



ARCHDIOCESE OF LIVERPOOL

INSPECTION REPORT

MARICOURT CATHOLIC HIGH SCHOOL

MAGHULL

Inspection Date: Tuesday 12 November 2019

Inspectors: Deacon Paul Mannings and Mrs Barbara Melia

Unique Reference Number: 104960

Inspection carried out under Section 48 of the Education Acts 2005 and 2011

Type of School: Catholic, voluntary-aided, mixed comprehensive

Age range of pupils: 11- 18

Number on roll: 1,260

Chair of Governors: Mr Christopher Manning

Headteacher: Mr Joseph Mangan

School address: Hall Lane,
Maghull,
Liverpool
L31 3DZ

Telephone number: 0151 330 3366

E-mail address: maricourt@maricourt.net

Date of last inspection: 3 February 2015

Introduction

This inspection was carried out under Section 48 of the Education Acts 2005 and 2011

The report of the inspection is produced for the Archbishop of Liverpool (Code of Canon Law 804 and 806) and for the governors of the school.

The inspectors are members of the Christian Education Department and their associates approved by the Archbishop of Liverpool for this purpose.

Information about this school

- Maricourt Catholic High School is a voluntary-aided, 11-18 mixed comprehensive.
- The school is under the trusteeship of the Institute of the Sisters of Mercy. It is situated in the Archdiocese of Liverpool, within the Sefton Authority.
- There are 1,260 pupils on roll of whom 1,072 (85%) are baptised Catholics, with 121 (10%) from other Christian denominations and 9 (1%) from other world faith or religious traditions. There are 58 pupils (4%) who express no religious affiliation.
- The school draws pupils from partner primary schools within the local pastoral area.
- The school has 94 teaching staff, 63% of whom are Catholic.
- The Religious Education Department has eight members. Three are full-time. Five teach Religious Education either part-time or in addition to other subject specialisms. All are qualified in Religious Education.
- The Chair of Governors, Headteacher, Lay Chaplain and Head of Religious Education have all been appointed since the last inspection.

Key for inspection grades

Grade 1	Outstanding
Grade 2	Good
Grade 3	Requires Improvement
Grade 4	Inadequate

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OVERALL EFFECTIVENESS

Maricourt is good in its provision of Catholic Education.

CATHOLIC LIFE

- The extent to which pupils contribute to and benefit from the Catholic Life of the school is good.
- Pupils understand how the Mission Statement is to be lived. They are conscientious in translating its words into action through personal conduct and in the numerous activities they undertake for the needs of others. Their involvement in striving for social justice has led them to serve CAFOD, Asylum Link, Operation Christmas Child and many more projects. Pupils are encouraged to think and serve globally, and this is tangibly expressed by their interaction with a school in Sierra Leone.
- Pupils readily link Catholic Life to the charism of the school's Mercy foundation. A number have visited the Mother House and during interview made reference to how they were inspired by the works of Catherine McCauley. They made specific reference to how her spirituality and works remain relevant to contemporary society.
- Pupils appreciate the schools' concern for their safety, wellbeing and progress. They are confident that members of staff listen to and support their concerns.
- Pupils interviewed referred to the family atmosphere of the school, which encourages them to volunteer to be part of Student Council and contribute to the review and evaluation of Catholic Life.
- Pupils show enthusiastic support for chaplaincy because they are encouraged to be part of its mission and action. Through chaplaincy they understand most clearly the school's commitment to their holistic development.
- Relationships and Sex Education provides pupils with understanding of loving relationships within a Catholic Christian context.
- They actively participate in activities between schools within the Archdiocese and are fully involved in works toward Synod 2020.

The quality of provision for the Catholic Life of the school

- The quality of provision for the Catholic Life of the school is good.
- The Mission Statement is a clear expression of the school's Catholicity. It is well supported by practical aims and objectives.
- Provision is made for the staff to focus on the meaning of *Christ at the Centre* of every aspect of school life. Their continued professional development is aimed at inclusivity, whereby they can unite in supporting the mission, regardless of faith or world view.
- Staff show their support best by their standards of personal example and professionalism. They are committed to the development of each pupil in their care. This ensures that pupils wellbeing and safety underpins the whole process and delivery of the curriculum.
- The school environment reflects its Catholic character. Staff and pupils value beyond measure, the continued presence of the Sisters. The Chapel has benefitted from a meaningful re-order and is well used. Within the campus there are quality displays and prayer focus points.
- There is generous provision for the lay chaplain who serves four days a week. There is equally generous voluntary provision by a religious sister who serves as an assistant chaplain.

Chaplaincy in its entirety remains the backbone of Catholic Life. It promotes faith in action through everyday life. There is ongoing determination to further enrich links between home, school and parish.

- Relationships and Sex Education is a well-planned and delivered work in progress. The policy document, subject to imminent review, is a comprehensive guide that is rooted in the Mission Statement, with expressed Gospel values and supporting virtues. The content is delivered through the framework for Personal, Health, Social and Enterprise Education. It is clearly linked to the school's process for Safeguarding.

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

- The headteacher, senior leaders and governors are good in promoting, monitoring and evaluating the provision for the Catholic Life of the school.
- The headteacher has been in post since September. His commitment to Catholic Life is highly evident, specifically in his determination to make the Mission Statement continue to speak in practical terms in its promotion of this community rooted in shared values that ensures its continued growth in knowledge, respect, love and fellowship.
- The Section 48 Self Evaluation Document clearly identifies the school's many strengths and areas for improvements. The content informs the explicit policy for Spiritual and Moral Development.
- Catholic Life is given priority by governors and senior leaders because of their own commitment and practice. Governors receive reports each term and together with senior leaders monitor and evaluate the content, to determine training needs. They ensure that all staff are appointed according to the process required by the Archdiocese. Governors and leaders are conscientious in ensuring that all policies reflect the mission and values of the Archdiocese.
- The chaplaincy report to governors and leaders (2018-19) reflects their trust and confidence in how this ministry is being carried out. Chaplaincy development is focused on the needs of parents, staff and pupils in its drive to continue essential interaction with Archdiocesan groups, especially in the formation of pupils through its youth ministry.
- This is further supported by the commitment of governors and leaders in their promotion of Youth Mercy Associates.
- Consequently governors, senior leaders and every aspect of chaplaincy are determined to be the best stewards of the Mercy charism within the school's Catholic Life and Education.

RELIGIOUS EDUCATION

How well pupils achieve and enjoy their learning in Religious Education

- The extent to which pupils achieve and enjoy their learning in Religious Education is good.
- They are positive about Religious Education. In lessons their opinions are valued. There is much scope for debating moral and ethical issues. Lessons have a clear sense of purpose. These are the key reasons why pupils want to achieve in Religious Education.

- Added to this, teaching and learning continues to benefit from the development of renewed structure and process that motivates pupils to learn. This in turn promotes good or better behaviour in class from the majority of pupils. Successful strategies are in place to encourage the minority of pupils who do not engage.
- At the end of Key Stage 3, slightly above half of pupils achieve gold standard in the school's flight path process, which indicates their good or better progress.
- In Key Stage 4 results for GCSE Religious Studies over the past two years since reform have varied within the parameters of good, which has caused the school to establish strategies for ongoing improvement. Current staffing stability is making a significant contribution.
- In the Sixth Form, achievement in General Religious Education shows progress that is commensurate with the age and stage of students.
- Differentiation in class is well managed and learning support assistance well deployed. Self and peer assessment are well-structured and supportive. For the most part, there is business-like and honest engagement between pupils in assessing their progress.
- They participate in constructing their learning plans and in target setting. Teachers continue to enable pupils to confidently identify what is good progress and those areas in which they need to improve and how to.

The quality of teaching, learning and assessment in Religious Education

- The quality of teaching and learning is good overall and positively impacting upon raising achievement.
- During the inspection, lessons observed were well planned. They included creative and stimulating teaching styles. There were high expectations. Time was managed efficiently. Teachers provided thorough explanations and reinforcement of key concepts. There was effective use of ongoing monitoring in class, which motivated progress.
- Where one or two pupils were disruptive, there was highly effective management by the teacher. This ensured minimal negative affect on the progress of other pupils.
- Overall, the majority of pupils showed commendable engagement in all aspects of their learning.
- In a minority of areas teaching required better use of time and more challenge to promote pupils' confidence, resilience and independence.
- Pupils work is consistently marked and annotated in accordance with school policy. Books show varying approaches to completed tasks. Work is well differentiated. Understanding is checked in a variety of ways. Pupils are required to justify their answers. Clear guidance is given on how they can improve, so enabling progress. Pupils respond well to teachers' critiques. There is regular use of self-assessment and peer marking. Their books also contain evidence of effective formal assessment, with constructive comments and clear guidance for improvement.

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

- Leaders, governors, line and departmental managers are good in promoting, monitoring and evaluating the provision for Religious Education.
- The headteacher has a clear understanding of the rightful place of Religious Education at the core of Catholic Education. The link governor, who is well experienced and rooted in the practice of classroom Religious Education, shares this commitment through regular support of the department.

- The Section 48 Self Evaluation Document is a careful, accurate, concise and thoughtful appraisal of the strengths of Religious Education and identified areas for improvement.
- At this early stage in the departmental year, the new head of department has introduced an incisive process for the continued enrichment of all programmes of study and strategies for teaching, learning and assessment, all aimed at raising achievement.
- The staff shares this commitment through their own professionalism, hard work and overall coming together as a new team.
- Curriculum time allocation is 8% in Key Stage 3 and 10% in Key Stage 4. The school should now work toward the provision of 10% in Key Stage 3 to fulfil the requirements of the Bishops of England and Wales. In the Sixth Form there is fortnightly provision of one lesson for General Religious Education which falls short of Bishops requirements for 5% overall, at the rate of one lesson each week.
- In Key Stage 3 pupils follow the framework, *People of God – Called to Serve*. In Key Stage 4 all pupils undertake GCSE Catholic Christianity with Judaism as the second religion. The content for Sixth Form General Religious Education is subject to diocesan validation. Consequently, the content in all key stages meets the requirements of the Religious Education Curriculum Directory (2012).
- The head of department ensures expected school representation at all Archdiocesan training and is a key member of its core group for the Key Stage 3 curriculum. Both areas significantly benefit ongoing departmental development and pupils' achievement. Membership of the core group is also of great assistance to Religious Education within our wider family of schools.

COLLECTIVE WORSHIP

How well pupils respond to and participate in the school's Collective Worship

- Pupils' response to and participation in Collective Worship is good. There are outstanding features.
- Those interviewed spoke of why they value Collective Worship. This is because there is increased willingness of pupils to take part in its planning and evaluation. They are enthused by the rising standards of training for reading and drama. They are excited by the opportunities created for musical involvement and singing.
- Pupils value the ways in which Collective Worship is coordinated. They say it is even more inclusive because they are gradually being introduced to new and exciting ways of sharing prayer and reflection in ways that are relevant to the whole worshipping community.
- During inspection there was an outstanding example of their participation, using the theme of anti-bullying. Without any sense of show, pupils read confidently. They provided thoughtful feedback through discussion. Musical skills were well used. There was a pervading sense of community participation. They participated with reverence and reflected in silence.
- Pupils clearly understand the Liturgical Year and provide examples of the accompanying services and projects that accompany each season and feast.
- They regard Collective Worship as time for personal thoughts and expressions. It provides a sense of challenge for the day ahead, as well as a sense of purpose to aspire to personal potential and to serve others.
- Those pupils interviewed as well as others questioned around the school gave examples of the occasions in Collective Worship when they learn about other faiths, religions and world views.

- They regard this school as a place wherein they can confidently share their beliefs and viewpoints.

The quality of Collective Worship provided by the school

- The quality of Collective Worship provided by the school is good.
- Staff and pupils pray together each day either in form or year groups. Staff share prayer at briefings and meeting. Masses and services take place as appropriate throughout the Liturgical Year.
- There are quality resource books for staff. The chosen themes relate clearly to the liturgical seasons. There is inclusion of other world faiths and traditions. The whole resource package enriches the school's Catholic character.
- The process in place for planning, resourcing and evaluating ensures that Collective Worship has prominence in the Catholic Life of the school. This results in acts of worship that are inclusive and meaningful for the whole community.
- There is annual training for new staff. There is regular training for the whole staff so that best practice can be shared.
- Provision of Collective Worship ensures that staff are skilled and confident in helping pupils to plan meaningful worship. They learn from each other and are keen to exchange their increasing knowledge and understanding of the wide variety of methods and styles of prayer.
- Here too, the Chapel is well used for public and private prayer. Pupils also have the opportunities to experience retreats.
- There are occasions when guest speakers are invited to lead worship. These include representatives from other Christian denominations.
- There is sensitive provision for worship that commemorates those who have died.
- Collective Worship is planned and delivered in such a way that ensures the community knows about the relevance and importance of prayer, worship and reflection in their lives within and beyond the campus. This includes provision that is equally as meaningful for those who do not subscribe to a faith or religion but wish to participate in personal reflection, action and service.

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

- Leaders and governors are good in promoting, monitoring and evaluating the provision for Collective Worship.
- Through their own commitment to and participation in Collective Worship they have a clear knowledge and understanding of the pivotal place of Collective Worship in the school's Catholic Life.
- As a result of high quality and enthusiastic coordination of planning, development, resourcing and monitoring, Collective Worship is well on course to achieving the highest standards in policy and practice. The Section 48 Self-Evaluation Document sets the tone with its explicit key strengths and evidence. Development points are currently held separately within the Collective Worship improvement strategy.
- There is a concise and practical policy document. The school is faithful to its aims, principles and organisation.
- There is a quality process for monitoring and evaluation which is reported to governors and leaders each term. In the academic year all members of staff are observed once in their delivery of Collective Worship in form time, with outcomes used to inform training needs.

- The school's promotion of Collective Worship is evident within the wider Archdiocese, especially through its commitment to events toward Synod 2020.
- A particular evaluative strength is the process for encouraging pupils to express their feelings about the quality of Collective Worship and to participate in addressing improvement or providing further enrichment.

What the school needs to do to improve further

The last inspection identified two areas for action, both of which have been addressed. Firstly, the Section 48 Self Evaluation Document remains a quality expression of ongoing progress. Secondly, marking and annotation of pupils' work has undergone significant improvement. During the subsequent monitoring visit the school had maintained and enriched its standards.

For continued overall improvement the school should now:

- Maintain its Section 48 Self Evaluation Document as a collaborative and qualitative expression of strengths;
- Implement its specific areas identified for improvement across the three areas of Catholic Life, Religious Education and Collective Worship.

For Catholic Life:

- Use the Spiritual and Moral Development Policy as a practical and evaluative guideline for ongoing development of Mission and Catholic Life.

In Religious Education:

- Provide 10% curriculum time in Key Stage 3 and 5% weekly curriculum time for Years 12 and 13 (as opposed to its current fortnightly provision) to meet the requirements of the Bishops Conference of England and Wales;
- Coordinate pupils' progress flight paths with our national Catholic schools document for *Age-Related Standards (3-19) in Religious Education*;
- Continue to improve GCSE performance by ensuring that pupils have ample practice in examination technique and familiarisation with question styles;
- Make full use of Archdiocesan staff-training events for GCSE;
- Work towards restoring A Level provision.

For Collective Worship:

- Maintain the high rate of progress already in place by ensuring that its delivery remains Inclusive and creative.

INSPECTION JUDGEMENTS

OVERALL EFFECTIVENESS

How effective the school is in providing Catholic Education	2
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CATHOLIC LIFE

The extent to which pupils contribute to and benefit from the Catholic Life of the school	2
The quality of provision for the Catholic Life of the school	2
How well leaders and governors promote, monitor and evaluate the provision for the Catholic Life of the school	2

RELIGIOUS EDUCATION

How well pupils achieve and enjoy their learning in Religious Education	2
The quality of teaching, learning and assessment in Religious Education	2
How well leaders and governors promote, monitor and evaluate the provision for Religious Education	2

COLLECTIVE WORSHIP

How well pupils respond to and participate in the school's Collective Worship	2
The quality of Collective Worship provided by the school	2
How well leaders and governors promote, monitor and evaluate the provision for Collective Worship	2

Key to judgements: Grade 1 is Outstanding, Grade 2 Good, Grade 3 Requires Improvement and Grade 4 Inadequate