



Archdiocese of Birmingham

Canonical Inspection Report

Winterfold House School

(Part of Bromsgrove School)

Chaddesley Corbett, Worcestershire, DY10 4PW

Inspection dates:

28th-29th January 2019

Lead Inspector:

Andrew Maund

OVERALL EFFECTIVENESS: **Good**

Catholic Life: Good

Religious Education: Good

Collective Worship: Good

SUMMARY OF KEY FINDINGS FOR PARENTS AND PUPILS

This is a Good Catholic school because:

- All pupils appreciate, contribute to and benefit from the Catholic Life of the school, which has a generous, robust and deeply sincere family ethos at its heart.
- There is high quality provision for the Catholic Life of the school.
- Pupils achieve well and clearly enjoy their learning in Religious Education, making generally good progress as a result.
- The quality of teaching, learning and assessment in Religious Education is good.
- The quality of school Collective Worship, while limited in variety, is good.
- Bromsgrove School supports and wishes to maintain the uniquely Catholic nature of this school as part of its overall family of schools.

It is not Outstanding because:

- Governors involvement in formal monitoring and evaluation of the provision for the Catholic Life, Religious Education or Collective Worship of the school is limited.
- The presentation of the school to the wider world (e.g. its external signage, prospectus and website) does not actively promote its Catholic mission.
- Religious Education does not presently make up 10% of the taught curriculum.
- Pupils do not routinely respond to written feedback in their Religious Education books.

FULL REPORT

What does the school need to do to improve further?

- Develop a systematic programme of monitoring and evaluation of the Catholic Life, Religious Education and Collective Worship of the school by governors;
- Further enhance how the school promotes its Catholic mission through its name, external signage, prospectus, advertisements and website;
- Ensure that 10% of the taught curriculum time is devoted to Religious Education;
- Develop the role of pupils in the planning and leading of a wide range of forms of Collective Worship;
- Address the issue of appointing practising Catholics as the two most senior leaders in the school and increase the number of Catholic governors.

THE CATHOLIC LIFE OF THE SCHOOL

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	Good
How well leaders and governors promote, monitor and evaluate the provision of the Catholic Life of the school	Requires Improvement

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.

- The pupils have a good understanding of the essence of the school's Mission statement, "To provide a happy, secure and supportive environment for children and their families, founded on the Gospel values. Children are encouraged through mutual respect, compassion and the promotion of peace and justice, to fulfil their true potential in all areas of life, keeping Christ at the centre of all they do", which has been recently reviewed by staff in accordance with the recommendations of the diocesan monitoring visit. The impact of this understanding is clear in their behaviour and their appreciation of all aspects of the school.
- A minority of pupils are involved in the evaluation of the Catholic Life of the school, although they do not have a clear understanding of the impact that such evaluation can make.
- All pupils' behaviour is exemplary in all aspects; they show remarkable respect for one another and for themselves, are most courteous towards each other and towards adults and naturally help and support one another. They listen very well indeed, readily give thanks and express their appreciation for all that the school has to offer.
- Most pupils accept the responsibilities of living within a Catholic school community and, as a result, are involved in many activities which promote the Catholic Life and mission of the school and the wider community. They choose a variety of local, national and international charities to support, ranging from local foodbanks to the on-going support of Winterfold's sister school, Ncemaneni Primary, in South Africa.
- Pupils clearly value the school's chaplaincy provision very highly, regularly speaking with great appreciation of the centrality of Fr Douglas Lamb and Deacon Sean Loone to all aspects of school life. They also clearly enjoy their visits to a wide

variety of local places of worship, with the result that they show a most appropriate attitude towards other religions, their beliefs and traditions.

- Almost all pupils take full advantage of the opportunities that the school provides for their personal support and spiritual, moral and ethical development, which can clearly be seen in the warmth of the relationships between pupils and staff; the school is frequently described as a family by pupils and staff and this ethos is clearly lived out in all aspects of their daily life together.
- Many pupils have an emerging sense of their own vocational development, as was clear in a number of discussions in classes.
- The mission statement, recently reviewed by staff, clearly expresses the educational mission of the Church.
- All staff are fully committed to its implementation across the curriculum and wider life of the school. They enthusiastically participate in all school activities which currently reflect the Catholic Life and mission of the school, such as individual form prayers, although opportunities for staff retreats and other continuing professional development in Catholic Life are still to be developed.
- The recently appointed deputy headteacher, with responsibility for the Catholic Life of the school (PICCLS), has already made a significant difference and clearly has a vision for the future development of the school's Catholic Life. He is taking a lead in a variety of areas of school life and is a model of innovation and commitment.
- The school is a prayerful community, with prayer forming a central part of school assemblies and reinforced by the use of individual form prayers as well as prayers before and after meals and, in many cases, at the end of the day. However, pupils and staff are not exposed to the full range of the traditional prayers of the Church.
- The school's internal environment clearly reflects its mission and identity through obvious signs of the school's Catholic character; one particular example of this is the recently created 'grotto' dedicated to Our Lady as a place of quiet prayer and contemplation. However, the external signage and digital environment of website and advertising do not currently acknowledge the Catholic character of the school actively.
- All members of staff are universally generous, open and honest in their behaviour and attitude towards pupils, one another, parents and visitors. They have a clear affection for and appreciation of the school and all it stands for and are reflective and self-critical. As a result, the school has the highest standards of pastoral care for its pupils.
- The Chaplaincy provision is very effective in supporting and promoting the Catholic Life of the school, as can be seen in the frequency with which the priest chaplain and deacon visit the school. Many staff spoke with genuine appreciation of the support offered by both in their personal spiritual development and the commitment of Bromsgrove School towards the chaplaincy provision is demonstrated by the provision of remuneration for the deacon's weekly time at the school.
- Pastoral programmes, personal, social and health education and relationships and sex education are carefully planned, well taught and reflect Catholic teachings and principles.

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

- School leaders clearly demonstrate a public commitment to the mission of the Church and are well regarded as models of Catholic leadership by both staff and pupils. The governors support the mission of the Church, as can be seen in their decision to employ "Gap" students from a Catholic background at the school.

However, governors rely entirely on the school leaders and diocesan guidance to give direction to the Catholic Life of the school.

- The provision for the Catholic Life of the school is clearly acknowledged as a leadership responsibility; however, it is not always or clearly reflected in the school's self-evaluation of the Catholic Life of the school and, in particular, there is no evidence of any rigorous monitoring or evaluation of the Catholic Life of the school by governors.
- The impact of self-evaluation leads to some improvements but these have limited impact on the Catholic Life of the school.
- Staff training focussing on the Catholic Life of the school occurs and is effective. As a result, staff understanding of the school's mission is good and staff are involved in shaping and supporting it.
- The school has strategies for engaging with the majority of parents and carers to the benefit of pupils, however the views of parents on the Catholic Life of the school are not regularly or systematically sought, monitored or evaluated.
- The governing body offers financial support to maintain the Catholic Life of the school. However, the governing body are not involved enough with the self-evaluation of the Catholic Life of the school and are much more comfortable in a supportive role than they are with offering challenge.
- The school responds well to diocesan policies and initiatives, for example the understanding and exploration of the Catholic Schools' Pupil Profile by staff and pupils. As a result, it promotes the Archbishop's vision for the archdiocese throughout the school.

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	Requires Improvement

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

- Most pupils, from their varied starting points, make good progress in each key stage.
- Most groups of pupils, including those with special educational needs, are also making progress comparable to the progress of other pupils; the most able pupils are making better progress in Religious Education than in all other subjects.
- Most pupils, relative to their age and capacity, are religiously literate and are engaged young people. They show great interest in the subject and clearly enjoy the ample opportunities provided to discuss and reflect spiritually, ethically and theologically. The impact of this is that their behaviour in lessons is exemplary.
- Pupil attainment as indicated by teacher assessment and public examination results is good and, at Common Entrance (Year 8), is very good and in some cases outstanding.
- The quality of pupils' class work is good. Their written work is well presented and generally thorough.

- Teachers consistently plan good lessons which are linked to the pupils' current assessment. As a result, most pupils are engaged in their lessons and learn well. Teaching is mainly good, although the pace could be faster in some lessons and more opportunities could be offered for extended learning and writing in class.
- Teachers are generally confident in their subject knowledge. The considerable number who are currently studying for the Catholic Certificate in Religious Studies is clear evidence of their wish to develop their subject knowledge further.
- Teachers regularly employ a range of appropriate teaching strategies, engaging almost all pupils throughout the lessons as a result.
- Teachers habitually use observation and in particular high-level skills of open questioning in order to adapt tasks and explanations and develop higher level thinking skills; as a result, learning is improved for most pupils.
- A wide range of good quality resources are provided and well used to optimise learning for most pupils. However, while there was evidence of other adults being very well used in support of learning in some classes, this was not consistent across all teaching groups. In a few groups, the other adults were almost entirely passive in their support.
- Teachers communicate high expectations about the subject to their pupils, almost all of whom respond very positively.
- Good quality feedback is offered by teachers but, while pupils are given the opportunity to respond, they very rarely do so. The impact of this is that their progress is unlikely to be as rapid as it might otherwise be.
- Achievement and effort are usually celebrated, leading to good levels of motivation from most pupils.

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

- While plans are in place to address this, Religious Education does not currently meet the requirements of the Bishops' Conference, as less than ten per cent of curriculum time is currently given over to its teaching.
- However, provision for Religious Education is more than comparable to other core subjects in terms of professional development, resourcing, staffing and accommodation.
- In line with the recommendations of the diocesan monitoring visit, the school is in the process of fully implementing the diocesan strategy *Learning and Growing as People of God* in EYFS, key stage 1 and 2 and is moving from Common Entrance (CE) Syllabus A to CE Syllabus B for key stage 3, which comprises the central doctrines of the Roman Catholic Church, biblical studies and contemporary issues.
- School leaders regularly monitor and evaluate Religious Education but there is no rigorous or systematic monitoring or evaluation by governors.
- The curriculum leader for Religious Education has a clear vision for teaching and learning and a very good level of expertise to enable this vision to be secured. She shows great commitment to the development of her colleagues and their support in the classroom. This results in increased confidence in those colleagues and a good standard of teaching.
- Leaders ensure that Religious Education is effectively planned to meet the needs of different pupils and to secure coherence across the key stages and phases.

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	Requires Improvement

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

- All pupils act with reverence and are keen to participate in school Collective Worship. A particular strength is their joyful singing, which was clearly evident at the whole school Mass, where the very high quality of the choir's musicality and involvement added considerably to the overall spirituality of the Mass and made it a most moving experience. In addition, pupil worship leaders maintain class prayer areas, lead prayers within form times, help to write bidding prayers for Masses and are involved in the evaluation of Collective Worship.
- Despite their obvious commitment to participation, all pupils do not regularly prepare or lead acts of worship.
- Pupils have a straightforward approach to prayer, which does include scripture, liturgical music and some religious artefacts but does not include more contemporary forms of prayer. No evidence was seen of participation in voluntary acts of worship.
- Nevertheless, the experience of living and working in a faithful, praying community has a positive impact on the spiritual and moral development of most pupils, irrespective of their ability or faith background. They have a well-developed sense of respect for those of other faiths. The impact of this can be seen in the manner in which most pupils participate in the albeit limited range of prayer and liturgy.
- Collective Worship is central to the life of the school and prayer is included in almost all school celebrations. Praying together is part of the daily experience for pupils and staff.
- Collective Worship has a clear purpose, message and direction, with reference to the liturgical seasons and the Catholic character of the school.
- The planning of Collective Worship is given high priority, as is its resourcing and monitoring by school leaders. This results in an experience for pupils and staff which is engaging and referred to most positively by all members of the community.
- Relevant staff have a good understanding of the Church's liturgical year, seasons and feasts and ensure that pupils have good experiences of the Church's liturgical life.
- However, the variety of Collective Worship is limited and, while staff accept responsibility for leading prayer and involving pupils in its delivery, little time is spent on innovation (with the exception of devising individual form prayers) or encouraging pupils' leadership.
- Opportunities are planned in a manner that facilitates attendance by other adults associated with the pupils and school and responses to these invitations are good, particularly considering the wide geographical area from which the pupils and their families are drawn. It was encouraging to see that those other adults who attended the school Mass also stayed afterwards to enjoy refreshments in the company of the celebrant and deacon.

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

- Leaders clearly know how to plan and deliver quality Collective Worship, having a good understanding of the Church's liturgical year, seasons and feasts.
- However, because of its limited variety, Collective Worship is not always accessible to the pupils in a contemporary context.
- Leaders are leaders of Collective Worship within the school and appropriate models of good practice for staff and pupils.
- However, pupils are not encouraged to plan or lead Collective Worship for the whole school.
- Leaders provide some staff with opportunities for training in liturgical formation and the planning of Collective Worship.
- Leaders do monitor and evaluate Collective Worship but there is no rigorous or systematic monitoring by governors.

SCHOOL DETAILS

Unique reference number	117012
<i>This inspection was carried out under canon 806 of Canon Law.</i>	
Type of school	Nursery, Pre-Preparatory and Preparatory
School category	Independent
Age range	3 months to 13 years
Gender of pupils	Mixed
Number of pupils on roll	355
Appropriate authority	The governing body
Chair	Paul West
Headteacher	Denise Toms
Telephone number	01562 777234
Website address	www.winterfoldhouse.co.uk
Email address	tomsd@winterfoldhouse.co.uk

INFORMATION ABOUT THIS SCHOOL

- The school is of average size for independent schools of its type. It has links with the parishes of St Ambrose, Kidderminster and St Mary's, Harvington but draws its pupils from across North Worcestershire and beyond.
- The percentage of Catholic pupils is currently 15% overall from Reception to Year 6 and 25% overall in Years 7 and 8.
- The percentage of disadvantaged pupils is significantly below the national average.
- The percentage of pupils with special educational needs and/or disabilities is below the national average.
- The percentage of pupils from minority ethnic origins is significantly below the national average.
- The percentage of pupils with English as an additional language is significantly below the national average.
- Attainment on entry is slightly above the national average.
- The school merged with Bromsgrove School in 2016 and members of the previous governing body joined the governing body of Bromsgrove School.

INFORMATION ABOUT THE INSPECTION

- The inspection was carried out by two Diocesan Inspectors – Andrew Maund and Clare van Vliet.
- The focus of the inspection was on the impact, quality and leadership of the school's provision of Catholic Life, Religious Education and Collective Worship.
- The inspectors observed teaching across ten Religious Education lessons to evaluate the quality of teaching, learning and assessment. Some of these lesson observations were conducted jointly with senior leaders.
- 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 the chair of governors, the Catholic Life link governor, the headmistress, the Religious Education subject leader, the person in charge of the Catholic Life of the School (PICCLS), the academic deputy, other (non-Catholic) members of staff, the headmaster of Bromsgrove School, the parish priest, priest chaplain and pupil worship leaders.
- The inspectors attended a whole school Mass, school assembly / Collective Worship and undertook a learning walk to look at aspects of the presentation of the Catholic Life of the school in the school environment and pupils' behaviour.
- The inspectors reviewed a range of documents including the school's self-evaluation, data about pupils' attainment and progress, school performance data, the school development plan, the Religious Education action plan, teachers' planning and learning journals, governors' minutes and records of the monitoring and evaluation of Religious Education, Collective Worship and Catholic Life.