



# Archdiocese of Birmingham

## Section 48 Inspection Report

### ST BENEDICT'S CATHOLIC HIGH SCHOOL

Part of Our Lady of the Magnificat Multi Academy Company  
Kinwarton Road, Alcester, B49 6PX

Inspection dates: 6-7 June 2022  
Lead Inspector: Janet Mellor

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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:* *Requires Improvement*

### SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

This is a Good Catholic school because:

- The school has a clear mission statement and is now moving forward from a period of difficulty and uncertainty.
- Leaders and governors are committed to a rapid journey of improvement for Catholic Life, implementing planning with increasing success.
- Religious Education leaders have a very good understanding of how to improve standards, working purposefully with staff and pupils to ensure sound teaching and learning.
- Those with responsibility for leadership of Collective Worship inspire staff and pupils to gain confidence in participation in the prayer life of the school.

It is not yet Outstanding because:

- The new leadership team has not yet fully linked monitoring results to formal planning for improvement.
- Catholic Life is growing quickly but as yet does not embrace the whole school curriculum with sufficient depth.
- In Religious Education, most pupils are making excellent progress, but analysis of outcomes across cohorts does not yet lead to focussed provision for all needs.
- Pupils are not yet engaged in the planning and delivery of Collective Worship on a wide scale.
- The Catholic identity of classrooms has not been fully realised.

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

- Ensure that improvement planning for Catholic Life and Collective Worship directly reflects the needs identified in monitoring activities.
- Enhance the entire school curriculum to reflect Catholic Social Teaching and pupils' spiritual and moral development.
- Develop a robust system to analyse the specific needs of all pupils for improvement in Religious Education and embed teaching strategies developed for them.
- Increase the involvement of pupils in the planning and delivery of prayer and liturgy.
- Ensure that the prayer spaces are well cared for, used appropriately, and are an effective focus for prayer.

**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**

- Pupils have a good understanding of the school's mission and can articulate it clearly. They value it as the basis for their experience at St Benedict's. This is due to the teachers' emphasis on establishing the fundamentals for improvement since the last inspection.
- The mission is expressed in several ways, but primarily as a 'compass for life', shown visually in the four areas of learning, integrity, faith and service, and excellence (LIFE). This is linked to St Benedict's teaching, though pupils could not recall information about their patron from work in Religious Education lessons. There are reminders about the mission statement around the school, through posters, and as part of everyday form time.
- The mission statement is effective because most staff have a good understanding of its meaning and importance for a consistent approach to all that the school does. The 'compass for life' is further supported by the Catholic School Pupil Profile (CSPP) with its pairs of virtues, which the school has begun to integrate into the focus each half term.
- The impact of the renewal of the mission statement has been the basis of significant growth in the Catholic Life of the school. Staff value the frequency and quality of training in how the Catholic faith is lived in the school context. As a result, they have grown in confidence in how to participate in initiatives which promote

Catholic Life. They speak of the value the school places on preparing them for responsible citizenship and are keen participants in evaluations of provision.

- Living out the Catholic faith is well modelled in the school by leaders and other highly committed staff members. The person in charge of Catholic Life (PICCL) has a very good understanding of her role and has an excellent insight into how to plan for future developments based on monitoring and evaluation.
- Staff report an evident change in the school since the beginning of the academic year and see the impact of the mission statement in their pupils' behaviour and attitudes, for example, in a positive competitive spirit in sport.
- The multi academy company (MAC), Our Lady of the Magnificat, has much assisted the school through the extended sharing of the experienced lay chaplain from another secondary school. This has given the school valuable permanent support and enabled the development of a chaplaincy group. The school has much benefited from the advice of senior officers and the Catholic senior executive leader (CSEL) of the MAC in the development of Catholic Life, as in other areas.
- The school chapel is at the heart of the Catholic Life of the school, both in terms of its location and spiritual presence. It is well used for prayer and chaplaincy group meetings. Leaders have prioritised the chapel in the redecoration programme, which is awe-inspiring.
- Other areas of the school are on a redecoration programme to create an environment in older blocks that is commensurate with the newer building. Departments are choosing colour schemes. This allows staff to take more ownership of classrooms and suites of rooms and is perceived very positively as valuing staff opinion.
- Departments and support areas have also chosen their own saints as role models, for example, St Carlo Acutis for Information Technology and St Martha for site management; consequently, leaders ensure that Catholic Life reaches every section of the school community.
- Progress has been made in the creation of an unmistakably Catholic environment, especially in the newer building, by the placing of crosses and crucifixes, as well as large posters of the Stations of the Cross. A large inspiring statue of St Benedict outside the chapel has been renovated.
- Prayer spaces in classrooms are of very varied quality, but pupils know the meaning of the green cloth for the start of Ordinary Time.
- Pastoral care of pupils is a significant focus of the school. Priority is given to rapid response to issues and communication with parents and carers. There are regular updates to staff, and pupils have a strong sense that teachers care about them. They know to whom they can turn when they have difficulties.
- The school's house system is used primarily for competitions, chiefly for sports. Pupils do not engage otherwise with the role models offered by the historical figures of the English Church and struggle to recall information about them.
- The pastoral care of staff is evident in the mutual support which arises from a determination to improve the quality of teaching and learning within the context of Gospel values. Staff speak very positively about the progress made in the school since the last inspection, especially during the last year.
- The behaviour of pupils has improved from being a concern. The new behaviour policy is implemented consistently and leads to a calm atmosphere in which teachers can teach, and pupils can learn. Respect for each other as individuals created in the image and likeness of God is a crucial feature of life at St Benedict's.
- There has been a very positive response to the initiative for the Year of the Environment, including a peace garden and an allotment. Activities range from litter picking to growing vegetables and providing plants for each classroom and office. Pupils and staff can articulate Pope Francis's teaching in the encyclical *Laudato si'*.

- Sixth form pupils speak of learning to be active stewards in the world. Protecting the environment lies increasingly deep in the conscience of pupils at St Benedict's. Many have contributed to the poetry competition with profound reflections on the human impact on the planet. Environmental improvement forms part of performance targets for staff.
- The school takes pride in outreach to the community. It has strong links with its local feeder school, and sixth form pupils are working to support transition arrangements and mini vinnies. It joins in local fundraising activities of Alcester Council, the initiatives of the local Rotary Club, and collections for the food bank.
- The community ethos is much enhanced by links between sixth formers and younger pupils, who are assisted, for example, by Y12 pupils in developing reading skills. The care of all pupils is a mark of the work of St Benedict's. The Scholastica Centre focuses on accepting all pupils, whatever their needs.
- Pupils have well-grounded respect for other faiths. This stems from the school's insistence that all people are created in the image and likeness of God and from a knowledge and understanding of other religions through work in Religious Education.
- The pupils' participation in Catholic Life activities is centred around chaplaincy. The enthusiasm of core members for its varied activities makes it attractive and a group open to all.
- Pupils respond well to the opportunities for retreats which impact spirituality. The sixth form has made a joint retreat to Soli Hose with other sixth forms in the MAC, and over 90 pupils from Y8 have booked a retreat to Alton Castle before the summer holidays. Planning is in hand for next year to include the pilgrimage to Lourdes.
- The school is very well supported by its priest chaplain, who shares in the vision to engage pupils in the Catholic Life of the school. Pupils and staff regard him as an encouraging and joyful community member at St Benedict's. He has linked the school with some of his projects, such as the 'toilet twinning' for Malawi, giving the pupils perception of basic international needs.
- Pupils and staff are frequently involved in fund-raising, which is very much part of the everyday life of the school. There are individual initiatives, for example, for Ukraine, as well as larger staff and pupil-initiated efforts, including £3003 raised in Lent, with £527 for CAFOD in 20 minutes for the sale of bread and water in Lent.
- The school is beginning to re-establish contacts with the local parish following the pandemic. Pupils from two year groups could go to Mass for Ascension Day in the parish church.
- Pupils are given opportunities to evaluate the Catholic Life of the school, and there is a commitment to engage them in future planning. Their opinions are valued and often acted upon. When this is not possible, pupils would appreciate greater feedback from leaders.
- Although a small number of staff are not fully confident with the school's ethos, by far, the majority are, and they are keen to participate in initiatives or lead them.
- Pupils have some guidance in vocation awareness, but it is an area for further consideration. Pupils already have some sense of what it means to be called by God for a particular pathway in life.
- The school has not yet audited the whole curriculum for its response to the need for spiritual, moral, social, and cultural development and Catholic social teaching. Still, the comprehensive audit for relationships, sex, and health education (RSHE) forms a significant beginning and model for future work.
- RSHE has also been tracked to safeguarding, which is a priority in the school. Pupils feel safe and cared for.

- Pupils value their lessons in RSHE. A thoroughly Catholic approach is ensured by the teaching within Religious Education lessons, notably in Y9, with incorporation into a study of the theology of the body.
- To ensure compliance with the bishops' requirements of allocating 10% of curriculum time to teaching Religious Education, there is necessary planning underway for RSHE to be taught separately next year, though continuing in the context of the Catholic Church and using the endorsed resources of the Birmingham Diocesan Education Service.
- Personal, health and social Education (PSHE) is a developing area of the curriculum, and leaders are aware of the need to bring together aspects of learning necessary for the well-being of pupils. It is closely linked to the 'compass for life' initiative and led by a specialist Religious Education teacher.

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

- Leaders and governors have Catholic Life as their prime consideration. It is the first agenda item in meetings, and appointments have been made in the school to secure its promotion within the day-to-day experience of pupils. A great strength of the leadership and governors is the determination to face the challenge of many initiatives, working as a team.
- Monitoring and evaluation of Catholic Life are frequent and rigorous, though there is a need to ensure an openness to further topics for investigation. The school is in a good position with its committed staff to form detailed action plans for improvement and implement them consistently.
- Based on self-evaluation, senior leaders make accurate decisions for staff training. Staff make a significant contribution to monitoring and evaluation through responding to surveys and classroom visits.
- Within the staff, there has been considerable progress in identifying the responsibilities which accrue from taking up a post in a Catholic school. Teachers value the clarity of the approach to induction and continuing professional development (CPD). They feel valued and grow in confidence.
- Leaders seek parental feedback regularly, though more parental engagement in Catholic Life is a focus for development.
- Members of the local governing body are fulfilling their strategic role with determination. They are well-informed and committed to constant improvement.
- Aspects of the teaching and learning across the school are already emerging as significant contributions to a whole school Catholic curriculum, which supports spiritual and moral development. However, this has not yet been brought together into a coherent audit.
- The school is committed to implementing the Archbishop of Birmingham's decisions and seeks to be an active participant in the mission of the Church. It has productively used links with the diocese, for example, in the delivery of the 'Quo Vadis' programme by the Kenelm Youth Trust, which assists pupils to 'press a re-set button' after the months of lockdown and look forward with confidence to, especially to higher education.

**RELIGIOUS EDUCATION**

<b>The quality of Religious Education</b>	<b>Good</b>
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	Outstanding

**RE1 How well pupils achieve and enjoy their learning in Religious Education****RE2 The quality of teaching, learning and assessment in Religious Education**

- The progress of most pupils is very good. There are two specialist Religious Education teachers who have very sound subject knowledge. They know how to plan high-quality, well-sequenced learning so pupils can achieve each lesson's intended outcomes.
- Non-specialist teachers of the subject have identified their training needs and now work confidently and successfully. This is a tribute to the strength of the teamwork of the department.
- Outcomes at GCSE from the year of the last inspection to the following year (the last before the pandemic stopped public examinations) saw a substantial rise in average points. The department works closely with data as a tool to analyse performance and to work for improvement.
- Pupils are challenged in lessons. Expectations are high, and the pace is rapid so that pupils know they must work hard and be fully engaged.
- Behaviour in lessons is very good. Pupils are seated with the care for their learning needs, enabling some mutual support. Pupils show the ability to work together positively. This is because of teachers' close attention to groupings for the best possible outcomes.
- Whilst there is much evidence of work which stretches the ablest, some pupils with special educational needs and disabilities (SEND) and those of a lower ability do not consistently receive work geared to how they best learn. Sometimes they struggle to achieve because they cannot maintain the pace, or occasionally because of a lack of dialogue with the teacher or attention to their individual needs.
- Teachers are fully aware of the potential disparity in outcomes between the disadvantaged pupils and those who are not. Again, seating plans, encouragement and targeted questioning lead to very good progress and a sense of security in achievement.
- Pupils' progress shows a marked improvement as pupils advance through the years towards the GCSE examination. Teachers have decided to work increasingly with the examination mark scheme, and progress is evident in the way pupils tackle questions of increasing complexity.
- A particular strength of the curriculum in Religious Education is framing Y9 work around controversial questions as a subtle way of introducing more advanced topics for theological and ethical reflection. For example, a question about shopping for clothes in shops that sell items made in workplaces that exploit labour introduces considerations of justice and moral responsibility. Pupils are engaged, enjoy how arguments develop and learn how to defend a point of view.
- Pupils value the work they complete on other faiths and religions. They understand why the study of Judaism is important for Catholics.

- Assessment in the form of regular formal checks of learning is present in exercise books. Pupils know that they are to be tested on their knowledge. They are aware of how the results lead to working grade statements, and these are carefully compared to target grades. Pupils know that they are expected to achieve well.
- The department has developed an assessment policy by which specific pieces of work are targeted for feedback. This is sometimes limited to an assessment at the end of a unit of work. During feedback, pupils correct or complete their work in green pen in class. There are also occasions for peer assessment.
- Exercise books also indicate occasions when pupils are asked to respond to individual questions written in books by teachers. Still, on the whole, exercise books do not reflect a dialogue between teachers and pupils or regular and robust feedback. There is regular encouragement to pupils in a purposeful learning environment in class.
- Overall, work is well presented in exercise books. During most lessons, the department works with worksheets designed in-house, which are then glued into books. Older pupils often work with a large amount of text, which the pupils need to analyse. Younger pupils have shorter tasks, for example, matching and gap-filling. Whilst pupils, when questioned, are critical of the amount of paper used in Religious Education, the worksheets enable an immediate focus on learning objectives and lead to productive use of time.
- The introduction of the option of A-level Philosophy, Religion and Ethics (PRE) for the current Y12 has been a success story for the school, with eleven students opting for the course. Sixth form students speak of their satisfaction and enjoyment of the lessons and attribute their progress and success to the methodical approach of the teaching.
- Students in Y12 PRE are confident of their progress because of the regularity of the essay work and clear feedback on how to improve. They are fully aware of the examination requirements because the teachers are very knowledgeable and highly committed to their work. Pupils also enjoy the encouragement given to them to plan their work in preparation for studying on higher education courses.
- The quality of teaching and learning in Y12 is very good. Lessons are well planned and contain a variety of activities, including opportunities for group work, as well as high-quality resources.
- Sixth form students also speak of their enjoyment of Core Religious Education because of the relevance of the topics. They find the topics inspiring, and they impact the development of pupils' understanding of major current issues such as poverty.

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

- The leadership of Religious Education is outstanding and highly effective. She has focused on a robust approach to centralised planning to ensure high-quality planning and resources throughout the school. Her team-building skills have enabled well-received training for those working in the department from other disciplines.
- Religious Education has a high status within the school and is regarded as 'the core of the core'. Whole school CPD is often rooted in skills from the Religious Education department, which has close links with initiatives in Catholic Life and Collective Worship, for example, in the production of 'Born for This' in Lent.
- School leaders have ensured the leading role of Religious Education by placing most of the teaching in the sixth form block. This has ensured that the sixth form is not

regarded as separate from the Catholic mission of the school whilst also providing excellent teaching facilities for Religious Education lessons.

- There is a regular programme of monitoring the subject, including moderation and work scrutiny. Governors also take part and report to their Catholic mission and community committee as part of overall Catholic Life monitoring.
- Evidence of the strength of the department and its ability to inspire and motivate pupils can be seen in the launch of A-level PRE. The course has been well planned and resourced. In other year groups, pupils also trust their Religious Education teachers to teach them well.
- The leadership of the subject has carefully designed a highly inspiring curriculum for Y9 by posing challenging questions, re-motivating pupils and meeting their needs as they face a critical stance on Catholic issues.
- Religious Education does not currently meet the requirements of the Bishops' Conference of England and Wales because RSHE is taught during the 10% curriculum allocation for Religious Education, reducing the time available to teach the contents of the Religious Education Curriculum Directory. However, this is a temporary measure for this academic year; timetable planning for September 2022 has the correct 10% allocation for Religious Education, and the 5% for Core Religious Education in the sixth form will continue as currently.

## COLLECTIVE WORSHIP

<b>The quality of Collective Worship</b>	<b>Good</b>
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 Worship**

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

- The response of pupils to the school's Collective Worship is good. There is growing participation from pupils due to their increased confidence and the quality of staff CPD.
- Collective Worship is very well prepared for classroom form group sessions and larger year group assemblies. It is regular and well planned so less confident staff can access valuable supportive resources.
- The Mass is usually celebrated weekly for form groups. The priest chaplain visits the school regularly. He is available for the Sacrament of Reconciliation or conversation. He does not yet report formally in evaluations but speaks very positively of his work in the school and the impact of the chaplaincy.
- The school was able to maintain worship online for pupils during the pandemic, but restoring liturgical events has had a significant positive impact on staff and pupils alike. There was much appreciation of the moving act of the imposition of ashes on Ash Wednesday.

- Teachers use a variety of inputs to inspire prayer, combined with a clear focus on evangelisation. For example, in Y8 Collective Worship, a video showed a dramatisation of the Ascension and Pentecost during the inspection. It was followed by questions to ensure that the events portrayed had been understood, and then there were questions about the fruits of the Holy Spirit. The prayers were to ask for the gift of those fruits in pupils' lives, especially kindness.
- Most younger pupils are reverent throughout Collective Worship, make the sign of the cross and join in the key prayers. They are clear about the reason for Collective Worship and value the time programmed for it. Older pupils are less engaged or willing to demonstrate participation, but leaders are clear about their targets in this area, and progress is being monitored carefully.
- The chapel is the centre for voluntary acts of prayer. Upon the news of the recent death of a staff member, many pupils came to the chapel spontaneously to stand at the lectern and pay tribute to her. Prayers of intercession for the repose of her soul and thanksgiving for her life were left on the altar by pupils.
- The school prayer book is a wonderful source of reflection on how departments contribute to Collective Worship. The science department, for example, invites pupils to pray for openness to questions and awareness of the grace revealed through Jesus Christ, the origin of all things. The computing department has adapted a prayer of St Theresa of Avila. Also, it has a prayer for pupils for God's help in using the internet respectfully and for protection from those who upset others.
- The departmental prayers indicate that staff are already aware of how their subject contributes to a Catholic understanding of the curriculum. However, the prayer spaces are often not used as a focus for prayer and are not prioritised in classroom arrangements.
- Pupils' spiritual development is central to the school's concept of educating the whole person. Pupils are encouraged to meditate in silence. This means that they are given space to reflect and form their own prayers. The tenth-anniversary anthology of poems by pupils at the school was based on the theme 'unlocked' and led to some profoundly spiritual reflection on the pandemic and its aftermath.
- The careful programming of worship is also a significant factor in promoting moral development at the school. Teachers speak confidently about Jesus as a model for lives. Pupils learn to consider issues within the context of his teaching, thus developing a Christian sense of right and wrong.
- The school has an excellent sense of the universality of the Church. A recent act of Collective Worship included pupils leading prayer in their own language and English. The European languages included Ukrainian and the modern foreign language taught at the school, Spanish; there were also languages from more distant countries, including Tagalog and Malayalam.
- There have been very few opportunities for other adults to attend Collective Worship, compounded by the impact of the pandemic. This is recognised as an issue for future planning.
- Parents and carers are kept informed about the life of the school through the Catholic Life newsletters. They receive regular invitations to participate in parental surveys.

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

- The school's day includes provision for two acts of worship per day, thereby complying with the additional requirements of the Archbishop of Birmingham. There is also observation of Holy Days of Obligation, although as yet no provision for whole school Masses.

- The recent visit of the chaplaincy group from Y7 and Y8 to the local parish church was part of the move to reconnect with the local Catholic community.
- Leaders know how to plan and deliver Collective Worship with various resources, including music and video material, with a contemporary focus. Central resourcing is proving to be a successful way of role modelling prayer across the school.
- The appointment of a well-qualified music teacher responsible for liturgical music enables the school to develop singing as part of Collective Worship.
- Hand-in-hand with CPD about the Catholic Life of the school, there has been very focused and practical support for staff in delivering Collective Worship. Staff speak of their appreciation of the in-house sessions, which leaders have carefully staged according to short and medium-term needs.
- Collective Worship follows the liturgical year, incorporated into planning in the school as the 'Catholic calendar'.
- Leaders form an excellent team of high-profile role models in their determination to provide sound Collective Worship, which can inspire praise and prayer and teach about the Church's faith.
- Leaders promote and encourage pupil leadership of prayer with the chaplains and other staff. This is a work in progress, but it is well programmed, with some indications of success. Leaders monitor and evaluate Collective Worship regularly and in detail. The results are carefully considered and are the basis for future planning.
- Governors take a very active share in observing and reporting all aspects of Collective Worship. This means they have first-hand knowledge of the strengths and areas for development. They do not rely entirely on reports from senior management as a basis for their discussions in exercising their responsibilities. They monitor and evaluate and ensure that their findings are brought to the attention of senior staff.
- Governors feed information to the MAC, which provides practical support and challenge wherever necessary, as part of its role in the school's governance.

**SCHOOL DETAILS**

Unique reference number	143634
Local authority	Warwickshire
<i>This inspection was carried out under Canon 806 of Canon Law and under Section 48 of the Education Act (2005).</i>	
Type of school	Secondary
School category	Academy
Age range	11-18
Gender of pupils	Mixed
Number of pupils on roll	589
Appropriate authority	The board of directors
Chair	Yvonne Brennan
Headteacher	Luke Payton
Telephone number	01789 762888
Website address	<a href="http://www.st-benedicts.org">www.st-benedicts.org</a>
Email address	<a href="mailto:sbe-office@sbe.magnificat.org.uk">sbe-office@sbe.magnificat.org.uk</a>
Date of previous inspection	March 2018

**INFORMATION ABOUT THIS SCHOOL**

- The school has 589 pupils and serves the parish of Alcester and Studley, as well as further afield.
- The percentage of Catholic pupils is currently 57%.
- The percentage of disadvantaged pupils is below the national average.
- The percentage of SEND pupils is above the national average.
- The percentage of pupils from minority ethnic origins is below the national average.
- The percentage of pupils with EAL is above the national average.
- Attainment on entry is average.
- Since the last inspection, there has been a period of turbulence in senior staffing, middle leaders, and the school's finances. A staff team has been appointed to lead the school, with the new headteacher starting his work on the first day of the inspection. The school is now financially stable. The previous MAC to which the school belonged, Holy Family, amalgamated with another, and since September 2021, the school belongs to the Our Lady of the Magnificat Catholic MAC. In January 2019, the current subject leader for Religious Education was appointed with responsibilities as PICCL, which has now been transferred to an Assistant Headteacher, who has joined the school since the last inspection.

**INFORMATION ABOUT THIS INSPECTION**

- Two Diocesan Inspectors carried out the inspection: Janet Mellor and Ben McArdle.
- 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 nine 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 Catholic senior executive leader of the MAC, the director of school improvement for the MAC, the headteacher, the Religious Education subject leader, the PICCL, the lay chaplain, the priest chaplain, the RSHE subject leader, those responsible for PSHE, a group of staff, groups of pupils and a parent.
- The inspectors attended class and year group 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 and folders of evidence about Catholic Life and Collective Worship, as well as pupils' work.