



Archdiocese of Birmingham

Section 48 Inspection Report

JOHN HENRY NEWMAN CATHOLIC COLLEGE

Chelmsley Rd, Chelmsley Wood, Birmingham, B37 5GA

Inspection dates:

9th-10th July 2018

Lead Inspector:

Janet Mellor

OVERALL EFFECTIVENESS:

Good

Catholic Life:

Good

Religious Education:

Good

Collective Worship:

Good

Overall effectiveness at previous inspection:

Outstanding

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

This is a good Catholic school because:

- The Catholic Life centres on Christ's message of love and forgiveness and the school has become a spiritual haven for its pupils and students.
- Religious Education is good. It is closely allied to the Catholic mission of the school and ensures that pupils and students progress well and attain levels around diocesan averages.
- Collective Worship is good because the community is focused on prayer and this is a regular and natural feature of everyday life in the school.
- The headteacher and governors have a clear spiritual vision and lead with a commitment to improvement and success for all.

It is not yet outstanding because:

- Pupil leadership of Catholic Life does not embrace a large number of pupils.
- The policy for assessment in Religious Education has not been fully embedded.
- Self-evaluation documentation requires greater focus and planning needs specific success criteria in order for them to become useful working documents.
- Collective Worship in tutor groups does not give pupils and students an opportunity to experience a wide range of prayer and liturgy and there is not full provision for Mass on Holy Days of Obligation.
- It does not meet the requirement of 5% curriculum time for sixth form general Religious Education.

FULL REPORT

What does the school need to do to improve further?

- Throughout the year, increase the opportunities for all staff to engage in training for a deeper understanding of the mission of the school.
- Embed the recently introduced assessment policy by developing consistency in pupil response to feedback.
- Clearly summarise issues in self-evaluation and include measurable success criteria in the Religious Education action planning.
- Ensure that times of prayer and reflection are true opportunities for an encounter with Jesus Christ and for worship and spiritual growth.
- Ensure that the time given to Religious Education in the sixth form meets the requirements of the Bishops' Conference.

THE CATHOLIC LIFE OF THE SCHOOL

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| The quality of the Catholic Life of the school. | Good |
| 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. | Outstanding |
| How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school. | Good |

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 very good understanding of the mission statement of the school because it is frequently referred to in lessons. They are able to articulate and explain in detail the concept of 'heart speaks to heart', both in terms of Catholic virtues and the ways in which they are put into practice in the life of the school.
- The Catholic Life of the school is highly appreciated and valued by pupils. They express clearly how they benefit from it and know that they are well cared for. They contribute to the Catholic Life of the school through recognising and carrying out their own roles as links in the community. Some pupils grow into responsibilities such as pupil chaplains and Catholic Life ambassadors. These pupils are proud to witness to their commitment in the community of the school and beyond. They express their views about how the roles can be extended and this is valued by staff.
- Pupils' behaviour around the school and in lessons is very good because they are clear about expectations and responsibility for the learning of others. The checks by form tutors at the end of the day on behaviour of each pupil in the group, recorded by teachers on the school's network, is recognised by pupils as an effective incentive.
- Pupils are able to accept and to give praise and thanks, for example in their estimation of how the school supports them. They recognise the Catholic ethos which underpins the process of restorative justice within the school and welcome the opportunity of a second chance if things go wrong for them.
- In terms of leadership of Catholic Life, pupils are often inspired by positive experiences to share that joy and enthusiasm with others within the community. That is particularly shown by the group of pupils who participated in the school's

first pilgrimage to Lourdes. They speak with pride of their work with the sick and how the pilgrimage has transformed their lives. They are now keen to recruit a group for next year's pilgrimage.

- Pupils have a good awareness of the needs of others. They are given opportunities to participate in charity work and respond generously. On a national level, they have focused on CAFOD and the Macmillan Cancer Support and internationally on a medical centre in Zimbabwe. The recent whole school focus on charity is leading to links with the work of the Society of St Vincent de Paul in local parishes and has brought about a range of responses, in the form of individual pledges, which will be combined in next year's charitable activities.
- Most pupils value the work of the chaplaincy and have the opportunity to participate. They value and respect the chaplaincy as a source of support. There is a small but growing group of pupils who have responded to the Timothy Project and are to be commissioned for the leadership role of pupil chaplain. They have successfully requested that they be allowed to wear distinctive ties with an emblem of the white dove representing the Holy Spirit, so that their mission is recognised in the community.
- Following examples like the Timothy project, the pupil leadership of Catholic Life is ready to be developed and broadened to include more pupils.
- There is a good response to the visits and retreats planned by staff. Pupils who visited Berlin were able to explain about the symbolism of the openness of the new Bundestag building as a statement about democratic government in contrast to the past. Oversubscribed retreats to Alton Castle and Soli House are appreciated as an opportunity for spiritual reflection away from home and school.
- Pupils know that they are loved and cared for through the outstanding quality of pastoral care. A large number of pupils benefit from the practical, emotional and spiritual support given to them, enabling them to be secure in their stage of development. They come quickly to recognise the safe, happy and supportive environment based on the love of Jesus, in which they are growing and learning.
- Pupils' spiritual development is shown in their growing natural response to prayer. They are able to speak about the importance of prayer in their lives. Their moral and ethical development is based on the discussions initiated in tutor time and in lessons where they are encouraged to contribute and listen to the contribution of others. In this way, pupils develop well balanced opinions and a tolerance of those not sharing their point of view.
- The response of pupils to Relationships and Sex Education is very positive. They are able to see how the contribution of lessons in science combines with Religious Education to form a mature responsible approach to human sexuality, with a clear understanding of Catholic teaching.
- Most pupils are aware of the teaching of Blessed John Henry Newman about each person having a special vocation. They respond thoughtfully, for example, to the role models present in the vocational testimonies of staff, in former students (including a medical student at Oxford University) and in the visit of a seminarian from Oscott College. Throughout the school, they develop the confidence and self-esteem which enables them to be ambitious and to understand how they can contribute for good in the world as adults.
- Overall, the provision for the Catholic Life of the school is outstanding. The mission statement of the school, 'heart speaks to heart', is very effective because it expresses the Catholic vision of partnership in learning. It is reflected visually in the school blazer badge. It expresses a clear mission for the school and is understood in terms of the two aspects of virtues and enablers. It provides a solid framework for staff and pupils in the development of the Catholic Life of the school.

- There is very good commitment to the Catholic Life of the school amongst staff. Surveys show that staff value the spiritual life of the school. Catholic Life training takes place at the start of the year. However, further work on the mission of the school and liturgy is an area for development, especially using devotional music and singing.
- Within its existing structures for Catholic Life, the school is already a very prayerful community. The headteacher leads by a very powerful example by praying with pupils in difficulty and leading staff prayer. There are prayers in Religious Education lessons and in some other lessons, for example science and social sciences.
- The school day finishes with either an assembly or tutor group reflection and prayer, the leadership of which is outstanding. In the sixth form there are assemblies and a personal prayer rota at lunch time. Staff are committed to prayer and there is an indication of future planning to develop deeply spiritual experiences for the young people. There is an annual staff weekend retreat which is supported by around twenty staff.
- The school provides a Catholic environment with crucifixes in classrooms and in public areas and candles are used for tutor group reflection. The chapel is situated next to the entrance to the school and is well used for liturgies and counselling, as well as Mass. A large cross, of a bespoke design, is being prepared for the central foyer area.
- The curriculum reflects Catholic Life because most departments understand how their subject contributes to spiritual and moral development and vocational awareness. Many teachers are committed to linking the values of their subject to the Catholic Life of the school. For example, in Mathematics pupils can be inspired by the awe and wonder of the world of numbers and in English, empathy is key to understanding characters in literature and their moral dilemmas.
- Chaplaincy is a keystone of the Catholic Life of the school. The priest chaplain and the lay brother are highly committed to their work. During the limited time they are able to offer to the school, they provide excellent pastoral and prayerful support to pupils and staff, based unequivocally on the teachings of Jesus Christ.
- Staff are deeply committed to the pastoral care of pupils. They are willing to support pupils, sometimes during school holidays, through the provision of educational visits, trips and retreats. Leaders give high priority to supporting these opportunities.
- Relationships and Sex Education and Personal, Health and Social Education are taught in accordance with the requirements of the Bishops' Conference.

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

- Leaders very clearly promote the Catholic Life of the school. The headteacher has brought to John Henry Catholic College her own experience of Salesian schools and the teaching of Don Bosco. A team of staff has been carefully created, to support and monitor the Catholic Life of the school.
- The monitoring of Catholic Life is precisely planned. It includes a wealth of surveys on pupil and staff perceptions, which give information for further evaluation and planning. Decisions about ways forward are based on these evaluations.
- The self-evaluation document about Catholic Life is on the whole thorough. However, its impact is lessened by its considerable length and lack of a clear focus. Due to the way in which the team responsibilities have been set up, there is an overlap of the specific issues of Catholic Life and Collective Worship, but it is very apparent that the Catholic mission of the school is its priority.

- Monthly briefings for tutors enable staff to engage effectively with the Catholic Life themes for tutor time at the end of the day. The standardised whole school approach through a weekly theme, prepared resources, monitoring and support, ensures that there is consistency.
- A small percentage of parents are involved in the Parents' Partnership. They are able to express their views freely about the Catholic Life of the school and other issues. They have had positive and swift responses to their comments and enquiries.
- The governing body includes foundation governors from Bishop Challoner Catholic College, the sponsoring academy. Governors are experienced in their task of supporting and monitoring. They scrutinise reports and visit the school regularly. They have recently made a recommendation for the appointment of a full-time lay chaplain.
- The school concentrates firmly and successfully on the five virtues in its 'heart speaks to heart' mission statement. This involves the building up of a community where pupils learn that they are trusted and loved.

RELIGIOUS EDUCATION

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| 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 |

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

- Pupils progress in Religious Education is good overall. There is detailed analysis of progress and outcomes so that the department is aware of the performance of groups of pupils and students at their various stages of learning.
- In GCSE, outcomes over the last three years have risen to the diocesan average and slightly above national average. Disadvantaged pupils attain better than the diocesan average but other pupils below. Within the school, the gap in Religious Education between pupils from disadvantaged backgrounds and other pupils is less than that in other subjects.
- Although boys' attainment is less than that of girls, their attainment is above diocesan average.
- During the last year, the school has taken advantage of its membership of a network of schools collaborating to raise standards. Recently, they have also used a data analysis tool which assists in the evaluation of attainment and progress. This means that the school has the ability to make a forensic analysis of its data. As a result, more accurate targets are able to be set for improvement. Tracking of the current key stage 4 pupils shows very good progress in boys, the disadvantaged and high prior ability pupils especially, with an indication also that the focus on middle ability boys is proving to be successful in Year 10.
- The department makes excellent use of the school's mentoring systems, using graduate coaches and therapy sessions for those pupils who need extra support outside the classroom. This strategy is having a particularly positive effect on pupils with special needs.

- In key stage 3, pupils in Years 8 and 9 are making sound progress. However, in Year 7 the level of challenge has led to underperformance. Changes in strategies have been made to prepare pupils more gradually for the increased challenge of written work.
- Pupils enjoy the challenge of Religious Education lessons, the tasks and pace of what is prepared for them. They are able to apply knowledge, understanding and skills to new issues. By the end of Year 10, many show a very good level of perception of theological and ethical issues. Their response in written work is equally thoughtful, and they are able to write at length and in the style appropriate for the GCSE examinations. They use terminology with ease, including that of Judaism.
- Pupils show good engagement in lessons and speak very positively about their learning. They especially enjoy learning about other faiths and beliefs. They are aware of what they need to do to improve, of the targets set for them and whether they are on track to achieve predictions.
- Pupils are well behaved in lessons and fulfil tasks as required, so that they do not waste time and this enables them to make good progress.
- The standard of the written work is very good. Pupils are accustomed to the Religious Education department's use of books for classwork and assessments. Pupils work hard to achieve the expected high standards of presentation.
- Students in the sixth form make good progress towards the A level examinations in Philosophy, Ethics and Theology in a small group within a relatively small sixth form. Outcomes have been very positive at A level with a 100% pass rate over the last three years. There was an excellent rate of progress for most students in 2017. Students enjoy the lessons as they continue to develop their theological literacy skills, in a more challenging context.
- Attainment in the sixth form general Religious Education course is very good. The students are very well taught and show a great commitment to their work in preparing presentations on a range of topics. They value the opportunity to learn research skills, to question and respond and to use appropriate sources to support Catholic teaching. Students recognise that these skills are preparing them well for university life.
- The quality of teaching is good with some outstanding practice. Planning is very thorough and tied closely to the new scheme of work and the assessment schedule. This means that teachers can rely upon a well-developed bank of materials, including games and quizzes and the use of religious art. There is differentiation to suit the needs of groups of pupils, but the system of streaming has meant that this is largely based on class ability and includes the support of scaffolding techniques for written work.
- Teachers know their pupils well and there are sound working relationships. Learning is good and there is a great deal of progress in lessons, celebrated by praise and rewards.
- Open questioning is a particular strength of the department and facilitates learning. There are frequent checks on how well pupils judge their own progress. Questions are targeted within a policy of 'no hands up' and pupils know that they are required to respond with detail and justification of their response.
- Religious Education lessons include prayer, which is often related to the subject matter. For example, a lesson on life after death included a prayer for the faithful departed, following a short time to think of those friends and relatives who have died. Pupils are very aware of the close link of Religious Education with the Catholic Life and worship of the school.
- Planning for the new GCSE is a key consideration in the department. The need for the recall of a large amount of knowledge and its use to answer questions are a key

focus. The style of written work throughout the department is determined by examination requirements, so that pupils in key stage 3 are prepared for their GCSE course in key stage 4.

- The Religious Education department works with the whole school assessment framework and includes more frequent tracking of progress through fortnightly 'pit stops'. Teachers are therefore fully aware of the progress of each pupil.
- Teachers' marking of pupil assessments is frequent. However, there is inconsistency in the implementation of the policy for pupil response to teachers' marking, known as STAR (Stop, Think, Act and Reflect). Pupils are not given, as a matter of course, time to redraft their work or to reply to the written questions posed by teachers in order to advance their thinking. Peer marking is beginning to be developed and pupils act responsibly and learn from the experience.
- Teachers' subject knowledge is very good. They are very familiar with course content and with the requirements of the new GCSE. The participation in diocesan training and the role of the head of department as a GCSE marker have greatly enhanced the skills of the department. There is very supportive team work and a sharing of expertise.
- The Religious Education department has responded very significantly to the whole school initiative to involve parents in their children's work. There is good use of the Google Classroom facility, which is the basis for most homework tasks and parents who have attended information sessions about this speak very positively about their involvement.

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

- The scheme of work has been thoroughly revised since the last inspection and is now fully in line with the requirements of the Bishops' Conference and is displayed on the school's website.
- The amount of curriculum time for Religious Education meets the requirements of the Bishops' Conference. However, in the sixth form, the time for the general Religious Education course is slightly below the requirements of the Bishops' Conference.
- Religious Education has a very high profile within the school with a status at least equal to other core subjects. The work of the head of department, as part of the chaplaincy team, means that the subject is related closely to the pastoral work and to other curriculum areas. There is a suite of six designated Religious Education rooms.
- Leaders ensure regular monitoring and evaluation of Religious Education. There are frequent scheduled meetings of the head of department with senior leaders including those tracking data across the curriculum. Within the department there is an 'open door' policy enabling teachers to learn from each other's work. The weekly departmental meeting enables a review of the scheme of work. This results in a very consistent delivery of the curriculum, while at the same time allowing personal input of teachers to meet the needs of their pupils.
- Senior leaders have a programme of monitoring learning and teaching and this ensures that the strategy of bespoke coaching can be employed where necessary. There is a secure awareness of the standard of learning and teaching.
- The head of department is tireless in her ambition for the success of the department. She is fully informed about pupil progress data and able to plan strategically according to her own analysis and that of postholders within the department and for the whole school.

- The Religious Education self-evaluation is a lengthy document with some thorough evidence of analysis of provision. The links to the action plan can be seen but there is a lack of precise information about how the department will know that it has been successful in achieving its various aims.
- Governors receive reports on Religious Education and the head of department attends meetings to discuss monitoring, evaluation and forward planning. Governors undertake learning walks and attend lessons and therefore have a very good first-hand knowledge of the Religious Education classroom. They are fully aware of the results of detailed data analysis and challenge the school on key issues.

COLLECTIVE WORSHIP

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| 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.

- Pupils show a high level of reverence and respect during acts of worship. They are aware of the expectations of staff and listen attentively to presentations. In tutor groups they participate well in the build-up to the prayer at the end of the session by answering questions and making other contributions. They are very respectful of periods of silence.
- Worship is well prepared by chaplains and staff. They guide pupils in writing bidding prayers for Mass and prayers for assemblies and tutor groups. Sixth form students are accustomed to leading the liturgy for younger pupils, who are also confident to lead prayer for their form and year group. At Mass and during liturgies, pupils participate well. They are well prepared and are therefore confident to make their contribution in prayers, readings and hymns. Pupils are familiar with some of the traditional prayers of the Church because they are used often. They understand the liturgical year.
- There is a small, but growing and enthusiastic, response to the Friday voluntary lunch time prayer, which is an initiative of pupils and centres on peer prayer. The needs of fellow pupils are recognised and prayer is offered for them.
- The experience of prayer in lessons, together with the reference to the 'heart values' across the curriculum, has a very positive impact on spiritual and moral development on most pupils, who gain a lasting awareness of the power of prayer, as well as the ability to think through moral issues.
- Prayer is a central part of daily school life and it takes place in a wide context of lessons, meetings, staff briefings and celebrations, as well as in assemblies and liturgies. The weekly class Mass is a key time of prayer for the staff and pupils who attend.
- The liturgical life of the school is well planned, but provision for Mass is generally a class Mass on a weekly rota or a year group Mass. Whilst this represents significant and developing provision within the limitation imposed by the availability of priests, there are currently gaps for Holy Days of Obligation. Adoration and reconciliation each year are further areas for development, which is recognised by the chaplains.

- The weekly themes for assemblies and tutor periods are well planned by the chaplains and staff postholders for Catholic Life and Collective Worship. They reflect often the Church's year and Gospel themes. Resources and training are very thoroughly and conscientiously integrated into planning. There are links to scripture and to the school's mission.
- The school regards tutor time at the end of the day as an important time for Collective Worship and administration is kept to a minimum. However, despite the very good quality of the resources and the continual striving for excellence in delivery, the nature of the sessions does not always encompass worship. Some tutors are able to develop the time into integrated prayerful reflection and worship, in so-called 'circle time'. This is the aim for all groups and monitoring and support are in hand to develop the time, so that worship has a more central role.
- The use of music in Mass and in assemblies is limited but this has been recognised as an area of development by the school and plans are already in place for remedial action. The school has made significant progress by the development of liturgical dance and drama in worship.

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

- In their role as leaders of the Collective Worship in tutor time, form tutors are regarded as spiritual guides and as such their work is carefully monitored and supported. In a recent survey, just over half of pupils acknowledged that tutor time was bringing them closer to God. Leaders are now conducting further detailed analysis of the tutor's role and focusing staff training on the guidance of pupils in developing and leading worship.
- Leaders' evaluation of the focus on prayer, since the formation of a new staff chaplaincy team, indicates that there has been good improvement. This has been supported by surveys which indicate that a large majority of pupils regarded prayer and worship as often important. Opportunities are regularly available for staff to give feedback through year group meetings and this leads to amendments to planning.
- The overall self-evaluation document for Collective Worship is very thorough but the findings are not reported in a structured manner. Although it is not seen as a working document, a clearer comprehensive assessment of the issues would give more precise insight into the links to strategic planning.
- Leaders are fully conversant with the Church's liturgical year and in the planning of the liturgy programme, they insist on reflecting feasts and seasons. They are fully aware of the inability to provide Mass in school on some Holy Days of Obligation and are seeking ways to facilitate this.
- Leaders promote the planning and delivery of quality Collective Worship by their example and plan for staff training in this area at the start of the year. They ensure that pupils are aware of local Christian concerns for those less fortunate. For example, they encourage pupils who have visited the Birmingham City Mission to report about homelessness in the city centre in assemblies. The confident manner in which pupils speak to their peers reflects the encouragement and support given them by leaders.
- Governors are fully aware of the provision for Collective Worship and visit assemblies and tutor time to observe and monitor and report to the spiritual and curriculum committee. They also receive reports from the head of spirituality and Collective Worship and examine those critically.

SCHOOL DETAILS

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| Unique reference number | 136347 |
| Local authority | Solihull |
| <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 | Secondary |
| School category | Academy |
| Age range | 11-18 |
| Gender of pupils | Mixed |
| Number of pupils on roll | 1263 |
| Appropriate authority | The board of directors |
| Chair | Mr Michael Russell |
| Headteacher | Mrs Jennifer McGuirk |
| Telephone number | 0121 770 5331 |
| Website address | www.johnhenrynewmancatholiccollege.org.uk |
| Email address | office@jhnc.org |
| Date of previous inspection | July 2013 |

INFORMATION ABOUT THIS SCHOOL

- The school is well above average in size and occupies a new building in the parish of St Anne's, Chelmsley Wood, Solihull. It mainly serves an area of high social deprivation in the north of Solihull. This is amongst the most deprived 5% neighbourhoods in the country.
- The percentage of Catholic pupils is currently 48%.
- The percentage of disadvantaged pupils is well above the national average.
- The percentage of pupils with special educational needs is above the national average.
- The percentage of pupils from minority ethnic origins is below national average.
- The percentage of pupils with English as an additional language is below the national average.
- Attainment on entry is below the national average.
- Since the last inspection the school has grown in size by approximately one third. It is popular and oversubscribed. The proportion of Catholic pupils has increased by 10%.

INFORMATION ABOUT THE INSPECTION

- The inspection was carried out by two Diocesan Inspectors – Janet Mellor and Alex Moakes.
- 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 ten 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, the headteacher, the Religious Education head of department, the teachers in charge of Catholic Life and Collective Worship, the member of a religious community and the priest who act as chaplains, the teachers in charge of safeguarding and pastoral care, and also several teachers who manage data in the department and school, and teachers of subjects across the curriculum.
- The inspectors attended a Mass, form and class Collective Worship and two year group assemblies. They undertook a learning walk to look at aspects 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 scheme of work, the Religious Education action plan, teachers' planning and monitoring information.