to ensure the curriculum is vibrant and engaging for learners. The forensic self-evaluation gives an accurate assessment of the strengths and areas of development and leaders are well equipped to realise the strategic planning.

## Collective worship

The quality and range of liturgy and prayer provided by the school.

Collective worship key judgement grade:.....

1

### Pupil outcomes

How well pupils participate in and respond to the school's collective worship

.....

2

### Provision

The quality of collective worship provided by the school

.....

1

### Leadership

How well leaders and governors promote, monitor and evaluate the provision for collective worship

.....

1

Students are respectful and reflective in prayer and liturgy. They engage with a variety and range of opportunities for prayer from Light Fever to Lectio Divina in the chapel to voluntary confession and Mass on the first Friday of every month, as well as taking opportunities to engage with adoration, rosary, station of the cross, prayer books and Advent, Lent and Pentecost liturgies. Students are engaged with the lay chaplains and tutors to develop a range of prayer and liturgy from house Masses, whole school liturgical prayer and prayer within form time. Students embrace the opportunities to be involved in retreat and pilgrimage experiences, including a joint retreat for the sixth form with other sixth forms in the trust. As a result, they are developing effective skills in planning and leading prayer and liturgy. Prayer and liturgy not only influence but shape the life of the school with students responding to liturgical prayer with missionary actions.

The prayer life of the school punctuates and defines the rhythm of the school day. It is well planned to encompass the richness and variety of liturgical experiences. Students have a good understanding of the liturgical seasons as a result of the quality of provision for prayer and liturgy. Scripture is evident throughout the school and students can use scripture effectively in their own planning. There are significant models of exemplary practice among the staff, most notably in the chaplaincy team and leadership of the school. Furthermore, all staff are supported in planning and delivering appropriate prayer and liturgy which has led to a collective responsibility which is valued and appreciated. Art and music feature heavily in prayer and liturgy, for example through prayer boxes and links with the house system. The chapel boasts a crucifix designed by a student. Indeed, staff and students are supported to discover their own prayerful expression which is cherished. Prayer and liturgy are enhanced through the spaces available including the parish church and chapel at the heart of the school, and the methods used, including live virtual acts of worship facilitated throughout the examination period. There is a genuine desire to re-establish family and parental

involvement with the prayer life of Christ the King.

The leadership of the school has developed a supportive and usable prayer and liturgy policy which encapsulates the essence of the expectations for prayer and liturgy. Indeed, the investment in chaplaincy provision is having a significant impact on building skills and confidence in prayer and liturgy across the school and demonstrates the priority given to prayer and liturgy. The calendar and timetable of the school are shaped by prayer and liturgy with liturgical celebrations as the high points of the year. Professional development is appreciated by staff and recognised as helpful and effective in supporting them in their role. Indeed, they would appreciate even more due to the value they place on the training they have received. A broad range of prayer and liturgy is facilitated by the school reflecting the richness of the Church's traditions. Self-evaluation is ongoing and active which leads to appropriate improvement planning. A significant example is the development of the 'build your own' handbook to accompany the development of prayer and liturgy.



## Information about the school

Full name of school	Christ the King Catholic Voluntary Academy
School unique reference number (URN)	138810
Full postal address of the school	Darlton Drive, Arnold, Nottingham, NG5 7JZ
School phone number	0115 9556262
Name of head teacher or principal	Jo Love
Chair of governing board	Graham Lea
School Website	www.christtheking.notts.sch.uk
Multi-academy trust or company (if applicable)	Our Lady of Lourdes Catholic Multi-Academy Trust
Type of school	Secondary comprehensive
School category	Academy
Age-range of pupils	11-18
Trustees	Nottingham Roman Catholic Diocesan Trustees
Gender of pupils	Mixed
Date of last denominational inspection	1 March 2016
Previous denominational inspection grade	1

## The inspection team

Rachel Waugh	Lead inspector
Maggie Hazeldine	Team inspector
Cyprian Vella	Team inspector
Name of inspector	Lead/team

## Key to grade judgements

Grade	England	Wales
<b>1</b>	Outstanding	Excellent
<b>2</b>	Good	Good
<b>3</b>	Requires improvement	Adequate and requires improvement
<b>4</b>	Inadequate	Unsatisfactory and in need of urgent improvement

