Chief Executive
Ana Popovici

Wandsworth Borough Council
Chief Executive's Group
5th Floor, Town Hall Extension,
Wandsworth High Street,
London, SW18 2PU

Date: 22nd October 2026

For further information on this agenda, please contact the Democratic Services Officer: Ruth Wright on ruth.wright@richmondandwandsworth.gov.uk, 020 8871 6038

STANDING ADVISORY COUNCIL ON RELIGIOUS EDUCATION

MONDAY, 2ND NOVEMBER, 2026 AT 7.30 P.M. ALL SAINTS' CE PRIMARY SCHOOL, PUTNEY COMMON, LONDON, SW15 1HL

SACRE Membership:

Group A – Religious denominations other than the Church of England – namely Christian and other denominations, religions and world views which appropriately reflect the principal faith traditions and belief systems in Wandsworth:
Mr Dominique Joseph Clem (Seventh-day Adventist Church), Ms Sharon Coussins (Wimbledon Synagogue), Ms Saffi Haines (Society of Friends), Rev. Pete Herbert-James (Balham Baptist Church), Dr Lottie Holmes (Humanists UK), Mrs Maria Liddy (Catholic Archdiocese of Southwark), Ms Gita Patel (Hindu Education Board UK), Imam Hamzah Patel (Balham Mosque and Tooting Islamic Centre), Dr Laow Panyasiri (Buddhapadipa Temple), Mr Paul Phillips (Spiritual Assembly of the Baha'is), Mr Anup Saggar (Garrett Lane Mandir – Hindu Society) Mr Usman Shazhad Butt (Ahmadiyya Muslim Association), Mr Charan Singh (Khalsa Centre Gurdwara) and Mr Harbans Singh Mehta (Khalsa Centre Gurdwara).

Group A Substitute: Ms Shanta Chellappoo-Phillips (Spiritual Assembly of the Baha'is).

Group B – Church of England:
Rev. Susan Bolen, Mr Shaun Burns and Miss Sharon Cunningham.

Group C – Teachers' Associations:
Ms Clare Hewitson (NEU), Ms Anna Madden (NAHT) and Ms Jan Sharp (NASUWT).

Group D – Local Authority:
Councillor Angela Graham (Chair), Councillor Shakeel Ahmad, Councillor Victoria Asante and Councillor Jo Rigby.

Co-opted member: Ms Ruhena Bakhsh (Burntwood School).

AGENDA

1. Welcome and Apologies

To receive any apologies for absence.

2. Minutes - 22nd June 2026 **(Pages 5 - 10)**

To confirm and sign the minutes of the meeting of the SACRE held on 22nd June 2026 (attached) and to consider any matters arising.

3. School Faith Trails update **(Pages 11 - 12)**

To receive a verbal update on the trails and discuss the National Association of SACREs (NASACRE) advice 'When the class goes without you' regarding visits to places of worship.

4. Community Faith Trail **(Pages 13 - 18)**

To discuss the event held in July (evaluation attached).

5. Monitoring Religious Education in schools: annual review of Ofsted reports **(Pages 19 - 70)**

To receive and discuss the published 2025/26 Ofsted reports (attached).

6. Faith Based Prejudice **(Pages 71 - 72)**

To discuss changes to the 'Keeping Children Safe in Education' guidance (attached).

7. Independent Review - Antisemitism in Schools and Colleges in England

To discuss the recently published education report (link: Independent review – antisemitism in schools and colleges in England)

8. Faith Direct update

To receive a verbal update on the session.

9. National Curriculum Review update **(Pages 73 - 76)**

To receive a verbal update on the review and discuss correspondence from Christian Concern and the NASACRE's response (attached).

10. NASACRE session 'So, you've joined your local SACRE...'

To receive verbal information about the session held in September.

11. Future meeting dates

To note the forthcoming SACRE meetings scheduled so far for 2027:

- Monday 15th March 2027, Wimbledon Synagogue,1 Queensmere Road, SW19 5QD

All meetings of the SACRE start at 7.30pm.

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Minutes of a meeting of the Standing Advisory Council on Religious Education held at El Fazl Mosque, 16 Gressenhall Road, London, SW18 5QL on Monday, 22nd June, 2026 at 7.40 p.m.

Present:
Group A – Religious denominations other than the Church of England – namely Christian and other denominations, religions and world views which appropriately reflect the principal faith traditions and belief systems in Wandsworth:
Mr Dominique Joseph Clem (Seventh-day Adventist Church)
Ms Sharon Coussins (Wimbledon Synagogue)
Dr Lottie Holmes (Humanists UK)
Mrs Maria Liddy (Catholic Archdiocese of Southwark)
Ms Gita Patel (Hindu Education Board UK)
Mr Paul Phillips (Spiritual Assembly of the Baha'is)
Mr Usman Shazhad Butt (Ahmadiyya Muslim Association).

Group B – Church of England:
Mr Shaun Burns
Miss Sharon Cunningham.

Group C – Teachers' Associations:
Ms Clare Hewitson (NEU)
Ms Anna Madden (NAHT).

Group D – Local Authority:
Councillor Victoria Asante
Councillor Jo Rigby
Councillor Will Sweet (Chair).

In attendance:
Mr Andy Hough, Assistant Director of School Participation and Performance
Mrs Angela Rundle, SACRE Officer
Rabbi Adrian Schell (Wimbledon Synagogue) (observing)
Mrs Ruth Wright, Democratic Services Officer.

1. Welcome and Apologies

Apologies for absence were received from:

Mrs Claire Beecher (NEU)
Councillor Angela Graham
Ms Saffi Haines (Society of Friends)
Rev. Pete Herbert-James (Balham Baptist Church)
Imam Hamzah Patel (Balham Masjid & Tooting Islamic Centre)
Ms Brigitte Sayers-Eugster (Shaftesbury Park Primary School)
Mr Charan Singh (Khalsa Centre Gurdwara)
Ms Jan Sharp (NASUWT).

2. Minutes - 26th January 2026

RESOLVED – it was unanimously agreed that the minutes of the Standing Advisory Council on Religious Education meeting held on 26th January 2026 were a correct record.

Matters arising:
Clarification was sought whether academies would be subject to the RE Curriculum Assessment Review. Through a contact of Ms Hewitson, in the meeting it was confirmed that academies would be, as Mr Burns also thought was the case.

Mrs Rundle advised that the Relationship, Sex and Health Education (RSHE) guidance had been updated from the draft. The section previously entitled 'Getting to grips' had been changed to 'Updated and unpacked'. A link to the new guidance would be provided by Mr Hough and Mrs Rundle: Relationships, Sex and Health Education | Wandsworth | Services for Schools

3. Membership

The Chair stated the changes to membership, with himself, Councillor Asante and Ms Patel being new to SACRE.

Ms Sayers-Eugster was due to move out of London, so was stepping down from being a co-opted member of SACRE. The Chair thanked her for her time on SACRE.

The Chair advised that some members needed to complete a Code of Conduct, either as they were new to SACRE or because it was four years since their last one. Mrs Wright would share the forms at the end of the meeting with those required and will email others as necessary.

RESOLVED – details noted for information.

4. National Association of SACREs (NASACRE) Conference Feedback

Mrs Rundle opened by saying that the conference was good and it was helpful to hear from the many other local authority SACREs represented. The speakers and associated documents provided from the conference were especially informative. Mr Burns also attended the conference and added that Prof. Vanessa Ogden (a key-note speaker) advised that the Curriculum Review was with the Secretary for Education. If approved, there would remain an important role for SACREs to ensure teaching was relevant to the local area and be supported by local faith and world-view organisations. Such an approach would continue to facilitate community cohesion.

Mrs Rundle spoke of the Faith and Belief Forum, whose presentation formed part of the conference. The remit of the Forum was to assist teachers in reaching children of any faith and none. She advised that several members of the Wandsworth SACRE were on the national consultation group for the Forum, with

teachers, advisors, inspectors and others – Mr Clem, Ms Hewitson and Mr Burns. It was thought that Wandsworth was already on the right track regarding RE, so it was not envisaged that many changes would be required through the Forum.

It was suggested that when the Curriculum Review Bill reaches Parliament, the three local MPs would be asked to support it on behalf of the SACRE. After that point, public consultations would occur, when anyone could respond.

The earliest the Bill could be passed was 2028, as the content was not believed to be particularly contentious. However, concerns were raised that certain right-wing political parties may object to the Bill. Dr Holmes added that it remained important that Humanist views were included in the teaching of faiths and world-views.

RESOLVED – details noted for information.

5. Faith Trails Update

Mrs Rundle explained that this term there were 18 slots for the nine trails in the following areas:
Balham x 2
Wimbledon x3
Tooting x 2
Southfields x 2.

Unfortunately, due to the forecast heatwave, the trails commencing that week were cancelled. Due to being near the end of term and the effort organising them, there was no time to re-arrange the trails for later in the academic year. There would be more opportunities to join the trails in the autumn term, though the current Year 6s would miss out then. Details of the Community Faith Trail would be shared with all schools, but in particular those who were unable to participate in the cancelled trails.

The Balham trail had already taken place and was well received. School staff particularly liked that the venues could be walked to or the trail started via a short bus journey.

Mrs Rundle mentioned that she was investigating the possibility of a Battersea Trail next year. She commented that a colleague from Lambeth was going to join the Wimbledon trail to see how they were run in Wandsworth compared to their own.

It was recognised that the trails only occurred due to a lot of hard work by Mrs Rundle and the host venues. Thanks were given to her and those involved.

RESOLVED – details noted for information.

6. Community Faith Trail Update

Posters for the event were supplied to members in the meeting to share more widely and Mrs Wright agreed to share an electronic version. Mrs Rundle explained that the QR code linked to an Eventbrite registration page. She thanked the Communications Team for the poster and being instrumental in creating the page and advising on the risk assessment. A limit of 100 participants was in place, but Cllr. Rigby suggested that this was raised, as it was likely that some people who register would not attend. At the time of the meeting, 11 people had registered, with the page receiving 69 views.

The Mayor had been asked to open the event and a suggested donation of £5 could be given to her charities. The payment was not mandatory, as that could prohibit people from attending. The trail would start at the Khalsa Centre, then on to Tooting Islamic Centre, Holy Trinity Church Upper Tooting, Seventh-day Adventist Church, St Mary and St John the Divine Church, Balham Baptist Church, Balham Mosque and finish in Balham Mandir. At each venue a leader would provide a tour and talk.

Mrs Rundle asked if SACRE members could volunteer to be stewards and if there were any first aiders. Mr Philips and Ms Hewitson offered to be first aiders for the day, as they were trained. Mr Burns and Mrs Wright also offered to be present for the whole day. Ms Madden offered her time for the morning, and Miss Cunningham and Cllr. Rigby offered their time for the afternoon. Any other members able to volunteer were asked to let Mrs Rundle and Mrs Wright know as soon as possible. Risk assessments were shared with those who would be attending, and elements were described in the meeting. Mrs Rundle added that first aid kits and water would be available at all of the venues. Food allergens would be listed on any food offered. The local neighbourhood Police Team had been informed. Cllr. Rigby advised contacting the Counter Terrorism Police Unit.

Mrs Rundle advised that posters had been widely shared with schools, libraries, the Professional Development Centre and other venues. She would check with the Communications Team about advertising in the online version of Brightside. Other possible advertising possibilities were mentioned and would be raised with the Communications Team.

Members thanked Mrs Rundle for her great efforts in getting this first community trail organised.

RESOLVED – details noted for information.

7. Future Meeting Dates

RESOLVED – the SACRE meetings scheduled for 2026/27 were noted as being:

- Monday 2nd November 2026 at All Saints' CE Primary School, Putney Common, London, SW15 1HL
- Monday 15th March 2027, venue to be confirmed.

Ms Coussins offered the Wimbledon Synagogue as the venue for the meeting on 15th March.

Mr Burns mentioned that 2nd November was All Soul's Day, a Christian religious festival. Mrs Wright replied the clash was known, but unfortunately an alternative date for the meeting was not possible.

Mrs Wright was asked whether the summer 2027 date could be scheduled soon, which she said she would look into.

8. Any Other Business

WhatsApp group

Mrs Wright commented that new members were welcome to join the SACRE WhatsApp group, an additional tool to keep in contact with each other. Members were asked to email her if they wish their number to be added.

Multi-Faith Forum

Members of the Forum commented that they would ascertain the group's remit with the new Mayor and share with SACRE.

The meeting ended at 8.24 p.m.

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When the Class Goes Without You: Parental Choice and the Child in the Middle

“Visits to places of worship can be some of the most valuable opportunities children have to encounter beliefs and communities beyond their own. Yet I have worked with schools where parents have withdrawn children from such visits, particularly visits to mosques.

On one occasion, a child was incredibly distressed. Her friends were going on the visit and she simply could not understand why she was not allowed to go. More recently, I heard of parents asking a school to withdraw their child from anything involving discussion or mention of Islam.

Parents in England have the right to withdraw their children from some or all religious education and collective worship, and schools must respect that. However, that right does not extend to removing a child from every part of the curriculum where religion might legitimately arise, such as history or citizenship.

But even where withdrawal is permitted, there is another question we sometimes overlook: What is the impact on the child?

A child left behind while classmates visit a mosque, synagogue, gurdwara, temple or church may feel excluded, embarrassed or confused by a decision they did not make. Schools therefore need to manage withdrawal sensitively, protecting the child from feeling punished or being expected to explain or defend their parents’ decision.

The starting point should always be conversation. Schools can explain what the visit involves, reassure parents that learning about a religion or belief is not the same as participating in it and make clear what children will and will not be expected to do. Sometimes understanding the purpose of the visit may be enough to address a parent’s concerns.

Where a child is still withdrawn, alternative provision should be meaningful and the language used around the child carefully considered. Most importantly, the child’s feelings should be heard.

Education should introduce children to a world beyond their own experience. Visiting a place of worship does not ask a child to adopt another person’s beliefs. It gives them an opportunity to understand those beliefs, meet the people who hold them and learn how to live confidently and respectfully alongside difference.

Parental rights matter, but so too does the experience of the child who watches their classmates leave without them.”

Hifsa Haroon-Iqbal

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Wandsworth Community Faith Trail Evaluation

Outline

This took place on Saturday 18 July 2026, visiting eight places of worship in a direct route from Tooting to Balham. We met at the Khalsa Centre Gurdwara between 10 and 10.30am and ended at Balham Mandir at 4.30pm. It was an ambitious timetable, allowing for half an hour for the visit at each place of worship plus an extra half an hour at the church mid-way for lunch purposes. The length from start to finish was about four km.

For planning purposes, participants were asked to register via Eventbrite and a notional cap of 100 was placed on the event. This number would have been harder to manage to keep to time, to allow for questions and getting in and out of the venues. As it was, we began with about 30 people including stewards and the Deputy Mayor and Consort and ended with 15. Up to 30 was an ideal number to manage. Some people who had had difficulty with the Eventbrite process came to the first venue and were registered on the day.

What went well

- The organisation of the event, particularly the help Ruth our DSO, and I received from Harry Nash (Events Manager) and Siobhan Wren (Communications).
- The variety of the places of worship we visited and the welcome we received.
- The full attention to Health and Safety (fortunately there were no issues). However, we had a full risk assessment, carried a First Aid kit and were checked on by the Met Police twice during the trial to check we had encountered no problems.
- Participants really enjoyed it and asked interesting questions. There were good conversations between guests and with SACRE members while walking between the locations, as well as at them.
- The variety in the locations kept people's interest.
- The faith leaders/representatives provided informative talks about their places of worship and some elements of their beliefs.
- Stewarding was excellent in terms of ensuring safety on the roads and keeping people moving on from one place to another.
- The opening of the event by the Deputy Mayor gave a sense of occasion.
- The weather was just right – dry but not too hot!

Even better if

- The posters had a link to the site which carried the full trail information. The QR code was no good if people had received an emailed copy of the poster and only had one device and it didn't work after it had been photocopied to go on to several church's pewsheets.

- The full timetable had been provided on the site; some people wanted to miss out a place they knew well and rejoin later or just join part way through.
- Balham Mandir had provided someone to talk to us.

The Events Team sent out an attendee feedback form, to which there were four full responses. It asked:

What were your hopes and expectations of the Community Faith Trail?

Responses included:

- *To learn more about other faiths in our community, meet people from different faiths, and visit local places of worship.*
- *To get a feeling of and increase understanding of our brothers and sisters in different faiths*
- *To see inside sacred buildings, to learn more about different faiths, to meet people.*

Were your hopes and expectations of the Community Faith Trail met?

All said yes and were very satisfied with their experience on the trail and the distance.

Other feedback:

"It was heartening to experience so much friendship, goodwill, and the wish to connect with people from all communities, which is, I think, what makes this area such a good place to live."

"…it was very well planned, organised and run. A big thank you to all the stewards and the people who welcomed us."

"…a map or guide at the start to where we were going would be helpful"

"Appreciated the places where we were given a talk about the religion, its historical & social beginnings, fundamental values and beliefs, as well as being shown around the building. Extra special that we were sometimes able to sit in on a service or talk for a brief section of time."

There were 14 "very satisfied" responses and two "satisfied", which related to date/time and number of venues.

The respondents said they had seen it advertised in Brightside, a pew sheet or had had an email. No one mentioned the poster. Non attendees asked for why they did not come said plans had changed and one forgot.

The day in pictures:

10.30 Khalsa Centre, Upper Tooting Road

Charan Singh, SACRE member, opening remarks with Deputy Mayor, Cllr Kirsten Botting in attendance



11.00 Tooting Islamic Centre, Upper Tooting Road

SACRE member, Imam Hamzah Patel, talking to us



11.45 Holy Trinity Church, Trinity Road

A parishioner of Holy Trinity telling us the history of the church



12.30 Balham Seventh-day Adventist Church, Elmfield Road, just off Balham High Road

We joined the congregation during the service for 10 minutes, hearing a worship song.



1.15 – 2.15 St Mary and St John the Divine church, Balham High Road

Lunch in the garden, then a talk from Fr Jonathan McNeaney and a group photo outside



2.30 Balham Baptist Church, Ramsden Road

Rev Pete Herbert-James, SACRE member, explaining Baptist practice



3.15 Balham Mosque, Balham High Road

Imam Hamzah and another worshipper answering walkers' questions



4.00 Balham Mandir, Balham High Road

Looking at a shrine with a worshipper



Monitoring from Ofsted Reports published in the Academic Year 2025-2026

Only 10 Ofsted inspections took place in the borough's schools in the last academic year, fewer than the 19 in 2024- 25. The reason for this is likely to have been the late start to the inspecting schedule, with the first inspection of the academic year only taking place in December in a Wandsworth school. This was due to the introduction of a new Ofsted inspection framework, moving to a report card style format. This gives grades in seven areas –
Achievement (Ach)
Attendance and behaviour (Att & B)
Curriculum and teaching (C & T)
Early Years (EY)
Inclusion (Inc)
Leadership and governance (L & G)
Personal development and wellbeing (PDWB)

and gives a grade of Exceptional (E), Strong standard (SS), Expected standard (ES), Needs attention (NA) and Urgent improvement (UI) to each of these areas. Since September 24, Ofsted no longer makes an overall effectiveness judgement in inspections of state funded schools.

The schools inspected comprised four primaries, one junior school, two secondaries and three specials. No nurseries were inspected. The reports from all of the schools have now been published.

As in the past, there were comments specifically to religious education (RE) or to pupils' spiritual, moral, social and cultural development in very few of the schools. Most reports referenced pupils' learning around culture and diversity and their wider personal development but did not mention RE.

Relevant comments are reproduced below. They are all taken from the personal development and wellbeing section as RE was not mentioned in any of the curriculum and teaching sections of reports.

Primary

St Mary's CE

The school's programme of personal development is extensive and thoughtfully designed. It draws on the school's faith values and on leaders' mission to create a culture of wonder…… Pupils develop a deep and age-appropriate understanding of fundamental British values and of different faiths. (SS)

Riversdale

Pupils respect the diversity of their school community and enjoy learning about their peers' beliefs and cultural heritages. (ES)

Our Lady of Victories RC
The school has a coherent and well-sequenced programme for pupils' personal development. The curriculum content is responsive to the school's context. The religious ethos is threaded creatively across all aspects of school life…..
Pupils develop a thoughtful understanding of culture and difference. They learn about a range of views and perspectives and speak confidently about respect and diversity. (SS)

Secondary – no comments

Special
Paddock
Pupils benefit from a wide range of experiences that support their social, emotional and cultural development……They enjoy many trips, from visiting a local park to historical sights and landmarks in the city, museums and places of worship which broadens understanding and respect for others. (SS)

Faith Schools

In Voluntary Aided (VA) schools, religious education is fully reported on by inspectors from the appropriate religious bodies. VA schools receive denominational inspections every five years, and SACRE receives the reports. If a free school has a religious denomination, then again it receives an inspection by its own appropriate body. In the last year, there were four inspections of Catholic schools by the Catholic Schools Inspectorate (CSI) and two of Church of England schools through SIAMS (Statutory Inspection of Anglican and Methodist Schools). Their reports have been included in the papers for the SACRE meeting. The CSI grades still follow the old Ofsted style grading of outstanding, good, requires improvement and inadequate. All elements of the Catholic school reports from the last year were either outstanding or good. SIAMS reports no longer provide grades.

As would be expected, the schools' own faith affiliation, in these cases all Christian schools, is comprehensively taught. It is good to see that the teaching of other faiths (or none) is also commented upon. From some of the reports:

St Mary's CE Primary
The curriculum provides a carefully sequenced programme of learning. This enables pupils to explore global Christianity, a range of world faiths and non-religious worldviews. Its strong focus on knowledge and progression ensures that pupils revisit and build upon key concepts and vocabulary over time. Planned visits and visitors enrich the curriculum and bring learning to life.
……pupils demonstrate a secure understanding of both religious and non-religious worldviews.
Roehampton Church Forest Primary
Pupils learn about a wide range of religious and non-religious worldviews.
Holy Ghost Catholic Primary
The annual Black History month enables pupils to share and celebrate the variety of religions and faiths within the school. Consequently, there is a culture of deep respect where everyone is valued.

St Mary's Catholic Primary Battersea
There is a sense of community, evident in the quality of relationships and the culture of welcome which values and supports those from diverse faith backgrounds.

For information, Gatton VA school received an inspection from AMSUK (Association of Muslim Schools UK) in February 24, result outstanding. Mosaic Jewish Primary (free school) had a good Pikuach inspection in January 23.

Angela Rundle
LA Officer for SACRE

October 2026

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CATHOLIC SCHOOLS INSPECTORATE
THE NATIONAL FRAMEWORK FOR THE INSPECTION OF CATHOLIC SCHOOLS, COLLEGES AND ACADEMIES

Holy Ghost Catholic Primary School

URN: 101036
Catholic Schools Inspectorate report on behalf of the Archbishop of Southwark

04–05 December 2025

Summary of key findings

Overall effectiveness
The overall quality of Catholic education provided by the school

1

Catholic life and mission (p.3)
How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

1

Religious education (p.5)
The quality of curriculum religious education

1

Collective worship (p.7)
The quality and range of liturgy and prayer provided by the school

1

The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference	Yes
The school is fully compliant with any additional requirements of the diocesan bishop	Yes
The school has responded to the areas for improvement from the last inspection	Fully

Compliance statement

- The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference.
- The school is fully compliant with any additional requirements of the diocesan bishop.
- The school has responded fully to the areas for improvement from the last inspection.

What the school does well

- The school fosters a welcoming, calm, and purposeful atmosphere, underpinned by a strong sense of community and excellent partnerships with parents, governors, and external stakeholders.
- Strong parish links support a rich liturgical tradition, sacramental celebrations, and meaningful charitable outreach.
- Pupils demonstrate high engagement, exemplary behaviour, and strong progress in religious education, with consistently high-quality work in books.
- Pupil chaplains and staff show passion and collaboration, contributing significantly to the Catholic life of the school.
- Catholic social teaching is embedded across the wider life of the school, guiding respectful relationships between pupils and staff.

What the school needs to improve

- Ensure that the mission statement is reviewed in collaboration with all stakeholders and that it permeates all curriculum and school policies.
- Implement rigorous evaluation of prayer, liturgy, and religious education lessons to ensure continuous improvement.

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

1

Pupil outcomes

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

1

Provision

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

2

Leadership

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

1

Pupils and governors at Holy Ghost Catholic Primary embrace the distinctive Catholic identity of their school and proudly describe it as a community where 'we are made for God and God is made for us'. They are proud to be part of this Catholic community. This understanding is reflected in the exceptional confidence and happiness of all within the school, where pupils and staff feel valued and cared for. Pupils clearly understand and respond to the demands of Catholic social teaching and actively participate in caring for those less fortunate, participating in fundraising activities provided to them such as Cafod's Big Lent Walk, and foodbank collections. Pupils understand and embrace the principles of Catholic social teaching, understanding that they 'help us to follow in Jesus' footsteps and be a good person'. The annual Black History month enables pupils to share and celebrate the variety of religions and faiths within the school. Consequently, there is a culture of deep respect where everyone is valued. Through dedication to promoting Catholic values and chaplaincy activities, all pupils thrive spiritually, academically, socially, and emotionally.

The life of the school is informed and shaped by the word of God, fully understood and lived out by all pupils and staff. It is embraced by all, underpinning and permeating every aspect of school life and serving as a source of inspiration for the whole community. This is evident in the excellent relationships across the school, where pupils and staff feel listened to and every voice is heard. There is a real sense of community and family within Holy Ghost, which is a joyful and supportive community where everyone is generously welcomed. The school's mission statement is being reviewed, but its mission is clear and the Headteacher described how 'the school is about value and equity for all'. Pastoral care for all pupils is strong and led by a dedicated pastoral leader who supports vulnerable families exceptionally well. Pupils, especially those with special educational needs or disabilities and those experiencing need, know they are cared for by adults.

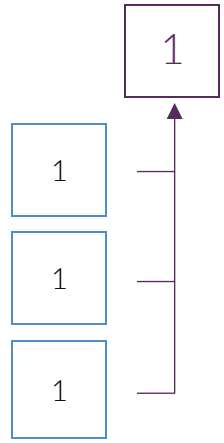
Leaders and governors are highly committed to the school's Catholic life and mission and prioritise it. The care and effort put into the high standards of display around the school are witness to and an effective celebration of the school's Catholic identity and mission. The determined vision of leaders

and governors has resulted in rapid and secure improvements. Leaders are highly ambitious for Holy Ghost and critically evaluate its Catholic life and mission, resulting in well-targeted and practical improvements. Leaders and governors put the school's mission at the core of everything they do. For example, this is reflected by the investment made into various types of staff training relating to Catholic life; consequently, staff are highly committed to it. Leaders engage exceptionally well with parents, the parish, and the wider community; they constantly explore ways to develop this. For example, pupils led an initiative to provide a Christmas gift for the parish seniors' lunch. Parents are proud to send their children to Holy Ghost. Elements of Catholic social teaching are woven into other curriculum areas. The well-being of staff is a top leadership priority and staff speak strongly about the support provided to them by leaders, including governors. This support in turn enables them to perform their roles effectively and contributes significantly to creating a happy team.

Religious education

The quality of curriculum religious education

Religious education key judgement grade



A clear and consistent approach to religious education teaching ensures that pupils achieve high standards and make very good progress in knowing and remembering more. Analysis of data over time shows standards are in line with, and sometimes better, than national outcomes in other subjects. Pupils speak eloquently about how much they enjoy learning about religious education because they are provided with creative opportunities and are empowered to think deeply for themselves. Pupils are highly motivated and readily engage in the range of well-planned lessons provided, with opportunities in lessons to respond to the skilled questioning by adults. They are critical thinkers, confident and adept at translating the learning in lessons to make links with their lives. One example of this was Year 5 pupils debating why the shepherds were the first to be invited. Pupils' work is of a consistently high standard in terms of presentation and content; they take great pride in it. Whilst there is some evidence that pupils know what to do to improve their work, this is not yet consistent throughout the school. Pupils are religiously literate and incorporate religious language and concepts effectively in their verbal and written responses.

Teachers demonstrate high levels of confidence when teaching religious education and have secure subject knowledge. As a result, pupils are enthusiastic and enjoy their lessons because they know their teachers can answer all their questions. Teachers plan various creative activities to engage pupils, such as using religious artwork and role-play. Consequently, behaviour in lessons is very good. Some teachers use questioning skilfully during lessons to evaluate pupils' understanding and to encourage pupils to make links between what they are learning about, and events in their own lives. However, this is inconsistent across the school, and there are sometimes missed opportunities for more challenging questions about this to be asked. Teachers have high expectations of pupils and celebrate their achievements in various ways, including in a weekly assembly. This leads to increased levels of motivation and a great sense of pride. Feedback in lessons enables pupils to understand how well they have done but does not clarify how they could improve their work, meaning pupils are often unsure how to make progress independently. Teachers respond well to pupils' needs and effectively deploy other adults, ensuring that all pupils make progress, especially those with special educational needs.

The leadership team and religious education leads have high expectations and a purposeful, clear vision. They demonstrate a genuine commitment to the ongoing development of all staff across the school, who welcome leaders' 'open-door' policy approach to improving religious education. Staff appreciate the support and challenge provided by the deeply committed subject leaders. They lead improvements in teaching and learning by establishing regular feedback to staff regarding their performance. New staff members receive well-targeted specialist support, including with planning, and are provided with opportunities to observe good classroom practice. The operational lead receives excellent support from the leadership team, which further reinforces the high standards across the school. This clear vision, focus on high quality training and collaboration with the Deanery enables staff at Holy Ghost to benefit from sharing good practice. These opportunities, along with a coaching-based approach to teaching and learning, have resulted in increased confidence amongst all staff, who are passionate and well-skilled. Leaders and governors ensure that religious education has full parity with other core subjects. Governors know the information they are provided about religious education is accurate because they visit the school regularly to provide support and challenge to senior leaders. This regular, systematic monitoring of standards has led to precisely targeted and rapid improvements.

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

1

Provision
The quality of collective worship provided by the school

2

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

1

Pupils enjoy prayer and liturgy, as demonstrated by their enthusiastic participation and engagement. All pupils engage appropriately with reverence and respect, demonstrating their understanding of the significance of prayer. Older pupils shared: 'Prayer is a key part of my life' and 'Sharing prayer and scripture is my strong bond with God'. Music effectively creates a calm and prayerful atmosphere and pupils sing joyfully. Pupils work well with their peers and adults to plan and lead worship. Leadership skills are nurtured through the pupil Chaplains, who plan and lead prayer with confidence. This is yet to be developed to ensure all pupils are able to plan and lead worship. In the early years, the staff guide the children skilfully in choosing appropriate artefacts to place on the prayer focus table using a liturgy planner. Some pupils are involved in simple evaluations of prayer, but these do not routinely and effectively lead to future improvements. Pupils understand the liturgical year well and how prayer changes throughout the Church's seasons. Prayer is structured and includes a clear message, enabling pupils to understand that worship should lead to action. Younger children are encouraged to reflect on small things they can do that will make a big difference.

Prayer and liturgy are central to the life of the school and prayer takes place as a matter of routine at all key times of the day. The pattern of daily prayer is embedded and is included in all school gatherings. Scripture is given a high focus in worship and scripture passages are chosen to ensure they align with the appropriate Church season. Pupils participate in various prayer experiences linked to the Catholic tradition, such as the Crowning of Mary, Pentecost celebration and First Holy Communion preparation which further consolidates pupils' understanding of the Liturgical year. The school enjoys excellent links with the local parish and wider community. Great care and attention are taken in setting up prayer spaces around the school, which are attractive and of a high standard, inspiring pupils to pray spontaneously. Examples include the Jubilee display and prayer jar. Pupils take ownership of the prayer spaces by helping to choose relevant artefacts to include. There is a dedicated outside grotto space which pupils use for prayer and reflection. Parents and parishioners are encouraged to participate in the school's prayer life through activities such as invitations to class assembly, Masses and services in the parish church. Parents appreciate being invited into school

regularly to pray and worship. One parent stated, 'it's very affirming and lovely that we are always invited to join in'.

Leaders and governors understand the importance of the centrality of prayer and liturgy in the life of the school. Prayer has a high profile in the school physical environment, in newsletters and on the school's website. Senior leaders have a secure understanding and have devised an annual plan of provision for the liturgical year which includes skills progression in prayer leadership for pupils. Together with the support of the parish priests and diocese, they ensure that collective worship and liturgy are relevant and have a clear purpose appropriate to the needs of all participants. The whole community is therefore aware of holy days of obligation and saints' days; leaders prioritise these in their planning of prayer and celebrate them in church through Mass or school through assemblies. Priority is given by school leaders and governors to enable staff to have access to high quality professional development. As a result, staff are confident and highly skilled in leading prayer and worship. The strong parish links means that school and parish work together to support community needs; governors have a deep understanding of the community needs and how prayer supports the families within the school.

Information about the school

Full name of school	Holy Ghost Catholic Primary School
School unique reference number (URN)	101036
School DfE Number (LAESTAB)	2123376
Full postal address of the school	Nightingale Square, Balham, London, SW12 8QJ
School phone number	020 86733080
Executive headteacher	Jared Brading
Head of school	Charmaine Lee
Chair of governors	Richard Bogle
School Website	www.holyghost.wandsworth.sch.uk/
Trusteeship	Diocesan
Multi-academy trust or company (if applicable)	Not applicable
Phase	Primary
Type of school	Voluntary Aided School
Admissions policy	Non-selective
Age-range of pupils	5-11
Gender of pupils	Mixed
Date of last denominational inspection	November 2018
Previous denominational inspection grade	Outstanding

The inspection team

Jonathan Shields	Lead
Patrina Begley	Team
Catherine McDonough	Team

Key to grade judgements

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

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CATHOLIC SCHOOLS INSPECTORATE
THE NATIONAL FRAMEWORK FOR THE INSPECTION OF CATHOLIC SCHOOLS, COLLEGES AND ACADEMIES

Sacred Heart Catholic Primary School

URN: 101050
Catholic Schools Inspectorate report on behalf of the Archbishop of Southwark

25-26 September 2025

Summary of key findings

Overall effectiveness
The overall quality of Catholic education provided by the school

2

Catholic life and mission (p.3)
How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

1

Religious education (p.5)
The quality of curriculum religious education

2

Collective worship (p.7)
The quality and range of liturgy and prayer provided by the school

1

The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference	Yes
The school is fully compliant with any additional requirements of the diocesan bishop	Yes
The school has responded to the areas for improvement from the last inspection	Fully

Compliance statement

- The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference.
- The school is fully compliant with any additional requirements of the diocesan bishop.
- The school has responded to the areas for improvement from the last inspection.

What the school does well

- Sacred Heart's Catholic mission runs through every aspect of school life, creating an evangelising community where faith is taught, valued and lived.
- Staff and leaders at all levels, including governors, demonstrate an unwavering commitment to the school's distinctive Catholic vision for education.
- The school environment is a powerful and joyful witness to its Catholic identity, with high-quality displays, sacred spaces, and religious artefacts that create a prayerful atmosphere.
- Pupils' behaviour is exemplary and clearly reflects the school's mission; they are the 'open hearts' that underpin all that makes Sacred Heart a wonderful place for everyone.
- Prayer is woven seamlessly into the fabric of the school day, fostering a culture of quiet reflection and conversation with God.

What the school needs to improve

- Through planning, questioning and feedback, ensure that all pupils are consistently challenged to think more deeply and tackle theological questions with intellectual rigour.
- Sharpen the monitoring of teaching and learning in religious education to ensure a forensic focus on the progress of all pupils, using data in a rigorous and analytical way that informs precise school improvement.
- Give all pupils opportunities to apply Catholic social teaching principles to the complex contemporary moral and social issues of the day.

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

1

Pupil outcomes

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

1

Provision

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

1

Leadership

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

1

Pupils, regardless of their own faith backgrounds, are proud to be a part of Sacred Heart. Pupils are listened to, their voices heard and their views valued. Pupils are proud to be in their various groups and that they can contribute to the development of their own school - for example through Faith Friends, Eco Warriors, UNICEF Article 12 and the School Council pupil groups. These groups are active participants in the Catholic life and mission of the school. Pupil peer mediators play an important role at playtimes, in the words of one peer mediator: 'We use a gentle approach; we look at both sides of the story.' As a consequence, relationships between pupils are exemplary. A parent expressed that Sacred Heart is a 'wonderful school that supports my child with meaningful and important spiritual and moral teachings. He is very happy at school and the staff nurture his holistic development.' The school embodies the rights of the child, as recognised in the UNICEF Rights Respecting Award which the school has attained and sustained over several years at gold level. Pupils value the way their school responds to their ideas and suggestions, for example in the recent changes made to the school's PE uniform.

Staff consistently bear witness to the school's Catholic life and mission; their care and compassion are evident in the relationships between all members of the community. Staff are overwhelmingly positive in their view of their school, fully embracing the school's inclusive welcome for every child as a unique gift from God. The school demonstrates sustained and serious commitment to charities such as CAFOD, UNICEF, the London-based Manna Society and parish projects, which helps to develop pupils' understanding of their shared responsibilities to each other. The parish and sisters in the locality value the sense of community that is fostered by the weekly celebration of the Mass. The whole community deeply values and respects the Catholic tradition of the school and its links with the parish, the diocese and the Sacred Heart Network. The school mission prayer is a clear and inspiring expression of the educational mission of the Church - it is prayed and lived daily, and underpins all that the school seeks

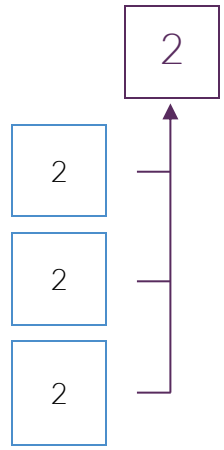
to achieve. The school's physical environment is beautiful, with vibrant displays, religious focal points and special spaces to reflect and pray. There is a carefully planned Relationship and Sex Education Programme throughout the school, which follows diocesan guidance.

The Headteacher and Deputy Head Teacher, assisted by leaders at all levels, staff and governors are wholly committed to the Sacred Heart mission and the pupils that they serve. Leaders have created a school-wide inspirational, shared determination to provide a high-quality Catholic education to every child and a workplace where every member of staff is treated with dignity and respect. Leaders provide regular and highly effective induction and ongoing professional development to staff that has fostered a deep appreciation across staff of what it means to be a part of a Catholic school. Leaders demonstrate a deep commitment to the principles of Catholic social teaching, which are mapped across the curriculum. However, leaders have not yet fully ensured that this translates into pupils being given regular and explicit opportunities to apply these principles to contemporary moral and social issues. Parents, including those with experiences of other schools, value the warmth and welcome that the school provides to their families, because leaders treat them with compassion and deep care for the individual. Governors, particularly through their open days, have a clear insight into the day-to-day reality of the school's life; by visiting classrooms, reviewing work and joining liturgies, governors know about what makes their school a special place.

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

Pupils have a secure understanding of religious education across all year groups. They know key Bible stories and understand the important events within these stories and the significance of the scriptures they have studied. The pupils can make links between what they have learned in religious education, the wider curriculum and their own lives. Written work is well presented and pupils at Sacred Heart value their religious education books as being special, taking great care of how they present their work and the efforts that they make in this most core of subjects. Class Big Books provide opportunities for pupils to undertake activities that are creative and unique. Pupils listen well within lessons and show a willingness to learn more. Pupils know the principles of Catholic social teaching and are beginning to apply these principles independently in their verbal and written responses. This understanding is not yet as secure as the pupils' learning related to the UNCRC Articles which is very well developed. Attainment in religious education compares well to other core curriculum subjects - in all year groups most pupils are achieving at least expected standards, with some pupils working at greater depth.

Religious education is rightly given parity with other core subjects in terms of curriculum time and resources. The school follows the scheme, 'The Way, The Truth and the Life' ensuring that the pupils develop the knowledge, understanding and skills required by the Religious Education Directory. The curriculum is well-sequenced, allowing pupils to methodically build on their prior knowledge and understanding. In addition to this resource, teachers also plan additional activities to help the pupils to further build their knowledge and skills over time. Candles and music are used effectively to signpost to the pupils that religious education is a special subject. Teachers create positive, engaging, and respectful learning environments where pupils feel safe to explore their faith and ask challenging questions. However, the quality of teaching, while consistently good, does not always provide sufficient challenge for all pupils. Questioning is not always used effectively to probe pupils' understanding and push them towards deeper theological reflection. Similarly, marking and feedback,

while consistently positive and affirming, do not always provide pupils with the precise next steps needed to improve their thinking or encourage them to grapple with complex theological concepts and ideas.

The leadership of religious education demonstrates a clear commitment to the subject. Leaders have a strong understanding of the requirements of the Religious Education Directory and provide valuable support and training for teachers, ensuring they have the confidence to teach religious education well. Leaders are committed to improving the standard of religious education as a core subject, with a clear, established system for monitoring teaching and learning, which includes regular book scrutinies and lesson observations. However, this monitoring lacks a consistently rigorous focus on analysing data to identify and drive precise school improvement. Pupil progress meetings are held each term where leaders and teachers meet to evaluate the achievement of individual pupils in each year group, which support the staff in identifying the changes needed in planning to meet the needs of each pupil. Leaders ensure professional development and induction of new staff is robust and effective. Leaders demonstrate a sustained commitment to maintaining consistently good standards in religious education through the regular sharing of information, modelling of supportive planning and high profile afforded to religious education in staff meetings where as the school puts it: 'RE matters.'

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

1

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

Pupils are confident in using and discussing a wide range of prayer styles, moving seamlessly between formal, traditional prayers of the Church, spontaneous personal prayer, and periods of deep, quiet reflection. The Sacred Heart Mission Prayer is a daily reminder that all pupils are compelled to action. This belief has a profound and visible effect on the spiritual and moral development of all pupils, irrespective of ability or faith background. In the words of one pupil, 'The Mission Prayer shows us how to live our lives as Jesus wants us to.' Pupils are respectful and engage deeply in prayer and liturgy as a part of their daily routine, demonstrating a deep understanding that there are a variety of types of prayer such as please, sorry, thank you and praise. Pupils are supported as they go through the school to take increasingly more responsibility for leading prayer and liturgy, showing deep reverence in the way that they engage with and respond to staff-led and pupil-led class and school liturgies. Pupils across the school speak with great confidence and deep reverence about prayer, faith and belief, articulating what it means to be a part of the Sacred Heart community, whatever their own individual faith background.

The school provides a diverse and excellent offer of prayer and worship that is deeply embedded in the life of the school. The school's liturgical life is rich, varied, and meticulously planned by leaders to reflect the rhythm of the Church's year. The Eucharist is rightly placed at the centre of the school's worship, and leaders work in close partnership with the parish to provide regular opportunities for pupils to attend Mass. There is an effective and consistent strategy of 'gather, listen, respond, go forth' enabling pupils to deepen their understanding of the structure and meaning of liturgy. Each classroom features a thoughtfully equipped prayer corner, offering regular opportunities for personal reflection. Singing enhances liturgical celebrations through well-chosen, contemporary hymns that engage pupils and inspire enthusiastic participation. The school's ethos ensures everyone feels included, including a joyful, self-selecting choir who perform confidently and skilfully both in school and the wider community. The presence of the clergy, for example receiving the pupils' foodbank

donations and celebrating the Mass with both whole school and more intimate class groups, both within the school and at other local Catholic settings such as the Society of the Sacred Heart, enrich the children's experience of God's presence.

Leaders and governors demonstrate a unified commitment to promoting and further developing the prayer life of the school, which is underpinned by the school's useful policy on prayer and liturgy that is carefully written, monitored and reviewed regularly. They have successfully cultivated an authentic culture of prayer that is central to the school's Catholic identity. This has been achieved through a clear vision, sustained focus, and the provision of high-quality training and support, which ensures all staff are confident and competent in leading worship. Because leaders have a thorough understanding of the Church's liturgical year and the different types and ways of praying in the Catholic tradition, the Mass and other Sacraments are deeply embedded in the pattern of the life of the school. Governors are actively and visibly involved in the prayer life of the school; they regularly attend Masses and liturgies and speak with pupils about their experiences of prayer. As a result, they have a very clear and accurate understanding of its impact on the school community. Through their powerful shared vision, leaders have ensured that collective worship is a profound and engaging experience for all members of the school community.

Information about the school

Full name of school	Sacred Heart Catholic Primary School
School unique reference number (URN)	101050
School DfE Number (LAESTAB)	2123629
Full postal address of the school	Roehampton Lane, Roehampton, London, SW15 5NX
School phone number	02088767074
Executive headteacher	N/A
Headteacher	Mr Anthony Gibbons
Chair of Governors	Mr Stephen Farrell
School Website	www.sacredheart-roe.wandsworth.sch.uk/
Trusteeship	Diocesan
Multi-academy trust or company (if applicable)	N/A
Phase	Primary
Type of school	Voluntary Aided School
Admissions policy	Non-selective
Age-range of pupils	3-11
Gender of pupils	Mixed
Date of last denominational inspection	20 September 2019
Previous denominational inspection grade	1

The inspection team

Mark Hannon	Lead Inspector
David Hennessy	Team Inspector

Key to grade judgements

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

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CATHOLIC SCHOOLS INSPECTORATE
THE NATIONAL FRAMEWORK FOR THE INSPECTION OF CATHOLIC SCHOOLS, COLLEGES AND ACADEMIES

St Anselm's Catholic Primary School

URN: 101052
Catholic Schools Inspectorate report on behalf of the Archbishop of Southwark

16–17 October 2025

Summary of key findings

Overall effectiveness
The overall quality of Catholic education provided by the school

2

Catholic life and mission (p.3)
How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

1

Religious education (p.5)
The quality of curriculum religious education

2

Collective worship (p.7)
The quality and range of liturgy and prayer provided by the school

1

The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference	No
The school is fully compliant with any additional requirements of the diocesan bishop	Yes
The school has responded to the areas for improvement from the last inspection	Fully

Compliance statement

- The school is not compliant with the general norms for religious education laid down by the Bishop's conference in its timetabled provision of religious education.
- The school is compliant with any additional requirements of the diocesan Bishop.
- The school has acted upon previous areas for improving ensuring whole school planning includes milestones and success criteria.

This Catholic Schools Inspectorate inspection was carried out under canons 804 & 806 of the code of canon law. For maintained schools and academies in England it fulfils the statutory requirements of s.48 of the Education Act 2005. For maintained schools and academies in Wales it fulfils the statutory requirements of s.50 of the Education Act 2005.

What the school does well

- Provides a deeply Catholic school environment with Christ at its core.
- Opportunities for pupils to engage with religious education learning through an extensive range of mediums.
- Creates moments of deep spirituality for the whole community to join together in prayer and celebration of the word.
- Fosters a strong partnership between the church and school, creating a community of faith.

What the school needs to improve

- Ensure full compliance with the 10% requirement for timetabled taught religious education as required by Bishops' directive.
- Introduce regular and focussed systems of monitoring which effectively support accurate assessment and target setting, linked to the expectations in marking, assessment and feedback.
- Create opportunities for spontaneous prayer and reflection beyond the chaplaincy team.

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

1

Pupil outcomes

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

1

Provision

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

1

Leadership

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

1

St Anselm's is a truly Catholic school which embodies the teachings of Christ, its Catholic life being felt across all aspects of the school. The school's vision, the centrality of the child based around core school values, is spoken about, understood and lived. A pupil chaplain articulated beautifully the purpose of the school's vision in ensuring the child is at the centre and that everyone is made to feel special through their actions of following Christ. Pupils feel valued and cared for and feel privileged to act as a servant of the school in their mission as young Catholics both in school and in the local community. This can be seen in the pupils' response to invitations to engage in local, national and global charities such as 'backpacks' for the Ukraine through to harvest collections and donations linked to the Dons Local Action Group, a charity working in the local area. The Rights Respecting group is proactive in raising awareness of opportunities available and in promoting ways of living out rights and the school's values through service and action.

Christ is at the heart of provision for Catholic life and mission in St Anselm's. For example, subtle pastoral care and support of diversity for all members of the community is seen throughout, supported by the on-site provision of Place 2 Be. A parent noted that, 'when things were difficult the support from the school made things easier.' An embedded culture of welcome means that the whole community feels part of a nurturing family, a parent described the school as, 'A safe nurturing place for children and staff.' Parents feel communication is strong, and commented that all staff are approachable, helpful and reassuring. Staff are exemplary role models for pupils. Their relationships with each other and the respect they show for each other bear witness to the school's values of love, service, respect, reconciliation and endeavour placing Christ at the centre 'of all our work and play'. The school has in place opportunities for children to take a lead in embedding faith life through the school through groups such as the UN Rights Respecting team and the chaplaincy pupils who work

alongside staff on a wide range of activities. The provision for relationship and health education meets both statutory and diocesan requirements.

Governors, leaders and parish priests are committed to providing a school-church partnership which, as a parent commented, 'helps children build their faith and become better people'. Governors understand their own role in being proactive members of the school community as stewards, guardians and leaders of a faithful school. The school benefits from weekly visits by two parish priests who spend time with the children helping to build positive relationships which foster faith, with one priest commenting, 'meeting with the children helps them get to know us as a priest.' Priests commented that, 'We feel at home in school. The school is very open to us. The governors show they care.' Leaders and governors are exemplars in their respect for the dignity of workers, with an explicit and concrete commitment to the physical and mental wellbeing of staff. Whilst staff turnover is low, leaders are committed to supporting new staff to the school to inspire all staff to participate actively in, and contribute to, the Catholic life and mission of the school. Leaders are committed to implementation of whole school strategies for embedding Catholic social teaching principles, which is currently in its infancy. The school would now benefit from developing monitoring systems of staff expectations relating to Catholic social teaching, to ensure these are applied consistently across the school.

Religious education

The quality of curriculum religious education

Religious education key judgement grade

2

Pupil outcomes

How well pupils achieve and enjoy their learning in religious education

2

Provision

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

2

Leadership

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

2

Pupils are developing secure knowledge, understanding and skills that reflect the learning required by the current Religious Education Directory. Pupils engage well in their learning using appropriate religious education literacy, and use their knowledge and understanding to think ethically and theologically. Most pupils are articulate about their learning and confidently respond to questions and answer sessions about what they have learnt in previous lessons and in the topics being taught. Pupils link their learning in religious education to their actions and the impact these have beyond school. Pupils respond to opportunities to present their learning outcomes creatively when guided to do so, appreciating the opportunity to explore their learning through the different mediums. This includes creative expressions through art work and use of drama to explore perspectives of others. Pupils produce good work and through modelling and displaying of this work pupils are encouraged to strive to improve. Generally, pupils' outcomes in religious education, as measured by the school, are in line with core subjects, with whole school outcomes being above both local and national. However, there can be some inconsistencies between the data and the work in books. Where pupils are given written feedback, they respond well providing reflective responses to the teacher's comments. A deep respect of each other's learning allows all pupils to take part and feel their views are valued.

Teachers have a high level of commitment to religious education and communicate its value effectively to pupils. They are confident in subject knowledge supported by the training that they receive. Where teachers use questioning effectively pupils make progress in lessons. Pupil effort is celebrated leading to good levels of motivation. This is supported and underpinned by a strong understanding of need and ways of learning for pupils with special educational needs, who are effectively supported by a team of teaching assistants. Implementation of the use of Catholic social teaching within all subject areas including religious education is in its infancy. The use of Catholic social teaching principles is planned for through centrally provided resources, with most teachers referring to these at some point in most lessons. The pupils would now benefit from robust monitoring of consistent application of

planned learning objectives of these principles. Good quality resources, including other adults are used effectively to optimise learning. Challenge questions, whilst planned for in each lesson, do not always lead to deepening of thoughts and reflections. In assessment of work in books, when responding to challenge questions, moderation of work would be beneficial to make sure outcomes are consistent.

Whilst leaders and governors ensure that the religious education curriculum is a faithful expression of the directed curriculum, the school is not compliant with the requirement of 10% taught timetabled religious education provision. Leaders would benefit from deeper clarity on what is religious education provision and what is collective worship preparation and formation. Leaders have instigated opportunities for staff to plan collaboratively supporting delivery and consistency of lessons and the sharing of good practice. A current focus is on provision of greater depth thinking supported by a bank of resources of extension materials and assessment tasks. Teachers would benefit from further collaboration and support in accurate assessment of the tasks provided. The current leadership structure includes the headteacher as lead for religious education. To secure the leadership of religious education as a continued priority in the school, the school would benefit from developing structures to ensure greater capacity to lead this core area and for it to have parity with other core subjects. Whilst there are currently no members of staff with the Catholic certificate of religious education, CCRS or equivalent, leaders take advantage of diocesan training and formation.

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

1

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

A deep reverence for prayer and celebration of the word is demonstrated by all pupils in all opportunities to pray and reflect. The experiences of prayer and liturgy provided by the school engage pupils deeply, leading them in full, active participation. Pupils demonstrate this through reverent silent prayer through to enthusiastic participation in singing. Pupils feel comfortable to deeply engage in a wide variety of prayer ranging from traditional prayers to conversation with God. All pupils know the school prayer well, reciting it with meaning and thoughtfulness. Parents comment on their children bringing this practice into their homes, which was seen by inspectors in a break time Rosary prayer session where the pupils were encouraged to pray the Rosary at home in the evening. Pupils take on board any opportunity to collaborate with adults in leading prayer, reflection and whole school prayer and liturgy which create an environment for stillness and sense of being. This was seen in a pupil-led celebration of the word where every child played a key role in teaching the purpose and background to the Rosary, using scripture, narration, music, art, liturgical movement and dance.

Prayer is central in the life of St Anselm's school, being naturally embedded through a comprehensive program of prayer and liturgy throughout the year. A celebration of the liturgy is evident around the school with appropriately planned prayer and liturgy being integral to routine gatherings of pupils and staff. Pupils would however benefit from more opportunities for spontaneous prayer and private reflection opportunities. Relevant staff are highly skilled at helping pupils to confidently plan and lead well-constructed prayer and liturgy as seen in chaplain lead worship across the school. This includes the use of the Wednesday Word, which pupil chaplains, working alongside staff, use to lead prayer linked to celebration of the word. The school is privileged to be situated next door to St Anselm's church where whole school Mass takes place at regular intervals throughout the year celebrating key liturgical events as well as key moments for the school. Masses and assemblies are well attended by members of the whole school community who appreciate the opportunities provided by the school for whole community celebration of the word. Leaders and staff provide a culture of reconciliation

with a pupil saying, 'Our school is special, it's fine to get something wrong and learn from our mistakes, our teachers reassure us. We are given a second chance if we do something wrong to redeem ourselves.'

Leaders and governors ensure a planned school calendar of events, supported by professional development opportunities to ensure all staff feel able to fully participate in the prayer life of the school. This calendar has been carefully timetabled to ensure that opportunities to celebrate the Eucharist are regularly offered to the whole school community. Leaders including chaplains are highly effective in facilitating others to plan and lead experiences of prayer and liturgy. As a consequence, pupils and staff are able to produce opportunities that are engaging, accessible and meaningful for the whole community. Governors attend prayer and liturgy and celebrations of the word on a regular basis enabling them to proactively evaluate, review and feed back to school leaders. Leaders and governors support extended community and family prayer, as such a well-established parent prayer group meets regularly. Leaders work closely with the parish priests creating a seamless link between Catholic formation and preparation in church and in school with a priest commenting, 'The door of the Presbytery is always open- children need to know there's a stability in years to come.'

Information about the school

Full name of school	St Anselm's Catholic Primary School
School unique reference number (URN)	101052
School DfE Number (LAESTAB)	2123644
Full postal address of the school	Louisville Road, London, SW17 8RW
School phone number	02086729227
Headteacher	Sean Dobson
Chair of governors	Clare Bradbury
School Website	www.stanselms.wandsworth.sch.uk/
Trusteeship	Diocesan
Phase	Primary
Type of school	Voluntary Aided School
Admissions policy	Non-selective
Age-range of pupils	4-11
Gender of pupils	Mixed
Date of last denominational inspection	30th September 2019
Previous denominational inspection grade	1

The inspection team

Catherine Burnett	Lead
Vera Jajechnyk	Team

Key to grade judgements

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

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CATHOLIC SCHOOLS INSPECTORATE
THE NATIONAL FRAMEWORK FOR THE INSPECTION OF CATHOLIC SCHOOLS, COLLEGES AND ACADEMIES

St Mary's Catholic Primary School

URN: 101048
Catholic Schools Inspectorate report on behalf of the Archbishop of Southwark

26 –27 February 2026

Summary of key findings

Overall effectiveness
The overall quality of Catholic education provided by the school

2

Catholic life and mission (p.3)
How faithfully the school responds to the call to live as a Catholic community at the service of the Church's educational mission

2

Religious education (p.5)
The quality of curriculum religious education

2

Collective worship (p.7)
The quality and range of liturgy and prayer provided by the school

1

The school is fully compliant with the general norms for religious education laid down by the Bishops' Conference	
The school is fully compliant with any additional requirements of the diocesan bishop	Yes
The school has responded to the areas for improvement from the last inspection	

Compliance statement

- St. Mary's is fully compliant with the general norms for religious education laid down by the Bishops' Conference.
- St. Mary's is fully compliant in relation to any additional requirements of the diocesan bishop.
- The school is also compliant as is has fully responded to the areas for improvement from its last inspection.

What the school does well

- In religious education lessons, key concepts and subject-specific vocabulary are consistently used, as a result, pupils speak confidently about their learning.
- There is an excellent relationship between school and parish. As a result, both staff and pupils benefit from the visible and regular presence of the clergy.
- The school goes the extra mile to provide an exceptionally supportive service to the community. Everyone is welcomed in a spirit of generous hospitality, especially those who are most vulnerable.
- All staff, irrespective of their faith background are committed to the importance of religious education, embrace the mission statement and readily implement it across the curriculum.
- In religious education lessons, key concepts and subject-specific vocabulary are consistently used, as a result, pupils speak confidently about their learning.

What the school needs to improve

- Develop effective feedback strategies so that pupils can articulate the progress they have made in religious education and what they need to do to improve.
- Create opportunities for pupils to deliver deeply reflective prayer and liturgy and to evaluate the quality of the prayer and liturgy they have planned.
- Develop pupils' understanding of Catholic social teaching and to make links with their personal responsibility to care for our common home, pursue the common good and serve those in need.

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

2

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

2

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

2

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

1

St. Mary's is a warm welcoming school at the service of its community, with a diverse population and a significant number of disadvantaged pupils. The school's mission statement, 'From small seeds great lives grow,' which uses the parable of the mustard seed as its inspiration, highlights the development of the whole child, and is known by all staff and pupils. Pupils at St Mary's are happy, confident and feel secure. They know they are valued and cared for. Pupils understand that the school community is committed to following the teaching and example of Jesus as expressed in the Gospels values of Justice, Fairness and Respect. As a result, the faith journey of individuals and the practice of other world faiths is recognised and respected. They seek opportunities to grow in virtue in the service of others, accepting their personal responsibility as members of the democratically elected Faith Friends, Eco Ambassadors and School Councillors. A pupil, member of Faith Friends, commented, 'We worked with Time Givers to visit the elderly. Our visits bring joy to them as they remember how they were young.' While pupils are actively engaged in responding to the demands of Catholic social teaching, supporting those in need locally, they are yet to articulate and make links with the aspects of the theology underpinning their actions.

Staff at St. Mary's embrace the mission statement and readily implement it across the curriculum and the whole of school life. They participate in and contribute to those activities which reflect the life and mission of the school and the service it offers to the community; such as running the food banks and supporting pupils in fund raising for charities like Caritas, Cafod and Time Givers. There is a sense of community, evident in the quality of relationships and the culture of welcome which values and supports those from diverse faith backgrounds. The relationship of staff with each other shows love and care for themselves as well as for their pupils. A teacher new to Catholic education stated, 'I feel so supported in this school, I seek a lot of help when I need it and our pupils want to be good people.' The school makes provision of opportunities for collaboration with external education partners such as Chelsea Football Club on initiatives like "Say No to Hate: End Racism," consequently, fostering social awareness and helping pupils to value all and acknowledge Christ's presence in others. Provision

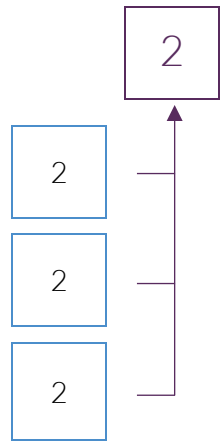
for relationships, sex, and health education is in line with the requirements of the Archdiocese and uses the TenTen resources curriculum: Life to the Full.

Leaders and governors at St Mary's embrace and actively promote the principle that the school is at the service of the local Church. They work hard with the clergy to ensure a healthy, supportive and flourishing relationship between school and parish. Governors closely monitor and evaluate the provision for the Catholic life of the school. At every full governing board meeting there is a standing item on religious education and Catholic life of the school on the agenda. Leaders and governors embrace and actively promote the bishop's vision for the diocese. They are enthusiastic in their responses to diocesan policies and initiatives encouraging staff to attend diocesan training and meetings. As a result, the school has a dynamic partnership with the diocese, actively participating, while also putting itself at the service of the diocese in hosting professional development for teachers new to Catholic education. Due to the excellent relationship between the parish and school, the clergy is a visible and regular presence in school providing support for both staff and pupils and helping to facilitate professional development.

Religious education

The quality of curriculum religious education

Religious education key judgement grade



Pupil outcomes in religious education are in line with other core subjects. Pupils produce good work, evident in their books, and portfolios showing signs of emerging individuality and creativity. Displaying and modelling excellent work will encourage pupils to strive to improve. Marking enables pupils to recognise what they have done well. One pupil said, 'I know I have done very well because my teacher has highlighted these in pink, pink means improvement.' However, pupils are not aware of what to do next to improve or how to make further progress in their learning in religious education. Pupils enjoy their learning in religious education and approach their lessons with interest. In all lessons observed, pupil behaviour was consistently good and even the youngest pupils were attentive during learning time. In classes where there are pupils with complex needs, teachers work hard to ensure that all pupils are included in the learning. Describing religious education lessons, a young pupil said 'RE is fun because of the activities we do like drawing and drama.' Another older pupil said,' I like learning in RE because it helps me know how to better my life.' Pupils can speak confidently about what they have learned in religious education, showing an awareness of key concepts and using some subject-specific vocabulary. In a lesson on comparing the parables of the Lost Coin and the Lost Sheep, a pupil stated, 'God will always try to find us, wait for us even if we have left him, he will wait for us to come back to him and celebrate us like the woman and the shepherd did in the parables.'

Teachers at St Mary's are committed to the importance of religious education and pupils respond well. Knowledge organisers are used consistently and these support pupils to recognise and remember topics they have learnt and to use religious vocabulary more confidently. Across the school, prior learning is reviewed at the start of lessons, to support pupil recall of knowledge and vocabulary previously learned. In most of the lessons seen, teachers used effective questioning to engage pupils and help them to build on their prior knowledge, securing rapid progress. However, provision does not always create opportunities for pupils to raise questions about the learning, resulting in missed opportunities to address misconceptions, to transform passive listeners to active learners and to strengthen critical thinking among pupils. While feedback indicates what pupils have done well, it does not help pupils to understand how to make progress.

The programme of study, 'Come and See' is embedded throughout all year groups. The school has made a conscious decision to wait for the completed set of resources for the new scheme, Lighting the Path before adapting it in school. Leaders ensure that religious education has at least 10% curriculum time and achieves budget parity with other core subjects. The school leader of religious education is outward-looking and keen to share practice with others in the federation. The religious education lead works collaboratively with the lead in the sister school in the federation to plan effective induction, professional development and regular catch ups with teachers to ensure teachers have very good pedagogical understanding and that they are confident in teaching religious education. Joint staff meetings across the federation allow teachers to share their expertise and all teachers, especially those from different faith backgrounds, feel well supported in teaching religious education. A teacher commented,' We are a big family, everyone helps everyone, it's a supportive community.' Regular monitoring and accurate self-evaluation ensure that leaders and governors identify and prioritise strategic actions to ensure the best outcomes for all pupils.

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

At St Mary's, pupils of all faiths and different backgrounds respond well to opportunities for prayer and liturgy. They are calm and respectful, engaging with the questions raised when listening to scripture. Pupils recognise the changing liturgical seasons; for example, a member of the 'Faith Friends' explained that the purple cloth in the classroom prayer table is there because we are in Lent, a time for sacrifice and remembering Jesus' death on the cross. Pupils undertake liturgical ministries willingly and are able to lead prayer and liturgy. They work well with peers to prepare prayer and liturgy. They need to ensure that moments of reflection and silence are included, as well as opportunities to evaluate the quality of what they have planned.

The centrality of prayer and liturgy is clear with the school providing prayer spaces for both personal or group prayer inside and outside the school building. The prayer space inside is well resourced with prayer books, spiritual books and life of saints and religious paintings for mediation which are supportive of personal prayer. There is a naturally embedded daily pattern of prayer that faithfully reflects the rhythm of the prayer life of the Church. There is a well-established format to support pupils' planning and leadership of liturgy; pupils now need to develop their skills progressively so that leadership of prayer facilitates opportunities for a deeper reflection and an ever-deeper experience of God's love for them. In the summer term, pupils from Year 3-6 attend the daily Parish Mass once a week. Staff know their pupils well and build on their strengths and interests when delivering collective worship. Staff are committed to ensuring that they maximise parental engagement through class dojo, class prayer bags and prayer books sent home with pupils. alongside newsletters and meeting parents at the school gate. The school offers a Gospel assembly using the Wednesday Word once a week. As a result, pupils participate more fully with the Sunday Gospel in the parish. The school works hard to secure a flourishing partnership, with parents and with the local parish. Some of St Mary's pupils are altar servers in the local parish.

Governors are fully committed to ensure that prayer and liturgy at St Mary's develop to a consistently high standard. They work closely with leaders in demonstrating a clear and shared vision for the central role of collective worship. The annual plan of provision demonstrates careful planning of a

wide range of appropriate events for the liturgical year. Staff draw upon the experience and expertise of the clergy. As a result of a range of opportunities for professional development, all staff understand the importance of the prayer life of the school and relevant staff are committed and skilled at leading prayer and liturgy. Parents understand the school's mission and are highly supportive of it. One parent commented, 'My experience as a parent has been very positive. I have really appreciated the opportunities to be involved in the faith life of the school… to share in an important part of my child's spiritual journey.' Governors are actively involved in promoting, monitoring and evaluating prayer and liturgy. At least one governor joins the school for all notable acts of worship, and writes a note of visit afterwards. Catholic life and mission, religious education and collective worship are standing items on the agenda at every Governors meeting. Governors monitor survey feedback from pupils, staff, and parents; questioning leaders about the responses within them to ensure leaders are constantly evaluating the provision.

Information about the school

Full name of school	St Mary's Catholic Primary School
School unique reference number (URN)	101048
School DfE Number (LAESTAB)	2123528
Full postal address of the school	7 St Josephs Street, London, SW8 4EN
School phone number	02076225460
Executive headteacher	Jared Brading
Headteacher	Claire Mitchell
Chair of governors	John O'Brien
School Website	www.stmarysschoolbattersea.co.uk
Trusteeship	Diocesan
Multi-academy trust or company (if applicable)	Federation
Phase	Primary
Type of school	Voluntary Aided School
Admissions policy	Non-selective
Age-range of pupils	3-11
Gender of pupils	Mixed
Date of last denominational inspection	12th March 2019
Previous denominational inspection grade	Good

The inspection team

Rufina Ebenebe	Lead
Fatima D'Mello	Team

Key to grade judgements

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

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Statutory Inspection of Anglican & Methodist Schools

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Report

Roehampton Church Forest Primary School

Vision

'Nurturing Individuality, Growing Together, Embracing Community'
Roehampton Church Forest School (RCFS) is a proudly Christian school, where our Christian vision is underpinned by the verse,
'How good and pleasant it is when God's people live together in unity'. Psalm 133:1

Roehampton Church Forest Primary School has a number of strengths, but there are also areas that leaders need to address as a matter of priority. These are set out in the Development Points section below.

Notable Strengths

- The school's Christian vision and values have a powerful impact on the curriculum. They enrich pupils' spiritual growth alongside their learning and personal development. Pupils who have special educational needs and/or disabilities (SEND) and those considered vulnerable flourish alongside their classmates.
- Collective worship is inspiring and joyful. Varied opportunities for deep thinking and reflection support the spiritual development of pupils and adults. A strong relationship with the parish church nourishes this community.
- Adults cultivate positive relationships amongst pupils, which foster a culture of taking responsibility and being fair. This strengthens pupils' understanding of justice and their ability to take action for change.
- Religious education (RE) has the profile and provision expected of a Church school. The syllabus is adapted appropriately to the school's context and is well balanced. Pupils learn about a wide range of religious and non-religious worldviews.
- Teachers design interesting RE lessons and provide guidance and feedback which help pupils to make effective progress. Pupils recognise how RE helps them to develop mutual respect in a diverse society.

Development Points

- Because school leaders have not ensured that there is a Christian vision for the school that is enabling pupils and adults to flourish, governors should improve the quality of their strategic leadership. This is to improve the effectiveness of RCFS as a Church school.
- Because school leaders (governors) have not ensured that pupils and adults are treated well, they should ensure that the vision drives a dignifying culture. They should make sure that governance decisions and communication take full account of their impact on adults' flourishing.

Inspection Findings

Vision and Leadership

The school's Christian vision of God's people living together in unity is understood well by pupils, staff and parents. They value its relevance to the school's diverse community. The strapline about individuality, growing together and community is drawn from pupils' suggestions, and defines the vision further. The vision is lived out in pupils' confidence, friendly behaviour and positive attitudes. Strong relationships with families exemplify how the community is embraced. Events and worship help the community to grow together, so that parents and carers feel able to seek support when needed. Dedicated staff are similarly positive and mutually supportive. They benefit from effective professional development and school leaders' care for their workload and personal lives. However, strategic governance is not working well, which has a negative impact on the effectiveness of RCFS as a Church school. It places undue pressure on senior staff and detracts from their wellbeing. Leaders (governors) have, therefore, not always ensured that the Christian vision for the school enables pupils and adults to flourish.

Vision and Curriculum

The curriculum is creative and ambitious, enhancing pupils' social, personal and spiritual development, alongside their learning. Leaders put the vision into practice in creating a forest school. It celebrates God's creation while engaging pupils in practical ways of learning. For example, their 'forest school museum' of unearthed objects provides invaluable insights into the work of archaeologists and historians. Forest school provides both structured and informal opportunities for spiritual growth. Pupils benefit from sensory experiences and time for reflection and stillness in nature. Equally, creating a route in the woodland for the stations of the cross offers pupils a distinctive insight into the Easter story. Pupils who have SEND are supported effectively by skilled staff, so participate successfully in class with their friends. Thoughtful displays prompt pupils to think deeply. For example, studying evolution in science prompts debate on the Christian belief that people are created in God's image. Such activities stimulate pupils to have big ideas or special reflections, which they add to their class 'deep thinkers' book. This collation of pupils' ideas builds a treasure trove of their spiritual and philosophical growth over time.

Worship and Spirituality

Collective worship fulfils the school's Christian vision by bringing the community 'together in unity'. Pupils and staff participate in ways that are personally meaningful, whatever their faith or worldview. Leaders plan a range of worship experiences across each week and the school year. Stories from the Bible are used to explore the school's Christian values, helping pupils to reflect on their own actions. Singing worship is a highlight and many are clearly uplifted by joyful sung praise. The close relationship with the parish church is mutually beneficial, with worship held there weekly. These services, including a regular Eucharist and seasonal celebrations, boost pupils' understanding about Anglican traditions and the Church calendar. Many pupils attend the church choir, nurturing their spiritual connection with the divine through sacred music. Class-based discussion engages pupils and adults in deep thinking about the big themes from whole-school worship. Such reflective experiences nourish their spiritual growth. Prayer is embedded in school life, with the school prayer evidently used regularly. Each class composes its own collection of prayers, collated beautifully and presented in classroom reflection spaces. These invite pupils and adults to pray quietly or simply take time for stillness and contemplation. Their spiritual development is deeply enriched through this combination of worship and extended opportunities for reflection and connection with God.

Vision and School Culture

RCFS is a welcoming school serving a diverse community. The majority of pupils attend well and flourish in their learning and broader development because adults tailor provision effectively. School leaders prioritise the positive mental health of adults and pupils. Calming strategies and resources help pupils to settle down.

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Counselling is provided for staff, pupils and parents and carers to support them personally or in class. Adults' wellbeing is enhanced through extensive professional development geared to their interests. They benefit from considerable flexibility in terms of managing their workload and dealing with personal issues. This boosts staff morale and maintains their commitment to the school. Staffing is therefore stable, fortifying trust and confidence with families. Leaders are inventive in extending the positive culture of treating people well. When parents join in a special worship, such as for Mothering Sunday, they may receive 'vouchers'. They exchange these with their child to do a special task or treat at home. However, weaknesses in governors' decision-making and communication are not consistently conducive to a dignifying culture. This impacts negatively on the wellbeing of senior staff.

Vision, Justice and Responsibility

The vision of living together in unity drives a school culture which values fairness and responsibility. Adults actively teach pupils how to stand up for what is right if they feel that something is unfair. They equip them with the language to talk things through. This creates a harmonious atmosphere where pupils behave well and are kind. Older pupils enjoy taking responsibility for younger ones, as playground or reading buddies, in church or out on trips. Issues of justice and responsibility are explored through the curriculum, where pupils regularly consider ethical questions. They learn how to challenge injustice by participating in national initiatives such as 'show racism the red card'. Leadership roles cultivate service to the community. The school, faith and eco councils explore how they can have a positive impact in matters of responsibility and justice. They plan charitable and community activities which boost pupils' confidence in taking responsibility for change. The eco council branches out into local litter picking, for example. Younger pupils leave bulbs in pots on people's doorsteps to cheer them up. They add a note asking for the plant to be cared for. Such initiatives empower pupils so that they can have a positive impact in the community.

Religious Education

RE has a high profile and is prioritised because of its important place in the curriculum of a Church school. Skilled leaders are enthusiastic about the subject and are supported very well by diocesan training and resources. The curriculum is adapted to fit the context of the school and is planned carefully to ensure that it is challenging and well sequenced. Pupils study a range of religious and non-religious worldviews in depth, considering how beliefs affect people's lives and behaviour. They learn about the variety that exists in Christian practices and consider examples of different traditions from around the world. Links with pupils' forest school experiences are thoughtfully woven into RE to add relevance to their learning. This results in an effective curriculum.

Teachers design interesting lessons which foster curiosity. Pupils enjoy RE and remember their previous learning well. Their written work demonstrates their positive engagement and sound knowledge about world religions. Those from a faith background, or with non-religious views, feel valued when invited to share their personal experiences with the class. Pupils enjoy how visits to places of worship, such as a Buddhist temple, bring their learning to life. Teachers provide regular feedback and guidance to pupils, ensuring that they have good understanding of how to improve their work. Pupils recognise the contribution that RE makes to their personal development. They value how it helps them to appreciate the range of diverse beliefs in society.

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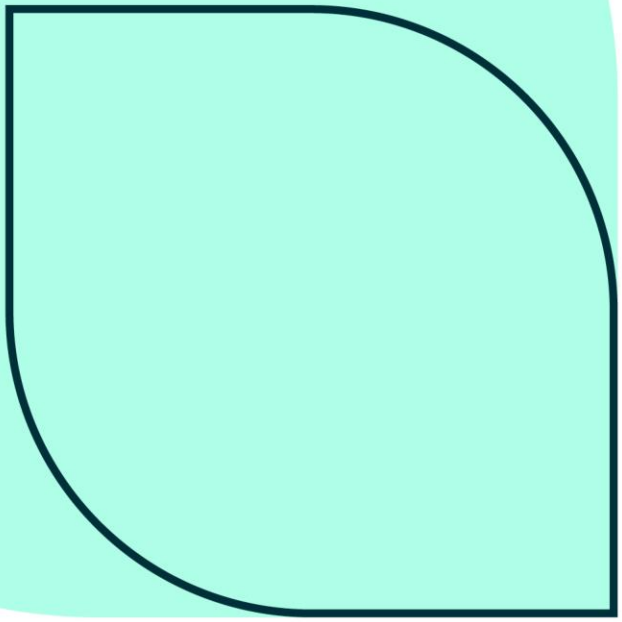
Statutory Inspection of Anglican & Methodist Schools

National Society for Education
Church of England & Church in Wales

Methodist Schools

Information

Address	245 Roehampton Lane, Roehampton, London SW15 4AA		
Date	02 March 2026	URN	101038
Type of school	Voluntary aided	No. of pupils	123
Diocese	Southwark		
Headteacher	Lynn Anderson		
Chair of Governors	Paul Nicholls		
Inspector	Rachel A Jones		



Statutory Inspection of Anglican & Methodist Schools

Statutory Inspection of Anglican and Methodist Schools (SIAMS) Report

Saint Mary's Church of England Primary School

Vision

Delivering Excellence, allowing all to flourish.

Saint Mary's Church of England Primary School is living up to its foundation as a Church school and is enabling pupils and adults to flourish. It has the following notable strengths.

Notable Strengths

- The deeply embedded Christian vision is understood and lived out by the whole school community. It drives strategic decision making and shapes the culture of the school, enabling pupils and adults to flourish.
- Strong and nurturing relationships, rooted in the school's Christian ethos, create a deeply inclusive community where pupils and adults feel known and valued.
- Daily collective worship is faithful to the school's Christian foundation. It is deeply valued by pupils and adults. Through its inclusive and invitational approach, it enriches the lives of the school community and effectively supports spiritual flourishing.
- Leaders give a high priority to religious education (RE). This enables pupils to develop a secure understanding of a range of worldviews and faiths, including Christianity. This fosters curiosity, respect and informed dialogue.
- Spirituality is deeply embedded in the life of the school, permeating the curriculum, collective worship, relationships and daily experiences. Consequently, pupils and adults confidently recognise and engage with experiences that lead to opportunities for their spiritual flourishing.

Development Points

- Strengthen systems for reviewing the impact of the school's Christian vision. This is to enable leaders, including governors, to more effectively evaluate how the vision shapes the experiences and flourishing of pupils and adults.
- Develop pupils' understanding of justice and responsibility and the way that this is rooted in the vision. This is so that it inspires them to actively initiate and lead positive change, which impacts on the lives of others.
- Establish a coherent and consistent approach to assessment in RE. This is to enhance the ways that leaders and teachers evaluate pupils' progress accurately and use this information to inform future learning.

Inspection Findings

Vision and Leadership

The established, well-embedded Christian vision at St Mary's school is central to its identity. As a result, its focus, 'allowing all to flourish' shapes the school's culture, relationships and decision-making. This ensures that pupils and adults are supported and enabled to thrive. Strong and mutually beneficial relationships with the diocese and local church enhance this work. These partnerships help to bring the vision to life across the school community. The vision and associated values have remained constant during a recent period of significant staffing and leadership change at the school. This consistency has provided stability and direction. Members of the school community describe the vision as a treasure, providing strength and resilience in times of change. Leaders can articulate the impact of the vision. However, the school is not strategically gathering a broad range of evidence to support its evaluation. Consequently, leaders are not always able to systematically assess how effectively the vision informs and influences the school's Christian ethos.

Vision and Curriculum

Leaders' commitment to ensuring that the Christian vision is lived out is evident in the school's curriculum and extra-curricular provision. There is an extensive range of enrichment opportunities and educational visits accessible to pupils, regardless of personal circumstance. This provision widens experiences for pupils considered vulnerable and develops the confidence of those participating. Across the curriculum, a wide range of carefully planned opportunities support reflection and spiritual development. These are woven throughout school life rather than being confined to specific times of the day, activities or spaces. For example, specialist art teaching enables pupils to explore and express their understanding of themselves as spiritual and creative individuals. This is enhanced through the way that pupils readily use the school's shared language of 'ows, wows and nows' and 'golden glue.' This language provides them with a common and accessible framework for reflection. They speak thoughtfully about experiences that have prompted reflection, awe and wonder, describing the emotional and physical responses these moments evoke. Consequently, pupils are able to express how these experiences have shaped their understanding of events and support their connection as a community. They understand, too, that 'golden glue' moments can occur in a variety of wider community contexts. As a result, pupils articulate their understanding of spirituality with confidence and maturity and thus flourish spiritually.

Worship and Spirituality

Carefully planned daily collective worship reflects Anglican traditions and is a valued part of school life. Through clear routines and a consistent structure, it provides meaningful opportunities for reflection, stillness and spiritual development. Worship prepares pupils for the day ahead, creating a sense of calm and enabling them to engage positively with school life. It is welcoming and interactive. Theological concepts are presented in accessible ways, enabling pupils from Nursery to Year 6 and staff to worship together and reflect on the school's Christian vision and values. Parents and carers value opportunities to attend monthly worship in school and the Eucharist service in church twice each term. These shared experiences strengthen relationships and contribute to the strong sense of community evident within the school. Class worship corners and the prayer area in the main hall provide nurturing spaces for reflection and prayer. Pupils use these spaces thoughtfully. Opportunities to engage with, and reflect on, Bible stories in the church, deepen pupils' understanding of biblical narratives. This provides further opportunities for reflection and spiritual development. The broad range of worship styles enriches the lives of both pupils and adults. Consequently, worship makes a strong contribution to spiritual growth across the school community.

Religious Education

RE has a high profile within the school and is a clear expression of the school's Christian vision. It is well resourced and supported by a recently introduced curriculum, alongside staff training. The curriculum provides a

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carefully sequenced programme of learning. This enables pupils to explore global Christianity, a range of world faiths and non-religious worldviews. Its strong focus on knowledge and progression ensures that pupils revisit and build upon key concepts and vocabulary over time. Planned visits and visitors enrich the curriculum and bring learning to life.

RE teaching is strong and inclusive, with teachers providing a variety of creative opportunities for pupils to record and express their learning. The new curriculum and staff training has resulted in teachers providing clear challenge and depth within lessons. Opportunities for reflection and discussion enable pupils to explore their own worldviews, articulate their ideas and engage respectfully with different perspectives. As a result, they readily ask challenging questions and discuss sensitive issues with maturity and thoughtfulness. Most teachers make effective use of the detailed planning and quality resources. Consequently, pupils demonstrate a secure understanding of both religious and non-religious worldviews. While evidence in lessons and books demonstrates progression over time, a consistent approach to assessing RE is not fully established across the school.

Vision, Justice and Responsibility

Pupils demonstrate a strong understanding of fairness and equity. They recognise that, for all to flourish, provision may need to be different to meet individual needs. Pupils are confident in advocating for their peers when they encounter unkindness. They are clear about the importance of treating others fairly. A diverse range of visitors and curriculum experiences have deepened pupils' awareness of injustice and inequality. In addition, eco-leaders are beginning to influence environmental decision-making within the school. Examples include initiatives such as wildflower planting and campaigning for more sustainable alternatives to plastic sports day medals. However, pupils' age-appropriate understanding of the ways they can challenge injustice and how this is rooted in the vision is less developed. This limits their capacity to take meaningful action to support others.

Vision and School Culture

The school's Christian vision is rooted in a clear understanding that flourishing encompasses wellbeing. Pupils demonstrate a strong understanding of varying needs, with one explaining that, 'Being fair is allowing all to thrive.' This shared understanding of the vision informs the school's holistic approach to education and care. Leaders and staff know pupils well and use this knowledge effectively to identify and respond to individual needs. Consequently, strategies are carefully tailored to promote an equitable culture in which pupils are supported to succeed. The school community describes an environment where they feel valued and known. A range of well-established support systems contributes to this culture of care. As a result, relationships across the school are positive and behaviour is good. Celebration badges, awarded through collective worship, successfully encourage pupils to live out the school's values in their daily interactions. Trained anti-bullying ambassadors and Year 6 pupils work alongside staff to help maintain a friendly and inclusive environment during social times. Attendance is high, reflecting the strong sense of belonging that characterises the school community.

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Statutory Inspection of Anglican & Methodist Schools

National Society for Education
Church of England & Church in Wales

Methodist Schools

Information

Address	Felsham Road, Putney, London SW15 1BA		
Date	08 June 2026	URN	101046
Type of school	Voluntary aided	No. of pupils	201
Diocese	Southwark		
Headteacher	Cheryl Pane (Headteacher) Sara Sanbrook-Davies (interim Headteacher)		
Chair of Governors	Paula Anne Greenwood		
Inspector	Catherine Allard		

Keeping Children Safe in Education (KCSIE 2026)

The most recent edition of KCSIE[1] released in September 2026 by the DfE has highlighted a number of pertinent issues related to faith and belief. It is important that SARE members are aware of these.

The main **KCSIE 2026 changes linked to faith** are:

1. Faith-based prejudice recognised as a safeguarding concern

- Staff should recognise that children may experience **prejudice-based harm, including faith-based prejudice**, which can affect welfare, wellbeing, mental health and willingness to seek help. This should be considered within safeguarding practice where appropriate. (Page 11, para. 17)

2. Greater emphasis on faith-targeted abuse

- Staff should recognise that **racism, faith-targeted abuse and other forms of discriminatory behaviour** can significantly affect a child's welfare, wellbeing and sense of safety. (Page 15, para. 32)
- Child-on-child abuse now explicitly includes **faith-targeted abuse and other prejudice-based incidents**. (Pages 16 and 52)

3. Honour or faith-based abuse highlighted

- Children at risk of **honour or faith-based abuse**, including **Female Genital Mutilation (FGM)** and **Forced Marriage**, are listed as children who may need additional safeguarding support. (Page 12)
- A dedicated section on **Honour or faith-based abuse (HBA)** explains that all forms of HBA are abuse and should be managed through safeguarding procedures. (Pages 172-174)

4. Equality and safeguarding duties

- Schools and colleges must not unlawfully discriminate on the basis of **religion or belief** under the Equality Act 2010. (Page 31, para. 93)
- The Public Sector Equality Duty requires schools to consider the need to eliminate unlawful behaviour such as **faith-based prejudice**. (Page 32, para. 102)
- Schools should be aware that some pupils may be more vulnerable to **faith-based discrimination** and reflect this in safeguarding policies and procedures. (Page 33, para. 103)

5. Whole-school safeguarding culture

- Schools should promote an **inclusive, anti-discriminatory culture** where racism and other forms of discriminatory behaviour are recognised, challenged and addressed as safeguarding matters. (Page 35, para. 119)

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1 https://assets.publishing.service.gov.uk/media/6aba40e0fceb6fb3a650127d/Keeping_children_safe_in_education_2026.pdf

6. Preventative education

- Schools should create a culture of zero tolerance towards **racism and prejudice**, teaching pupils about equality, stereotyping and prejudice through safeguarding and RSHE. (Pages 44-45, para. 160)

7. New summary of changes

KCSIE 2026 specifically notes:

- Revised content on **racism and other prejudice-based behaviour** to align with *Working Together to Safeguard Children*. (Page 193)
- Addition of **racism** within whole-school safeguarding expectations. (Page 193)

Key new terminology

KCSIE 2026 explicitly introduces:

- **Faith-based prejudice** (Page 11).
- **Faith-targeted abuse** (Pages 15-16, 52).
- **Honour or faith-based abuse** (Pages 12, 172-174).

These are the most significant faith-related additions and strengthening points in KCSIE 2026.

Manjit Kaur,

NASACRE Executive, September 2026

Christian Concern

70 Wimpole Street
London W1G 8AX

020 3327 1120

info@christianconcern.com
www.christianconcern.com

Dear Cllr. Sweet as Chair of SACRE,

I hope you do not mind me contacting you in your significant role in supporting Religious Education locally. I am Head of Education at Christian Concern and Policy Advisor at Christian Schools' Trust. I am also a member of the Standing Advisory Council for RE in Oxfordshire, with 30 years' experience in educational and ecclesiastical leadership.

I am writing to ask whether you would be willing to read and circulate some important information to members of your SACRE, and where appropriate to those involved in your local Agreed Syllabus Conference arrangements.

The statutory arrangements for Religious Education may be about to change fundamentally, yet many SACRE members, local faith representatives, churches and Christian denominations may not yet be aware of the scale of the proposals or their possible implications, and may have been persuaded that a 'consensus' is being reached as to the way forward.

Christian Concern has recently published my article, "Witchcraft in RE? Groups challenge 'consensus' claim", which you can read here: https://christianconcern.com/comment/witchcraft-in-re-groups-challenge-consensus-claim/. This also contains a 1 minute video.

The Religious Education Network has also published an important briefing paper raising serious concerns about both the process by which the proposed National Curriculum for Religious Education has been developed and the implications of these changes. You can read the briefing here: https://renetwork.co.uk/2026/07/18/ren-national-curriculum-briefing/

The principal concern is not simply disagreement over aspects of the draft curriculum. Reasonable people may reach different conclusions about whether Religious Education should become part of the National Curriculum. The more immediate concern is whether a constitutional change of this magnitude is being developed through a process that reflects the openness, transparency and broad engagement that such a reform demands. For those interested in the current legal position of Christianity in Religious Education, there will also be significant ramifications.

As you will know it is important to distinguish between SACREs and Agreed Syllabus Conferences. SACREs are statutory advisory bodies and should continue to play a vital ongoing role in supporting, monitoring and advising on Religious Education locally. Agreed Syllabus Conferences, however, have the statutory responsibility for producing the locally Agreed Syllabus for Religious Education in local authority schools. This local responsibility, accountability and connection to local schools will be in significant danger.

That system has enabled local communities, teachers, councillors, faith communities, churches and Christian denominations to contribute meaningfully to the shape of Religious Education. Churches and Christian denominations have not merely had a peripheral interest. They, alongside other groups, have played a significant constitutional and practical role in helping to ensure that RE is religiously serious, educationally viable and rooted in the lived traditions of communities across England, not a centrally determined perspective shaped by a limited few.

If Religious Education were to become part of the National Curriculum, it could no longer at the same time be the subject of a locally Agreed Syllabus. The proposals could therefore bring to an end the present system of Agreed Syllabus Conferences and with it the long-established principle of local determination of the Religious Education curriculum. That would represent one of the most significant constitutional changes to Religious Education since 1944.

Many in the RE world are deeply concerned about how the proposed National Curriculum for RE appears to have been developed. The REN briefing explains that Reference Groups were not established to write or collaboratively develop the proposed National Curriculum. Instead:

- members were invited to comment briefly on Programmes of Study that had already been substantially drafted;
- opportunities for detailed scrutiny and discussion were limited;
- documents could generally not be retained or circulated for detailed examination;
- the identity of those who drafted the Programmes of Study was not disclosed to the wider Reference Groups;
- the basis upon which those individuals had been selected was not explained;
- alternative draft Programmes of Study were not considered alongside the published drafts.

These features make it difficult to reconcile participants' experience with subsequent public statements that the proposals emerged through "genuine consensus" across the Religious Education sector. This has seemed to many of us to be deceitful and has upset many who have been involved.

REN also raises a number of substantive concerns about the proposed curriculum, including its underlying conceptual framework, the role of personal worldview, the inclusion of paganism, and the implications for the future of locally determined Religious Education.

The Government is expected to consult on the wider National Curriculum in the autumn. *There is a real possibility that the proposals affecting Religious Education will receive far less attention than a constitutional change of this magnitude deserves because they will be embedded within a much broader consultation*.

For that reason, I would be grateful if you would consider sharing this information with fellow SACRE members, local church and denominational representatives, and others involved in your local RE structures. I would also encourage SACREs to consider placing this matter on the agenda of their next meeting, so that members can be properly informed before the consultation opens. This is an incredibly key moment for the education of the children of our nation. At a time when the new Prime Minister is moving towards decentralisation, the one area of education where democratic processes are based on the decisions of local people is about to be removed.

Whatever view members may take on a National Curriculum for Religious Education, this consultation is likely to be the principal opportunity for those involved in the statutory arrangements for RE to make their voices heard. It is vital that SACREs, Agreed Syllabus Conference members, churches, Christian denominations and other faith communities are not left unaware of the implications until it is too late to meaningfully respond.

Please do take a few minutes to read the REN briefing and the Christian Concern article, and please consider passing them on to others in your SACRE and local RE networks.

Thank you for taking the time to read this, and thank you for your own service to Religious Education in your local community.

Yours sincerely,

Steve Beegoo
Head of Education, Christian Concern

From: Marie Cooper <admin@nasacre.org.uk>
Sent: 11 September 2026 14:25
Cc: Marie Cooper <admin@nasacre.org.uk>
Subject: Recent Emails to SACRE contacts

Dear SACRE Chairs, Clerks, Advisers & LA representatives,

NASACRE are aware that there have been some organisations who appear to have used the NASACRE contacts Database to mail all SACREs with their views about the potential inclusion of RE in the National Curriculum. We believe that this may be in contravention of our privacy policy[1] and, if they are holding your data without your permission, a breach of GDPR laws. NASACRE are contacting those organisations to ensure that they are aware that they may not hold your data without your permission.

To prevent this happening in the future, we are removing the contact emails of chairs and advisers from the public facing database. The Clerk/LA officer emails will remain visible, and we would like to remind you that these should not be personal emails, but LA/SACRE addresses.

In the communications received from Academy Learning and Christian Concern there appear to be some inaccuracies:

Firstly, they assert that SACREs have not been involved in the production of the proposed Programmes of Study that form part of the report delivered to the Secretary of State by Dr Vanessa Ogden. As you now from NASACRE's frequent updates, this is not accurate. All SACREs were invited to an online event with Dr Ogden in March. In addition, Dr Ogden was a keynote speaker at our conference in May. SACRE members were part of the Faith and Belief reference group, and the Teacher Group, both of which were able to feed into the developing Programmes of Study. These groups were given significant chance to feedback and suggest changes to the proposals. Dr Ogden was, throughout the process, willing to be contacted by email and responded to such enquiries.

Secondly, they assert that the identity of those who drafted the Programmes of Study was not disclosed to the wider Reference Groups. Again, this is inaccurate. At every reference group meeting, or public meeting where the proposals were discussed it was clear that the drafting had been led by Dr Richard Kueh and Deborah Weston.

Thirdly, they question the reaching of a consensus; consensus means a general or widespread agreement. The Secretary of State, after hearing from many interested parties, including all the major faith and belief groups, has judged that there is indeed widespread agreement. That some individuals are unhappy does not affect a consensus.

It is important to note that, in line with DfE usual practice, copies of drafts and documents were not distributed, and the content of the proposed Programmes of Study (PoS) was confidential within the meetings. It was made very clear that what is in, or not in, the proposed PoS should not be shared more widely. Therefore, any individual or organisation who is claiming to know the content of the PoS is potentially breaching that confidence, or may have inaccurate perceptions.

We are expecting the Government to launch a public consultation on the proposed changes to the National Curriculum this autumn. We have not been informed of the date, or the form that the consultation will take. It is vital that SACREs are ready to engage with the government's proposals when they are published, and respond to that consultation. NASACRE Executive are intending to respond to the consultation and issued a statement in March supporting Dr Ogden's proposals.

NASACRE Chairs, September 2026

Marie Cooper

NASACRE Administrator | admin@nasacre.org.uk