



Archdiocese of Birmingham

Section 48 Inspection Report

HOLY TRINITY CATHOLIC PRIMARY SCHOOL

Fraser Street, Bilston, West Midlands WV14 7PD

Inspection dates:

17th-18th June 2019

Lead Inspector:

Paul Nutt

OVERALL EFFECTIVENESS:	Good
Catholic Life:	Outstanding
Religious Education:	Good
Collective Worship:	Good

Overall effectiveness at previous inspection:	Outstanding
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SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

This is a good Catholic school because:

- Catholic Life is a real strength, evident in all aspects of school life. It is continually under review, providing a rich environment for all to develop their faith.
- Religious Education is very well led, providing direction, guidance and support for staff through an ongoing programme of monitoring and training. Provision for and outcomes from Religious Education are good for all pupils, with progress and attainment at least comparable with other core subjects.
- Collective Worship is a strong, integral part of school life, with a wide variety of opportunities that enrich the faith journey of all.
- The school's leadership, both individually and as a team, is deeply committed to the Church's mission in education, continually monitoring progress and outcomes and seeking further development and improvement.
- The school's motto, in support of its longer mission statement, is prominently displayed and referred to within school, as well as in communications with the homes and wider community.
- The school has responded positively to the recommendations of the previous Section 48 Report and monitoring visit.

It is not yet outstanding because:

- The ongoing oversight and monitoring that takes place informally by leaders and governors is not supported by clear, regular or rigorous procedures for recording and evaluation that informs school improvement.
- There are few opportunities for pupils to plan, deliver and evaluate aspects of worship.

FULL REPORT**What does the school need to do to improve further?**

- Develop the formal and rigorous procedures for monitoring, evaluating and recording all aspects of Catholic Life, especially by governors, to enhance school improvement.
- Continue to explore and develop opportunities for pupils to learn from Religious Education (AT2).
- Provide opportunities for pupils to plan, lead, deliver and evaluate Collective Worship.

THE CATHOLIC LIFE OF THE SCHOOL

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

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

- Pupils have a clear understanding of the school's motto, 'Aspire not to have more, but to be more.' They know that Christ is at the centre of all we do and understand the importance of religious belief and spiritual values for themselves and others.
- Pupils are able to think about the Catholic Life of the school and its distinctive mission. They seek to understand its significance for them. Many pupils are able to offer suggestions about how it links to their lives in the wider community.
- They are encouraged to be reflective and enquiring and respond very positively. They enjoy their involvement in evaluating their Catholic education, expressing their own views and beliefs with increasing confidence and clarity.
- They are keen to take on responsibilities and to participate purposefully in the life of the school beyond routine lessons and activities. There is a range of charitable activities throughout the year, some suggested by pupils. Currently, in addition to the regular charities supported, for example CAFOD and Father Hudson's, there is a strong emphasis on local activity, for example Masses for the Good Shepherd and harvest.
- Spiritual, moral and vocational development is a priority in school. There is an all-encompassing Catholic ethos, which is felt immediately on entering the school. This values all equally, and pupils respond to this inclusivity with generosity and compassion.
- Pupils have a strong sense of vocation. They understand that we are called to a life of service and respond readily to the needs of others, within and beyond the school. There is an annual Mission Day and a Vocations Week organised in school.
- Pupils are developing a strong understanding of the virtues promoted in the Catholic Schools' Pupil Profile (CSPP). They know which pair of virtues the current focus are and are able to exemplify them in everyday life. Each year group has its own 'My virtues booklet', in which they have age-appropriate activities to complete.

- Pupils show an excellent understanding of the need to forgive and to be forgiven, of the difference between right and wrong. These personal qualities and levels of empathy towards all are developed through the daily life of the school, together with special events, for example a fortnight focus on other faiths.
- Behaviour is outstanding at all times, with pupils demonstrating high levels of respect for others within and beyond school, as well as for their environment.
- Pupils speak very positively about their school, its Catholic Life and mission, and clearly enjoy being members of the Holy Trinity family.
- The Catholic Life of the school is very evident upon arrival at Holy Trinity. There is a prevailing atmosphere of calm and respect, politeness and thought for others. Displays and areas for reflection are faith-filled, and the CSPP is increasingly prominent around the building and is used in all aspects of school life and learning.
- Clear policies, procedures and expectations are in place, affording the highest levels of pastoral care for all, especially those who are most in need and vulnerable.
- This environment enables the pupils to develop within a strong Catholic ethos, and it supports and encourages them as they learn how to live as people of faith.
- The commitment of all staff, regardless of their personal faith, to the Catholic Life of the school is shown in all aspects of school life. They are role models for pupils, showing understanding, mutual respect and forgiveness. This is a tribute to the personal example of the headteacher.
- Each class has a Catholic Life book, which is used to record and celebrate key events in their faith journey. These are beautifully kept and, unique to each group, a valuable record of their developing Catholic Life experiences at Holy Trinity.
- The parish priest is a regular visitor to school, where he is available to answer questions and offer guidance. He works with individual classes and staff to develop their knowledge and understanding of the Faith. He regularly celebrates Mass, plays a key role in sacramental preparations, and is hugely supportive of the life of the school for which he has a high regard.
- Relationships and Sex Education (RSE) is designed, planned and delivered in the light of Catholic teaching and consistent to the age of each group.
- Holy Trinity offers an environment that is rich in Catholic Life, with an ethos that is faith-filled and reverent. This begins in the foyer, and continues throughout the school, with displays and prayer spaces in all learning areas, and a prayer garden that is open to all. All areas are conducive to learning, prayer, and personal development.
- There is a range of links beyond the school, which further supports and develops the Catholic Life of the school. For example, groups of pupils and seminarians from Oscott College visit each other. Year 6 pupils go on retreat to Shrewsbury Abbey. In addition, to support an awareness of other faiths, pupils visit places of worship during their time at Holy Trinity.

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

- The headteacher gives very strong leadership to the whole school community by her passionate personal example of faith and service. She is given strong support by well-informed governors, and notably the parish priest, who are generous with their time and efforts.
- The school's governors and senior leaders are deeply committed to the Church's mission in education and defend it robustly. They actively promote the ethos of the school by ensuring a wide range of rich, broad and balanced experiences. For example, the whole school took part in a retreat, which was focused on the spiritual, moral and vocational development of the entire Holy Trinity family.

- The school is committed to working collaboratively and sharing good practice, as shown by its involvement in diocesan programmes and its links to other schools.
- Governors are fully supportive of school leadership and what it seeks to achieve. They are aware of their responsibility to challenge decisions and recommendations, which they do in full governing body meetings, steering group meetings and in person.
- A useful link governor visit proforma has been developed to report back to the governing body. This identifies a focus for each visit, a record of actions undertaken, strengths and issues raised and suggestions for future visits. Currently this proforma is not being used for Catholic Life, which inhibits improvement planning and further enhancement of provision and outcome.
- All staff respond very well to the leadership and guidance they receive. They have a high regard for the Catholic Life of the school, which they fully support and actively promote.
- Provision for staff induction to the Catholic Life of the school and in-service training is of a very high order. It is well planned and tailored to individual needs as appropriate.
- Planning is based on evidence and data, aiming to tackle key areas for development systematically and building on areas of strength. However, at this stage, the evaluation and recording of outcomes towards further school improvement requires greater regularity, consistency and rigour.
- Communication with parents is very strong, through newsletters, the school's website, regular updates on social media and occasional focused workshops.
- Parents speak very highly of the school and are fully supportive. They feel that communication is good, staff are approachable, and that any concerns are dealt with promptly and appropriately.

RELIGIOUS EDUCATION

The quality of Religious Education.	Good
How well pupils achieve and enjoy their learning in Religious Education.	Good
The quality of teaching, learning and assessment in Religious Education.	Good
How well leaders and governors monitor and evaluate the provision for Religious Education.	Good

How well pupils achieve and enjoy their learning in Religious Education. The quality of teaching, learning and assessment in Religious Education.

- From a very low baseline on entry into Reception, outcomes for pupils in Religious Education are broadly comparable with, and in a number of cases better than, those in literacy. This is the result of continuing good progress within and between key stages.
- Pupils enjoy their learning in Religious Education. During the lessons observed by inspectors, pupils were engaged with a range of activities that were interesting, relevant to their own lives, and pitched to ensure that they made progress. Pupils respond well to the opportunities to think and discuss in pairs and groups, gaining confidence from working collaboratively.
- Levels of attainment, as indicated by teacher assessment records, are good across both year groups and key stages.

- Pupils seek to produce their best work at all times, applying themselves to their learning tasks with enthusiasm and interest. They enjoy the successful progress they experience and develop a religious literacy over time.
- They produce written work of a standard expected by teachers. This is increasingly so as they move through the school, where they build upon the sound progress made in foundation stage. However, in some classes the level of challenge could be raised for pupils capable of more in-depth or extended writing.
- Teachers use well-structured questions during lessons. Pupils respond well to these questions and show increasing confidence in their learning and understanding.
- All work in Religious Education is ably supported by the subject leader, ensuring that all teaching is at least good over time.
- Nearly all children enter the school with very little knowledge of Religious Education. However, as a result of a well-targeted curriculum, thorough planning and sound delivery by all staff, most pupils make at least good progress within and between key stages. They develop secure knowledge, skills and understanding and meet age-related expectations.
- Outcomes in Religious Education for most pupils are good and are at least comparable to those in other core curriculum subjects. They are able to recount their learning, and many can explain the wider application of key points to their life outside the classroom.
- Learning is good in each key stage for different groups. Factual knowledge, key beliefs, celebrations of the Faith and the liturgical year are sound.
- The balance between learning about Religious Education (AT1) and from Religious Education (AT2) is being addressed by the school. However, if the levels of challenge and attainment are to be extended, the pace to achieve this needs to be accelerated. Pupils are able to relate their learning to their daily lives, though this again will be enhanced as the use of AT2 is more widely developed.
- Pupils respond well to the demands and varied learning styles asked of them during lessons. They collaborate well in pairs and small groups, whilst developing some of the skills of independent learning as they progress through the school.
- All staff recognise a responsibility to contribute to pupils' social, moral and vocational development. They engage actively with this across the wider curriculum.
- The Religious Education curriculum, and active links with other schools and places of worship, provide opportunities for spiritual, moral and vocational development and extend teachers' use of good practice.
- Teachers, with a secure subject knowledge, are effective in ensuring that pupils are consistently interested in their learning and making good progress. Lessons are well planned to reflect a range and sequence of challenges and learning opportunities, using a variety of resources, especially scripture, prayer and IT.
- Teachers and other adults are aware of pupils' abilities and prior learning and understanding. They use this knowledge well to plan effectively and to support pupils appropriately. As a result, they meet the needs of all and ensure at least good progress over time.
- Teachers listen to, observe and question pupils during lessons, seeking to maximise learning, offer reinforcement or to reshape some tasks. They work well with their learning support assistants, whose knowledge of the subject and pupils' abilities are both good.
- Marking across all classes is consistent and in line with the school's marking policy. Extensive and consistent use is made of pink and green pens, which pupils generally respond to appropriately, though this is not always the case. This gives pupils opportunities to self-assess, but there are too few examples of a rigorous expectation of extended or higher order challenge.

- The school has identified the need for new systems of assessment and recording progress and attainment in Religious Education.
- The school's Relationships and Sex Education programme is appropriate to the age of pupils and consistent with the teachings of the Church.

How well leaders and governors promote, monitor and evaluate the provision for Religious Education.

- Leadership of Religious Education is very strong. High standards of delivery are expected at all times and are exemplified through the personal example of the subject leader. She conducts a range of monitoring activities relating to provision and outcomes. Analysis of monitoring gives an accurate judgement of progress and outcomes. Any concerns are clearly identified and remedial action is then put in place.
- The monitoring of teaching and learning also identifies key areas for teachers' professional development. As a result, high quality general support and development, as well as targeted guidance for individual teachers, when needed, are put in place. Training and support for staff is provided by the school, through outside providers, or in collaboration with staff in other schools.
- Self-evaluation at all levels within the school is informed by monitoring and analysis of provision and outcomes, with everyone seeking continuing improvement on previous performance. This provides a firm basis for diagnosis of strength and areas for improvement.
- Leaders and governors promote Religious Education with determination and consistency of purpose. However, this could be enhanced by the use of governors' visit reports.
- Leaders and governors ensure that the Religious Education curriculum meets the requirements in full of the Bishops' Conference, and that the required curriculum time is allocated to all groups and stages.

COLLECTIVE WORSHIP

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

How well pupils respond to and participate in the school's Collective Worship. The quality of Collective Worship provided by the school.

- A wide variety of planned opportunities for Collective Worship clearly enrich the life of the school and reinforce the centrality of the Catholic faith. Praying together is part of the daily experience for all pupils and staff.
- Pupils are enthusiastic about Collective Worship. They clearly understand the purpose of prayer and value the opportunities to pray. Some pupils participate voluntarily in acts of worship and prayer, for example when using the prayer garden.

- The regular celebration of Mass sets the Eucharist in a position of prominence within the faith life of the school. It also provides opportunities for all to engage with the mission statement in an active, personal way.
- During the inspection, a whole-school Mass was celebrated by the parish priest in the school hall. This was a calm and reverent occasion. All pupils were fully engaged in the singing and prayers, and individuals from different years acted as altar servers and read the prayers. All staff and pupils went forward to receive communion or a blessing. The behaviour throughout was exemplary.
- The inspectors also observed four class prayer sessions. These were led by class liturgy leaders, using IT resources linked to individual class saints and the liturgical year. Pupils recited the prayers, but the further exploitation of the resources varied according to individual class teachers.
- In addition to the weekly Mass in school, and the register and prayer sessions, the regular programme of worship includes whole-school worship twice a week, and a weekly phase assembly.
- Most pupils have a good understanding of the Church's liturgical year, its seasons and feasts. They have a well-developed sense of respect for all and are able to talk about it with confidence and compassion.
- Pupils have little involvement in planning or evaluating Collective Worship.
- Collective Worship has a clear purpose, direction and message, linked to the liturgical year, the mission of the Church in education, and the Catholic virtues and values. It is monitored through a 3-year cycle by the Religious Education subject leader and reported on termly.
- Collective Worship is clearly given a high priority. Most members of the school community speak positively of these opportunities in exploring and developing their personal understanding and faith.
- Significant examples of Collective Worship are recorded in individual class Catholic Life books, for example during Lent and Advent, or linked to sacramental preparation and celebration.
- The prayer life of the school, a current focus for further development, is now more secure and inclusive. A widening range of prayers are displayed around the school. However, there is a lack of variety beyond traditional prayers, with limited scope for pupils' own prayers or intentions.
- Pupils with different religious beliefs are assisted and supported in their prayer.
- Parents and visitors are regular attenders at school masses and assemblies. They speak very positively of the school's provision of worship opportunities.
- Aspects of the prayer life of the school that were identified as requiring development, during a diocesan monitoring visit, are now strong. They have been a particular focus of improvement planning and staff training. As a result, examples of daily prayers are prominent around the building, pupils' own prayers are displayed throughout the school and pupils know appropriate traditional prayers very well.

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

- There is within the school a secure understanding of the Church's liturgical year, seasons and feasts. This is clearly uppermost in the planning of worship.
- Collective Worship is strongly promoted at all times by the inspirational personal example of faith shown by the headteacher and parish priest. Mass observed during the inspection was a truly uplifting celebration of worship and active engagement of the whole school family. It demonstrated expert knowledge of how to plan and deliver relevant and accessible worship opportunities. All present were fully engaged throughout.

- The headteacher is ably supported in her mission by all other leaders, staff and governors, and worship is consequently inclusive, focused and faith filled.
- There are examples of clear, well focused planning for Collective Worship activities, and evidence of monitoring taking place. However, it is not clear that this forms part of a coherent or consistent schedule, that it involves staff other than senior leaders, that there is subsequent evaluation of activities, nor any ongoing impact on future planning and school improvement. Pupils are not involved in the planning cycle.

SCHOOL DETAILS

Unique reference number	104378
Local authority	Wolverhampton
<i>This inspection was carried out under canon 806 of Canon Law and under Section 48 of the 2005 Education Act.</i>	
Type of school	Primary
School category	Voluntary Aided
Age range	3-11
Gender of pupils	Mixed
Number of pupils on roll	223 + 45 Nursery pupils
Appropriate authority	The governing body
Chair	David Higgs
Headteacher	Carroll McNally
Telephone number	01902 558977
Website address	http://www.holytrinityprimaryschool.co.uk/
Email address	holytrinityprimaryschool@wolverhampton.gov.uk
Date of previous inspection	16 th June 2014

INFORMATION ABOUT THIS SCHOOL

- Holy Trinity is a one-form entry school with 223 children currently on roll, plus 45 in the nursery. It serves the parish of St Joseph, East Park and Holy Trinity, Bilston.
- Currently 60% of pupils are Catholics.
- The percentage of disadvantaged pupils is higher than the national average.
- The percentage of pupils with special educational needs and/or disabilities is broadly in line with the national average.
- The percentage of pupils from minority ethnic origins is above the national average.
- The percentage of pupils with English as an additional language is above the national average.
- Attainment on entry for the majority of children is below expectations.
- Since the last inspection the parish of Holy Trinity has joined with St Joseph's, East Park.

INFORMATION ABOUT THE INSPECTION

- The inspection was carried out by two Diocesan Inspectors, Paul Nutt and Clare van Vliet.
- The focus of the inspection was on the impact, quality and leadership of the school's provision of Catholic Life, Religious Education and Collective Worship.
- The inspectors observed teaching across seven Religious Education lessons to evaluate the quality of teaching, learning and assessment.
- The inspectors completed a work scrutiny and held discussions with pupils to evaluate their understanding of Catholic Life, the impact of Religious Education teaching on their learning over time and their experience of Collective Worship.
- Meetings were held with governors, including the chair, who is also Catholic Life link governor, the headteacher (currently the Religious Education subject leader), the parish priest, and the deputy headteacher.
- The inspectors attended a whole school Mass, four class registration and prayer sessions, and undertook informal learning walks to look at the presentation of the Catholic Life of the school and pupils' behaviour.
- The inspectors reviewed a range of documents including the school's self-evaluation, data about pupils' attainment and progress, the school development plan, and the Religious Education action plan.