



# Archdiocese of Birmingham

## Section 48 Inspection

### SS PETER AND PAUL CATHOLIC PRIMARY SCHOOL

### Part of the Bishop Cleary Multi-Academy Company

Hordern Close, Hordern Road, Newbridge, Wolverhampton, WV6 0HR

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Inspection date	8 <sup>th</sup> – 9 <sup>th</sup> June 2016
Reporting Inspector	Mrs Bernadette O'Shea
Inspection carried out under Section 48 of the Education Act 2005	

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Type of School	Academy
Age range of pupils	3 - 11 years
Number on roll	226
Appropriate authority	Board of Directors
Chair of Governors	Mgr Mark Crisp
Telephone number	01902 556447
E-mail address	sspeterandpaulacademy@wolverhampton.gov.uk
Date of previous inspection	June 2013
DFE School Number	336 3315
Unique Reference Number	104383
<b>Headteacher</b>	<b>Mrs Ann Lombardi</b>
Previous inspection:	3
This inspection:	2

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## Evidence

- The inspection was carried out by one Diocesan Inspector.
- The focus of the inspection was on the quality, leadership, and impact of the school's provision of Catholic life, collective worship, and religious education (RE).
- The inspector observed teaching across three RE lessons and a teaching and learning walk in Early Years and Foundation Stage (EYFS) and across Key Stages 1 and 2 to evaluate the quality of teaching, learning and assessment. All of these lessons were conducted jointly with senior leaders.
- The inspector completed a work scrutiny and held discussions with pupils to evaluate their understanding of Catholic life, worship, and the impact of teaching on their learning over time.
- Meetings were held with the academy committee, the headteacher and subject leader, and the parish priest.
- The inspector attended a whole school assembly and undertook a learning walk to look at aspects of learning and teaching in RE, the presentation of the Catholic life of the school and pupils' behaviour.
- The inspector reviewed a range of documents including the school's self-evaluation, data about pupils' achievement and progress, RAISEonline, the development plan, teachers' planning, and learning journals.

## Information about the school

- The parish of Saint Peter and Saint Paul, Wolverhampton, serves the school.
- The number of pupils from minority ethnic groups is well above national.
- The number of Catholic pupils is currently 48%.
- The school is well above national for the number of disadvantaged pupils in its care.
- The school is in line with national average for the number of SEND pupils.
- Attainment on entry is well below national.
- The school changed its name from The Giffard Catholic Primary Academy to SS Peter and Paul Catholic Academy in April 2016 and is a member of the Bishop Cleary Multi Academy Company.

## Main Findings

- Catholic life, collective worship and RE at SS Peter and Paul Primary School are good as the school also judges them to be. The school's judgement is based on the school's self-evaluation processes and was validated during the inspection.
- Evaluation of the teaching and learning of RE is good. The clear processes that the Bishop Cleary Multi-Academy Company (MAC) are embedding into its schools, of which SS Peter and Paul is a member, are impacting positively on the outcomes for pupils in a timely and rapid way. Formative assessment and feedback to target future learning and assessment has been a focus since the last inspection for senior leaders. This has included the appointment by the board of directors of an RE lead teacher to drive and manage improvements in RE and Catholic life across all of the five schools in the MAC.
- The Catholic life of the school is central to its mission. Leaders are significantly improving their monitoring and evaluation strategies to ensure that all aspects of Catholic life are discussed and evaluated leading to clear identification of the school's strengths and areas to improve. Being a member of the MAC enables SS Peter and Paul to work collaboratively with the other four schools and share findings which, in turn, is having a positive impact on outcomes for pupils.
- Pupils are immersed in a community founded on the Gospels and their practical application, resulting in their being able to articulate clearly how Jesus and the Gospel relate to, and

inform, their own lives. Pupils participate in collective worship prayerfully demonstrating the ability to be reflective and are able to use silence well. Leaders, including governors, are continuously developing their monitoring and evaluation strategies of all aspects of Catholic life, collective worship and RE.

- The school is inclusive of all irrespective of gender, ethnicity, ability or disability, culture, faith or socio-economic background providing clear evidence that the school is living out their current mission statement.

## **THE CATHOLIC LIFE OF THE SCHOOL**

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

- SS Peter and Paul is proactive in encouraging pupils to contribute to the Catholic life of the school. The pupils are able to articulate their roles in the current process of formulating a new mission statement for September 2016. This process has involved all stakeholders: pupils, parents, the parish community as well as the whole staff and the board of directors. In addition, a Year 6 pupil has won an award for formulating the words and designing a new school motto. All pupils were invited to enter, and voting took place to choose the motto that the pupils and the community of SS Peter and Paul felt was best for them. The pupil's contribution to this process is now displayed with pride in all classrooms and entrances.
- When the school was renamed in April 2016, the pupils were very involved in choosing the new school name, making clear links between the name of the parish they are in. They designed the new logo for the school badge, proudly showing the finished design, which is currently ready to go to the manufacturers for production of the new uniform, as a final symbol of their significant contribution to this process.
- Furthermore, pupils have evaluated the signage around the school and have made changes to signs to make them even more welcoming and characteristic of this faith filled school. The school council is proactive in organising activities for fundraising both in the school and in the parish. This has been a very successful aspect to their roles in the school and has particularly raised the profile of the pupils' contribution within the parish and the wider community.
- Pupils demonstrate high levels of reflection during their collective worship and in the RE lessons when the activity required silence and reflection. They are developing strong religious beliefs and spiritual values that are important for themselves and others, articulated through their understanding of their work on Catholic values and virtues, and how they apply these to their own lives. Comments such as 'life isn't about yourself, it's about what others think of you and your actions towards them' and 'we can all live a better life being faith filled, truthful, loving and generous' are reflective of the pupils' interest and understanding of the virtues work.
- The school has involved the pupils in designing and choosing activities for each virtue (in conjunction with the other MAC schools) and distributing these as pupil resources to be used across the MAC. In addition, pupils have been involved in retreats and parish Masses whereby they take the lead in reading, singing and supporting the life of the church outside of the school day.
- The school ensures that the pupils learn about the faith and culture of others. To this end, the pupils are able to describe their involvement, and enjoyment, of guest speakers to talk about Diwali, Ramadan and the Chinese New Year and were able to articulate that respect and tolerance is essential for us to be able to live in unity and to live out God's Word.
- The curriculum is regularly reviewed to ensure that it is structured around the revised Curriculum Directory and focuses on the life and teachings of Jesus Christ, the teachings of the Catholic Church and the relationship between life and faith.

- Questionnaires distributed by the school to the parents and pupils, as well as lesson observations and the book scrutinies, demonstrate that the pupils in SS Peter and Paul show an understanding of the need to be forgiven, to forgive and have a good understanding of right and wrong. Reflecting upon the logo for the Year of Mercy pupils commented that this image is reminding them to forgive people even if they have done something wrong: 'they are sorry and you have to be merciful to them;' 'it has taught me that kindness is a key to many things as well as forgiving-showing mercy to others is better than arguing.'
- Pupils display a common consideration towards one another and to anyone in apparent need. They are readily involved in fund raising events, both school led and pupil initiated.

### **The quality of provision for the Catholic life**

- SS Peter and Paul ensures that, through the role of the RE lead teacher, their staff are inducted in a variety of areas including key prayers of the Church, experiences of prayer, sacraments, religious vocabulary, celebration and structure of the Mass, Trinity, titles for God, life of Christ, sin and reconciliation, the RE curriculum, the 10 Commandments, the significance of the Gospels and are aware of diocesan training opportunities. As there is a high percentage of a non-Catholic teachers and teaching assistants at the school, the leaders have correctly identified this as a key area for continued development year on year.
- The Catholic ethos is promoted by the board of directors, headteacher and senior leaders very well and permeates across the curriculum and all areas of school life. This is evidenced in the exemplary behaviour of the children towards each other and adults in the school, and the very positive relationships that exist between the adults and children. Parents are very supportive of the Catholic ethos exemplified in comments such as 'she respects and cares for others in a world where this is hard to find;' 'the school has helped them to explore a spiritual dimension of their lives;' 'it is encouraging to find a school that openly expresses Christian beliefs;' and 'my son has grown in his faith and understanding of other religions - that makes me happy.'
- Provision for the pupils' sex and relationship education is in line with the diocesan guidelines being monitored within the MAC.

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

- Pupils in classes and assemblies participate with reverence and respect. They sing well and are able to use the silent opportunities given as an extension to their own prayer focus and meditational skills.
- Parents are invited to liturgies and Masses and are very complimentary saying how much they enjoy them. 'They have a lot of manners and respect;' 'my children talk about God and their beliefs;' 'I go to all the services - they are good.'
- Although pupils readily and actively take part in collective worship, they are not always given enough responsibility to organise, plan and structure their own. Whilst the school spends time on the teaching of prayer they acknowledge that there is more work to be done on the teaching of different forms of prayer. Children's evaluative comments regarding prayer life suggested that they would like smaller group prayer time; opportunities to pray during break times and being able to plan the prayer times for younger children. These suggestions have now been built into planning for the next school year. Planning and organising prayer time for the younger children, as well as preparing materials, will further develop the experiences of the pupils contributing to their confidence and skill acquisition.

### **The quality of the school's provision of collective worship**

- The school is well resourced and collective worship has a high profile. The recently acquired new altar in the hall is described and talked about with pride by the governors, headteacher, staff and pupils.
- The school has developed its work significantly on the four-part liturgy and has used staff professional development time to secure understanding. Evaluations of collective worship have taken place over the last term and it is intended that a more systematic and robust procedure for evaluating will be in place from September 2016. Existing evaluations have been monitored by the academy committee and reported regularly to the board of directors.

### **Leaders and Managers: Catholic life and Collective Worship**

- There is a clear commitment to the mission of the Church by all leaders and governors, exemplified in their continued self-evaluation of provision enabling them to be proactive regarding outcomes. To date, there is good practice in gathering pupil, parents and staff and governors views regarding the spiritual, prayer life and religious life. This practice involves questionnaires/interviews; evaluating responses; feedback to pupils and parents via a letter on a termly basis. The RE link governor reports the progress and outcomes of these audits to the quality and performance committee, which in turn, is reported to the board of directors.
- Further work on auditing wider areas of Catholic life needs to be built into yearly planning and this is acknowledged by the directors. They have organised auditing for the next school year to encompass mission and vocational life, personal formation, cultural and moral development, using the diocesan toolkits as a guide.
- Staff induction for Catholic life is detailed and structured. Focused professional development (CPD) deals with a range of areas including teaching in a Catholic school and gaining an understanding of the Catholic beliefs and values which underpin the character of Catholic schools. Further work is required on this, and for it to be more regularly visited, given the high percentage of non-Catholic staff.
- Evaluation of collective worship has been formalised more as this academic year has progressed. Whole school worship, class prayer services and liturgies and school/parish Masses are evaluated. As a result of the monitoring and evaluation process the requirement for the whole school staff to have further CPD regarding the content and organisation of collective worship emerged. A full day's INSET took place in the spring term 2016 and senior leaders are able to confidently point out significant improvements following the intervention. This was verified by individual members of staff. The parish priest is very active and supportive to the staff, offering guidance regularly to ensure that the quality of provision is at least good for all pupils.

## **RELIGIOUS EDUCATION**

### **Leadership: Religious Education**

- A programme of systematic monitoring activities relating to provision and outcomes is in place to ensure the school and board of directors know the strengths and weaknesses. The RE lead teacher works with the senior team to monitor books regularly across the year giving one to one feedback to staff. This feedback also involves a follow-up date which is used as a timeline for the teachers to address the area discussed and demonstrate improvements to outcomes for children. The lead teacher also ensures that all book observations, pupil interviews, and teaching and learning walks are well documented enabling the senior leaders to monitor in detail the further improvements needed. Once a term the outcomes of the monitoring is discussed with the RE link governor from the academy committee, and this, in turn, is minuted and reported to the board of directors for

further discussion. This good practice now needs to be extended to ensure that governors have detailed information about all learner groups in the school.

- The board of directors requires all principals in the MAC to submit sections of the self evaluation document with evaluative grades for discussion, challenge and/or support, on a termly basis. Discussions at committee and board level are well minuted and raise questions for principals to consider in order to further the quality of provision in their schools.
- The MAC has distinct work moderation days for religious education. The four primaries join together, in their respective year bands, with selected samples of work matched against diocesan expectations which are then validated by other teachers in the MAC schools. However, some of the samples of work being used to assess level 4 are not challenging enough. These pieces of moderated examples should be replaced with others that are more suited to the level.
- The RE action plan has a clear focus on the development of Catholic life, collective worship and RE with demonstrable outcomes. It is very detailed, giving clear objectives, actions, success criteria and impact statements to validate that the religious education provision is well managed and that evaluations take place regularly to ensure continued improvements in outcomes for pupils
- Professional development within the MAC for the RE lead teachers takes place each term. To date they have ensured policies are in place regarding thorough monitoring and evaluation processes. This has required criteria for book scrutiny, next step marking, as well as reviewing the diocesan grade descriptors, to be discussed at length and agreed for moderation.

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

- Pupils start in EYFS with a very low baseline based on assessments against the diocesan baseline (attainment) expectations. Outcomes of the initial assessments demonstrate that, on average, well over half of the pupils have little or no knowledge of the Catholic religion, beliefs or practices.
- By the end of Key Stage 1, the same cohorts of pupils have made good progress and a higher proportion are achieving at diocesan expectations.
- As a result of the focused work in Key Stage 1, pupils in Key Stage 2 start Year 3 broadly in line with diocesan expectations for attainment. Analysis of data shows that, over the last three years the pupils have completed Year 6 with high attainment in RE as a result of good progress from their entry baseline in Early Years and starting point in Year 3.
- Data analysis outcomes for the key learner groups identify pupils with English as an additional language and disadvantage as significant groups to track. Over time, in Key Stage 2, EAL pupil outcomes demonstrate this group of pupils make progress in line with other groups and that the gap has narrowed significantly by the end of Year 6. However, the data for disadvantaged children is more variable over time, but does demonstrate narrowing of gaps between those pupils and other groups, although this does still remain a key target area for the school.
- Scrutiny of books and moderated work samples for every year group, and unit of work, shows that the majority of pupils' attainment is average or better. Where there is underperformance, monitoring has enabled swift interventions to take place for outcomes to improve. Progress is good across the units as validated by the moderation process in place, although with further challenge this would be even better.
- Teachers require further CPD to ensure that their subject knowledge enables them to ask deeper questions in order to further learning opportunities for the children. Pupils demonstrate good attitudes to learning and are keen to work hard, producing work that they were taking pride in.

- Developing the pupils' thinking skills in RE will ensure that pupils are challenged in the tasks given and a greater opportunity is given to them to express their level of understanding of what is being taught.

### **The quality of teaching and assessment in Religious Education**

- Senior leaders monitor teaching of RE regularly, calendared on a yearly planner, providing one-to-one feedback and CPD targets on next step marking, attainment descriptors and collective worship.
- Teaching, over time, results in books and evidence that reflect good pupil outcomes for the majority of pupils. However, the more able are insufficiently challenged in their application of the RE taught.
- Pupils enjoy their learning and can articulate how the teachers encourage them to improve for example by asking further questions for them to answer when their books have been marked.
- Learning from religion is not as prevalent in books as learning about religion although in all class lessons observed teachers were referring to learning from religion very well enabling pupils to demonstrate how they could make links between what the scripture is saying and how it relates to their own lives.

### **The effectiveness of the curriculum in RE in promoting pupils' learning**

- Pupils make good progress from their low starting points in EYFS to the end of Key Stage 2. The school tracks learner groups' attainment and progress, but this is not tracked at the teachers' planning stage to ensure gaps narrow or close rapidly over the academic year.
- Pupils are able to convey a good grasp of the underlying theological teaching during lessons and apply this in an ethical way to their own lives and that of others.
- Pupils are able to articulate clearly the meaning of vocations with a Year 6 pupil summing up their contributions as 'it is what God wants you to do when you grow up - a job that he has called you to - where you can live as Jesus would want you to.'
- SS Peter and Paul provide opportunities to all pupils to develop spiritually, morally and vocationally. The school has Rosary club in May and October lunchtimes; choir practices; sacramental preparation classes out of school hours. The curriculum is based in some measure on the virtues and values work which continually requires pupils to reflect on their social and moral behaviour and act appropriately, as well as developing their empathy and sympathy for situations, places and people. In addition, the school organises retreats for pupils to focus more fully on their spiritual development.

### **SPIRITUAL, MORAL AND VOCATIONAL DEVELOPMENT**

- The provision for the school's spiritual, moral and vocational development is good. The school introduced the Catholic Pupil Profile to teach Catholic values and this is having a very positive impact on both pupils understanding and attitudes and on the whole school curriculum. Pupils themselves can talk about what they have learnt, and how these values, now that they have been made more explicit to them, can contribute to their understanding.
- Pupils respond to questions relating to wonder and awe with interest and thought. They find it difficult to formulate questions of their own and agree that they would like their teachers to develop, at age appropriate levels, within their planning, opportunities for them to have the opportunity to ask these types of questions on a regular basis.
- SS Peter and Paul School is embedding the Catholic Christian values effectively, year on year, as each new cohort of pupils arrives in Nursery and Reception. The school works hard

to ensure that the pupils have a thorough experience of the Gospels so that their desire to follow the teachings is implicit in their behaviours. Pupils are aware that service to God is for all and not just Catholics. They can confidently explain that Jesus' words 'love one another as I have loved you' is for all mankind. SS Peter and Paul are using the Catholic Christian values to ensure that their pupils are building steady life-building habits of mind and actions which will genuinely serve the common good.

#### **Areas for development**

- Governors should develop the monitoring and evaluation of progress and attainment in RE further with particular reference to learner group outcomes;
- Develop the monitoring and evaluation of Catholic life perhaps using audits and ensure that all staff, parents, pupils and governors are involved as stakeholders and views are collated.
- Further develop the confidence and understanding of staff regarding the Catholic beliefs and practices and their application within their RE teaching and planning.