



# Archdiocese of Birmingham

## Section 48 Inspection Report

### HOLY FAMILY CATHOLIC PRIMARY SCHOOL

Coventry Road, Small Heath, Birmingham, B10 0HT

Inspection dates:

23-24 May 2022

Lead Inspector:

Bernadette Corbett

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#### OVERALL EFFECTIVENESS:

**Good**

Catholic Life:

Good

Religious Education:

Good

Collective Worship:

Good

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*Overall effectiveness at previous inspection:*

*Outstanding*

#### SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

This is a Good Catholic school because:

- All community members are committed to its mission, which is embedded in all areas of school life.
- Pupils make good progress in Religious Education from low starting points.
- Work in Religious Education exercise books shows clear progression, is well presented, and pupils are proud of their achievements.
- Leaders support pupils in planning and delivering a range of worship experiences which are engaging and reverent.

It is not yet Outstanding because:

- Monitoring and evaluation are not rigorous and do not directly lead to rapid and sustained school improvements.
- Pupils need more opportunities to develop Attainment Target 2 and Attainment Target 3 in their Religious Education lessons.
- Pupils are not sufficiently challenged in Religious Education lessons.
- Pupils are not fully involved in evaluating the school's Catholic Life and Collective Worship provision in ways that lead to improvements.

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

- Develop a robust plan at the start of each year which involves all stakeholders in monitoring and evaluating all areas of Catholic Life, Religious Education and Collective Worship, which lead to rapid and sustained school improvements.
- Provide continuing professional development (CPD) to enable teachers to plan opportunities for pupils to learn from religion and develop the skill of evaluation within Religious Education.
- Teachers must develop questioning skills to extend and deepen pupils' learning in Religious Education lessons.
- Develop the role of pupils across the school in monitoring and evaluating the school's provision of Catholic Life and Collective Worship.

**THE CATHOLIC LIFE OF THE SCHOOL**

<b>The quality of the Catholic Life of the school</b>	<b>Good</b>
The extent to which pupils contribute to and benefit from the Catholic Life of the school	Good
The quality of provision for the Catholic Life of the school	Good
How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school	Good

**CL1 The extent to which pupils contribute to and benefit from the Catholic Life of the school****CL2 The quality of provision for the Catholic Life of the school**

- The school has a welcoming and engaging environment and is a place where school leaders and staff have worked hard to ensure that catholicity is at its heart.
- The school's mission statement, *'We live, love and learn together in the light of Christ'*, is displayed and celebrated throughout the school. The attractive environment reinforces the school's mission through high-quality displays and artwork. This results in a shared celebration of the school's Catholic identity, which all members of the school community confidently articulate.
- The Church's liturgical season is celebrated vibrantly throughout the school, both in classrooms and around the school. For example, at the time of the inspection, prayer areas focussing on Easter and Mary were displayed prominently.
- Catholic virtues, as set out in the Catholic Schools Pupil Profile (CSPP), are fully embedded in the life of the school, and pupils talk confidently about how they demonstrate the virtues. Through assemblies, lessons and displays, pupils learn how the virtues provide a focus for how they live their lives, which is a crucial focus of their spiritual and moral development.
- Pupils are given a leaf to place on the virtue tree when they demonstrate the virtue that is currently the school's focus. As a result, through recognition and celebration, pupils can apply the values to their daily lives.

- Links are made between the school mission statement and the virtues whenever possible in acts of Collective Worship and Religious Education lessons, further contributing to their meaningfulness and relevance to pupils.
- Pupils' behaviour is good around the school; they understand the importance of forgiveness and living like Jesus. This results in the school being a happy, faith-filled community. The school is engaging in an evidence-informed research programme, KiVa, to equip children with the tools to recognise bullying and prevent it from happening.
- Parents highly value the school being an extension of the family unit. One parent described the school to inspectors as a 'home away from home'.
- The liturgical leaders act as good role models for the younger pupils in the school by supporting and leading prayer, but their role now needs developing and expanding to include pupils from other year groups. They also need to be fully involved in evaluating and promoting the Catholic Life of the school to bring about further improvements.
- Pastoral care of pupils and consideration for their well-being is a critical component of the care and compassion demonstrated by all members of this school community. Good pastoral support for all families, pupils and staff results in a strong sense of family.
- All staff are excellent role models, and staff are highly committed to the school and the Faith. Pupils see the Gospel values demonstrated daily by staff through mutual respect, patience, and tolerance. There is a strong sense of community which staff and pupils are proud to be part of.
- Furthermore, staff well-being is a priority; they value the support from the leadership team. Consequently, there are strong, positive relationships within the staff body at all levels, who feel appreciated and valued.
- Links between the school and parish are strong, with the parish priest regularly visiting the school. The school highly values the support given by the parish priest, who supports lessons and Mass preparation. Parish events are well supported, and the school highly values the support from the parish priest.
- The Eucharist is central to the life of the school, and all members of the school community enthusiastically participate in its celebration each month. Pupils enjoy reading and singing at Mass and see it as a special occasion. Sacramental preparation is delivered jointly with the Parish and school working together.
- All classes have a vocation focus displayed in their classroom, and frequent visitors talk about their vocation. Consequently, pupils clearly understand the concept of vocation and articulate it with confidence.
- Pupils have a good understanding of many well-known saints, and staff maximise opportunities to discuss the lives of class saints in lessons making links to their vocation. Pupils learn not only about key events in the life of their class saint but also what it is about them that inspires and motivates them. The pupils, therefore, know about various saints and how they lived out their vocation.
- The school uses a variety of strategies to engage and inform parents. The school website, newsletters, meetings, and Inspire workshops reinforce the Catholic nature of the school. Catholic Life of the school is also celebrated through social media, giving parents and the wider community live information about events and celebrations within the school. This is highly valued by parents and demonstrates the school's pride in its faith and Catholic Life.
- The school promotes Catholic social teaching and has linked the class saints to help support and emphasise this. Pupils can reflect on their learning in other curriculum areas through a Catholic lens.

- The school engages with the 'School of Sanctuary' programme, which further reinforces the promotion of Catholic social teaching and the concept of 'making a difference' to support the common good in line with Pope Francis' encyclical, *Fratelli Tutti*. Children can therefore talk about reasons for helping others and link this to the distinctive Catholic ethos of the school.
- Pupils understand that they should 'help people as Jesus did' in a Catholic school. Charitable outreach is embedded in the school's mission, and the school supports many charities such as Father Hudson's Society, CAFOD, MIND and Macmillan. This needs further development by involving pupils in choosing which charities to support.
- The school promotes living simply, with many pupils engaging by walking to school, recycling and taking on leadership roles, such as Eco Warriors. This also contributes to pupils' good understanding of the need to contribute towards the common good.
- Relationships, sex, and health education (RSHE) is taught within the context of Christianity, following the 'Live Life to the Full' programme.

### **CL3 How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the School**

- Governors and leaders are fully committed to the Catholic Life of the school and its mission which is central to the life of the school. They are regarded as excellent role models by staff who value their support.
- Governors closely work with senior leaders and provide support and a certain degree of challenge.
- They are deeply committed to the school and are aware of its strengths and current areas for development. Catholic Life is a key priority in the whole school development plan.
- Governors and school leaders work together to support each other to develop and promote the Catholic Life of the school. They are proud of their Catholic mission and demonstrate care for all pupils, providing them with a high standard of pastoral care.
- Leadership recognises the importance of pastoral care for staff. There is a high level of pastoral support for staff and pupils, which results in highly committed staff dedicated to the school.
- Importance is placed on opportunities for staff to develop their faith through effective training and support. This creates a strong, supportive atmosphere where staff feel valued and appreciated.
- Governors support and promote school and parish links which are substantial. They provide support and some challenge to the school, as evidenced in the governor meeting minutes.
- The link governor frequently meets with leaders and shares information through link governor visits. Feedback is then shared during full governing body meetings and through the headteacher's report. Governors now need to plan strategically and have a clear focus for their visits to challenge the school even further. Leaders must have more rigour to evaluate the school effectively and further drive improvements.
- Staff value the Catholic ethos and embrace the school's family ethos; they feel well supported by leaders. CPD for staff focusing on the Catholic Life of the school is currently planned but needs to be evaluated thoroughly to ensure it impacts the school's practices. CPD has successfully developed an understanding of Catholic social teaching amongst staff.

- Staff highly value the support from governors and leaders by benefitting from a wide range of CPD from the Religious Education subject leader and the archdiocese.
- There is a robust and effective process for the induction of new staff. Early Career Teachers are supported effectively with opportunities to observe more experienced teachers and develop their faith. Consequently, they demonstrate a deep awareness of the importance of the Catholic Life of the school and its mission.
- Parents appreciate the school's support, especially the support offered during the pandemic. The school community consists of predominantly practising Islamic families who recognise the welcoming nature of the school. Regarding sending their children to the school, one family commented to inspectors, 'It was the best decision we ever made'.
- Pupils have a developing understanding of other faiths and religions and can talk about visiting places of worship before the pandemic. Further opportunities need to be made for pupils in the school to share and celebrate their faith with the whole school community.

## 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 promote, monitor and evaluate the provision for Religious Education	Good

### RE1 How well pupils achieve and enjoy their learning in Religious Education

### RE2 The quality of teaching, learning and assessment in Religious Education

- The provision and outcomes in Religious Education at Holy Family are good.
- Assessment of pupils' attainment in Religious Education is embedded in the routines of the school, and there is sufficient data to analyse trends in achievement and progress over time. Pupils enter school knowing very little about the Catholic faith. From a low starting point, pupils make at least good progress in the Early Years and Key Stage 1 so that by the end of Year 2, most are in line with diocesan expectations. This progress continues in Key Stage 2 so that by Year 6, many pupils meet and some exceed diocesan expectations.
- The subject leader analyses data and addresses pupils' progress in termly pupil progress meetings. This enables strategies to be implemented to improve progress. There is a high degree of mobility amongst pupils, but the school manages this well and maintains standards.
- Attainment in Religious Education compares favourably to other core subjects.
- Work in books is well presented and of a high standard. The pride the children have for their exercise books is evident in the quality of the work completed, which compares favourably to pupils' English books. In some year

groups, work in Religious Education books is of a higher standard than in English books. The amount of work undertaken in all classes is good.

- The school identified that attainment for pupil premium pupils widened during the lockdown, and a high focus has been given to supporting this group, mainly to narrow the gaps. The school's efforts in this area are having a positive impact.
- Pupils with special educational needs and disabilities (SEND) generally perform well and are supported in lessons through scaffold and adult support. Strategies to ensure that pupils with SEND are included in Religious Education lessons are effective.
- Staff work hard to plan a variety of engaging lessons for pupils. Various religious sources such as artwork, Bibles, and videos are used in classes. A variety of activities is planned in most lessons to meet the needs of the pupils, with extension activities to challenge higher achieving pupils. As a result, most pupils achieve well in tasks and make good progress.
- Readings from the Bible are a vital part of many lessons, and pupils can quickly find the appropriate Bible references. This has led to good knowledge of key Bible stories by all pupils. Video clips are used effectively to reinforce Bible stories resulting in most pupils being engaged and developing their understanding.
- In some lessons, pupils were allowed to reflect further and consider religion's role in their daily lives. This area needs further development, with more opportunities for pupils to confidently make links between Bible stories and apply their learning to how we should live our lives today.
- Teachers' subject knowledge is strong, and its development is well supported by the subject leader. Staff are enthusiastic about how they can inspire and motivate pupils in their lessons. Those with less experience feel confident because there are several members of staff whom they can turn to for advice or support. As a result, most pupils actively engage in lessons, showing interest and enthusiasm. They concentrate well and answer questions with confidence showing good prior knowledge.
- Teacher questioning in lessons is effective overall, and pupils respond appropriately, but questions sometimes lack challenge. However, teachers need to regularly provide verbal challenges to encourage learning at greater depth and ensure this depth of understanding is reflected in the pupils' books.
- Systems for ensuring that all children are expected to, and have the opportunity to, answer questions also need to be developed.
- The pace in lessons is good overall, but, in some classes, pupils lose focus when the teacher's input is too long, and there is too much teacher talk. Teachers need to develop consistency in finding the balance between teacher talk and pupil activity to sustain high levels of engagement from the pupils and advance their progress more rapidly.
- Staff have high expectations resulting in good behaviours for learning in lessons.
- Teachers plan activities which allow pupils to work individually and collaboratively. Where this was the case, the pace in lessons was good, and all pupils were fully engaged in the lesson.
- There has been a whole school focus on developing vocabulary, which is evident in RE lessons. Teachers place importance on developing pupils' key religious vocabulary and include it in their planning and delivery of lessons. As a result, pupils are articulate and demonstrate a good level of religious literacy. Essential vocabulary is displayed, reinforced, and modelled



throughout lessons. As a result, pupils were confident in using the appropriate terminology in their discussions and written work.

- The focus on retrieval at the start of each lesson effectively ensures that learning is embedded. As a result, children demonstrated a good knowledge of Bible stories and could recall learning from previous lessons.
- In all lessons, there was a focus on vocation, and children understood this very well. In Year 2, pupils were able to link Baptism to being welcomed into God's family, and pupils could link this with Mary welcoming Jesus by saying yes to God's call and relating it to her vocation. Pupils also demonstrated their understanding by explaining that at Baptism, babies are 'anointed with the oil of Baptism as a sign of them being holy and being close to God'.
- The school's marking policy is followed, and effective feedback is frequent. Some challenging questions are posed at the end of the lesson, allowing pupils to reflect on their learning, but this needs to be further developed to have consistency across year groups.
- Pupils enjoy their Religious Education lessons and are motivated to do their best.

### **RE3 How well leaders and governors promote, monitor and evaluate the provision for Religious Education**

- Staff highly value and recognise the support given to them by the subject lead and headteacher regarding teaching and learning in Religious Education.
- The subject leader is a very good role model for teaching and learning, and staff have benefitted from her support in developing their subject knowledge and planning. Staff also benefit from peer-to-peer support, which the subject leader organises. This enables staff to observe and support each other with planning and delivering Religious Education lessons.
- CPD is seen as a critical element in developing staff and ensuring all pupils receive the highest standards in teaching; however, this impact is not analysed to lead to consistent improvement. This focused professional development takes place as a whole staff or in smaller groups, often provided by the subject leader and outside agencies such as the Diocesan Education Service and the Catholic Primary Partnership.
- Leaders and governors ensure the Religious Education curriculum meets the Bishops' Conference of England and Wales requirements. The diocesan scheme, Learning and Growing as People of God, is followed in its entirety.
- Religious Education is taught for the correct amount of time and is comparable to other core subjects.
- Monitoring and evaluation of the subject are carried out and include lesson observations, book trawls and pupil interviews. Actions from monitoring need to be acted upon promptly to drive improvement.
- Self-evaluation reflects the strengths and areas for improvement, meaning that governors are clear on the strengths of the school and the areas for development.
- Leaders and Governors have ensured that all recommendations from the previous inspections and monitoring visit have been actioned.
- Data is collated and analysed each term by leaders. Moderation of standards has taken place in school and also, prior to the pandemic, as a joint activity with other schools to quality assure standards. On the rare occasions when standards are below those expected for a cohort, leaders do not always identify this and implement recovery strategies in a timely manner.

- Standards in Religious Education are reported to governors regularly. Although some monitoring and analysis have taken place, greater rigour would allow school leaders and governors to fully identify areas for improvement and provide more effective and timely intervention resulting in well-targeted improvements.

## 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

### **CW1 How well pupils respond to and participate in the school's Collective**

### **CW2 The quality of Collective Worship provided by the School**

- Pupils' participation in Collective Worship is reverent and respectful. Their behaviour is good, and they mostly are keen to participate.
- Staff are good role models and demonstrate and model how to pray; therefore, pupil engagement in acts of worship is good. Staff have a deep understanding of the liturgical year.
- Pupils have regular opportunities to plan and lead worship and do so with confidence, enthusiasm, and a degree of independence. Leaders are good role models and promote and support the planning and leading of prayer.
- Collective Worship and daily prayer are integral to the life of the school; meetings and gatherings of parents, staff or governors all begin with a prayer or reflection.
- Whole school Collective Worship, led by the Headteacher, has purpose and messages reinforced in creative ways, for example, by using balloons to demonstrate the ascension of Jesus into heaven. Opportunities such as this are real 'wow' moments leading pupils to be engaged and enthusiastic in their responses.
- Pupils are involved in various aspects of prayer and liturgy, for example, by reading the Gospel and prayers of intercession with confidence. Quiet times of reflection allow children to be silent and listen to God. This strategy was introduced following an evaluation undertaken by liturgy leaders.
- Pupils have opportunities to participate in various prayer types, including formal and informal, quiet reflection and open prayer. Pupils talked about how the beautiful prayer garden is used for class worship, although pupils do not yet benefit from more frequent opportunities for voluntary prayer.
- Teachers and pupils who plan and lead worship create a calm, prayerful atmosphere by using calming music, Bible and candles as a focal point. They experience traditional and contemporary music and hymns and enjoy adding extra meaning through actions.



- Pupils can engage in traditional and spontaneous prayer during acts of collective worship carefully planned by pupils. In Year 5, pupils were asked to respond to a reflection by writing a short prayer for something they were grateful and generous to place on the prayer table to be used in Collective Worship the next day. Pupils' responses were heartfelt and reflective, showing pupils clearly understand why we need to pray to God and develop our friendship with Him.
- Worship in the Early Years Foundation Stage (EYFS) is particularly effective because staff demonstrate their faith and share personal experiences with the children to encourage their spiritual and moral development. This led to the very youngest children engaging well and thinking about their own life experiences.
- Pupils in EYFS and Key Stage 1 are given opportunities to lead and participate in collective worship. The youngest children are involved in setting up their prayer focus area and choose prayer and hymns. They sing beautifully.
- Responses in Mass are confidently shared, and all pupils complete reflection sheets, ensuring pupils consolidate the message shared by the parish priest once the Mass is over.
- Pupils have a good understanding of the liturgical year and the seasons and feasts relating to them. Consequently, pupils' Collective Worship planning is always relevant and linked to the Church's year; prayer focus areas always display the correct liturgical colour for the season.
- Each class focuses on key prayers appropriate to their year group, displayed in classrooms. Pupils become familiar with the prayers through displays and daily use. As a result, pupils know and understand many of the traditional prayers of the Church.
- Pupils have opportunities to participate in various prayer types, including formal and informal, quiet reflection, and open prayer and they are encouraged to be still and listen to God. The beautiful prayer garden is often used for class prayers. The children talked about how all classes had prayed the Rosary in the garden during May. Using areas inside and outside the school building helps pupils understand that they can pray to God anywhere.
- Pupils use the prayers they know to support them in writing their own prayers, which are displayed in prayer areas. There are also examples of pupils' prayers written in their Religious Education books.
- The Catholic Life learning journals demonstrate the opportunity pupils have to lead worship and their responses to it.
- Mass is celebrated each month in the Church. Pupils participate in Mass by reading, and liturgical leaders are used as role models for younger children to aspire towards.
- Pupils are frequently given time to reflect on the Mass attended and relate the message to their own lives.

**CW3 How well leaders and governors promote, monitor and evaluate the provision for Collective Worship**

- Leaders are models of good practice for staff and pupils in planning and delivering quality acts of Collective Worship.
- Through effective CPD and sharing good practice, staff have developed key skills and strategies to plan and deliver Collective Worship. The professional development of staff is highly prioritised, and staff feel well supported. This results in all staff being confident in planning and leading high-quality acts of

worship. As a result, pupils are engaged and enthusiastically respond to liturgies and worship.

- Collective Worship has a message and purpose. Themes for Masses and assemblies reflect the liturgical calendar and ensure pupils have a good understanding of the liturgical year, seasons, and feasts.
- Leaders and Governors monitor and review Collective Worship as part of the self-evaluation process, and findings lead to school improvement plans. These now need to be formalised. After identifying areas for improvement, more rigour is required to check the progress and the impact of the actions taken.

## SCHOOL DETAILS

Unique reference number	103421
Local authority	Birmingham
<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	222
Appropriate authority	The governing body
Chair	Joyce Jones
Headteacher	Pauline King
Telephone number	0121 675 2670
Website address	<a href="http://www.holyfam.bham.sch.uk">www.holyfam.bham.sch.uk</a>
Email address	<a href="mailto:enquiry@holymfam.bham.sch.uk">enquiry@holymfam.bham.sch.uk</a>
Date of previous inspection	March 2016

## INFORMATION ABOUT THIS SCHOOL

- Holy Family Catholic Primary School is a one-form entry Catholic primary school serving the parish of Holy Family in Small Heath, in the Southeast of Birmingham.
- The percentage of Catholic pupils is currently 6%.
- The percentage of disadvantaged pupils is above the national average.
- The percentage of SEND pupils is in line with the national average.
- The percentage of pupils from minority ethnic origins is above the national average.
- The percentage of pupils with EAL is above the national average.
- Attainment on entry is below average.
- There have been changes in the leadership team since the last inspection: the former deputy headteacher was appointed to the post of headteacher in September 2021, and there have been internal appointments of two assistant headteachers.

## **INFORMATION ABOUT THIS INSPECTION**

- Two diocesan inspectors carried out the inspection: Bernadette Corbett and Karyn Oakley.
- The inspection focused on the impact, quality and leadership of the school's provision of Catholic Life, Religious Education and Collective Worship.
- The inspectors observed teaching across eight Religious Education lessons to evaluate the quality of teaching, learning and assessment. All of these lesson observations were conducted jointly with senior leaders.
- The inspectors completed 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 the chair of governors, the Catholic Life link governor, the headteacher, the Religious Education subject leader, parish priest, parents and school staff.
- The inspectors attended a whole school Mass, class, phase, and whole school Collective Worship. They undertook a learning walk to look at aspects of learning and teaching in Religious Education, 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, Analyse School Performance (ASP) data, the school development plan, the Religious Education action plan, teachers' planning, Catholic life learning journals, monitoring folders and Governor's minutes.