



## Statutory Inspection of Anglican and Methodist Schools (SIAMS) Report

<b>The Clinton Church of England Voluntary Aided Primary School</b>	Merton Okehampton Exeter Devon EX20 3EQ
<b>Current SIAMS inspection grade</b>	<b>Satisfactory</b>
<b>Diocese</b>	<b>Exeter</b>
Previous SIAMS inspection grade:	Good
Local authority	Devon
Name of federation	<b>The Tarka Federation</b>
Date of inspection	<b>11 October 2016</b>
Date of last inspection	22 September 2011
School's unique reference number	113452
Headteacher	Rachel Brennan
Inspector's name and number	David Hatrey 844

### School context

The Clinton Church of England voluntary aided primary is a smaller than average rural school, with 33 children on roll. It is part of the Tarka Federation working in conjunction with a nearby school with whom they share the head teacher. There are no children who have English as an additional language. The number of children who receive pupil premium funding is in line with, whilst the number of children who have special educational needs is above national averages.

### The distinctiveness and effectiveness of The Clinton Church of England Voluntary Aided Primary School as a Church of England school are satisfactory

- Children have a limited knowledge of the church's year and the main Christian festivals and are beginning to explain their significance for Christians.
- Children have a limited knowledge of other major world faiths showing tolerance and respect for those who hold different views.
- Children form good relationships with one another and staff and there is a positive inclusive atmosphere within the school which is beginning to be attributed to the Christian character of the school.
- The school has not addressed all of the issues identified in the previous inspection and failed to make sufficient progress in these areas. This is due to the school's focus being strategically changed to address progress and attainment where these have fallen below expectations.

### Areas to improve

- Embed distinctive Christian values so that these are explicit across the life of the school enabling children to articulate the impact that these make on their lives.
- Establish a rigorous system of monitoring involving all members of the school community to ensure the on going evaluation of all aspects of the school's Christian distinctiveness.
- Develop the staff's understanding of spirituality so they are confident to deliver quality opportunities to develop a personal spirituality.
- Raise the profile of religious education across the school as well as the quality of teaching and learning so that children recognise the contribution it can make to their lives and beliefs.

## **The school, through its distinctive Christian character, is satisfactory at meeting the needs of all learners**

Children decided that the school's core Christian values should be: love, kindness, peace and joy. These values were chosen because they see them in daily interactions within the school, recognising how important they are and want these to be developed for younger children to understand. Children have some understanding of most of these values and what they look like in daily life. Some children can link values to stories they can recall, but only a few can link them to bible stories and so there is confusion in their understanding. Values are only explored in worship and the school's core Christian values are not specifically developed or deepened so their understanding is limited. A number of Christian values are considered so the significance of core Christian values is lost. Children remember that in previous years members of the children's ethos team, as well as adults, would nominate children who demonstrate these values in actions. This would be celebrated with a certificate in the end of week worship. As this no longer takes place the importance of core Christian values has declined. Most children recognise the school's Christian character influences their thinking and the way they treat one another. They understand that values are given by God, showing us how we should live and we can find out more about them in the bible. The family atmosphere is a strength of the school, where all feel valued because they are special. Relationships across the school are strong, with younger and older children playing together and support each other. Behaviour is generally good with the school putting in place a range of strategies to enable those who find this difficult to grow and contribute to their community. The school's provision for spirituality has developed since the last inspection, but the impact this has is still limited. An outdoor space for quiet and calm is used. However, there is still no agreed understanding of spirituality from which staff can work nor are opportunities for reflection identified in planning. Time for reflection only occurs in worship. The reflection diary for younger children shows them beginning to express their ideas. Older children often do not complete questions set in their diaries with some children finding the work simply too difficult. Religious education does extend children's knowledge of other world faiths enabling them to make comparisons between Christianity and these religions. It is evident children show tolerance and respect to those who hold different views to their own.

## **The impact of collective worship on the school community is satisfactory**

The head teacher and vicar together create the collective worship plan for each term. This draws upon themes from the church's year, Christian values and major Christian teaching based upon a three-year cycle. There is a structure for worship with children active in several aspects. An atmosphere for worship is created using music, a focus table, the lighting of a candle showing this is a special time to share with God. Positive links are made between children's own experiences and themes. Children are challenged to consider how they can use the teaching in their own lives and what difference this makes using a short time of reflection. Most children are engaged in worship and are beginning to make some links between these stories and Christian values. Whilst children say they like worship, particularly moments of calm and when they take part, they do not think that it influences their thoughts and actions. Main Christian festivals are celebrated, welcoming the community to one of the village churches from where the children live. These are significant occasions with children making a real contribution through drama, reading, music and prayers. This means children have quite a good understanding of these and can talk about their significance for Christians. Children have an understanding of Christmas and Easter, although their knowledge of Jesus' life and stories are often confused. Children have a limited understanding of the Trinity. Prayer corners in classes provide opportunities for children to share their ideas with God. Whilst younger children write short asking prayers, this is not developed as they move through the school. There was no ongoing teaching to develop their understanding or consider other approaches to prayer. Some children say that prayer could be relevant to their lives. Monitoring of worship has not been undertaken either by children, governors or others. Therefore, the impact of worship on the school community is unknown. There have been some previous developments suggested by the school's ethos team, such as introducing a candle and a focus table. Children's requests to become more involved or lead worship have as yet not been implemented.

### **The effectiveness of the religious education is inadequate**

The quality of teaching in RE is variable. There is evidence of staff beginning to be more imaginative in developing children's thinking and enabling them to express their ideas in different ways. For example, children designing a symbol for their school to show what is important to them. Others created a picture depicting a story or teaching from Jesus, thinking particularly about colours and what message they convey. Work is sometimes matched to the variety of children's needs in a group, with teaching assistants giving effective support for particular groups. At present the effectiveness of RE is inadequate. This is because secure links with previous learning are not always established so children are not sure what they have to do and loose interest. Marking of work for a number of children is not evident so children are not sure how well they are doing or what they can do to improve. This gives the impression to children that the subject is not valued. As a result, standards in RE remain below national expectations and progress is at best variable with no children achieving the higher levels. Whilst assessments are made, staff are not confident in what a particular level/standard looks like. Last year there was no monitoring of lessons so strengths or areas for development have not been addressed. RE makes only a modest contribution to understanding the core values. Opportunities to develop these are not taken nor included in planning and makes no contribution to spirituality. Generally, children are interested in RE and enjoy learning about other faiths, notably when this involves visiting other places of worship and comparing new ideas with Christianity. Currently, RE does not have a high profile and its contribution to children's lives is temporarily lost.

### **The effectiveness of the leadership and management of the school as a church school is inadequate.**

Experiencing what it is like to be part of a worshipping Christian community and seeing for oneself the importance and difference the Christian values in action can make to relationships, is at the centre of the school's vision. This means that each of us is special to God and that we treat one another and creation as we would like to be treated. This is a vision articulated by the head and promoted by governors. Children have some understanding of this knowing that they are part of a church school, although they are not always able to express the difference this makes to their lives and thinking. This is partly due to the school's Christian distinctiveness and values being more implicit than explicitly shown. There is some evidence of Christian distinctiveness in the school. This is a warm inclusive welcoming community, where all, regardless of who they are feel special and valued. Provision for those who need specific support either with behaviour or other needs is a particular focus. At present the leadership and management of the church school is inadequate. This is because the strategic focus of the school has shifted to address the issue of children's progress and attainment. The reasons for the grade are; two targets from the previous inspection have not been adequately addressed. For example, whilst the children and adult ethos teams were formed, last year they failed to meet or make any difference to the school. Also, children's attainment by the time they leave school is below national expectations, whilst progress in a number of subjects is a weakness. Current governors are committed and support the school, but too many vacancies have not enabled them to fulfil all of their roles. Monitoring is undertaken in other areas but this has not extended to evaluate the school's Christian distinctiveness or other aspects of being a church school. Improvement plans have not been established so limited progress has been achieved. In association with the diocese plans to move into a multi academy trust are developing. A rich relationship is firmly established between church and school with clergy supporting worship, even offering pastoral support including lunchtime assistance and leading the mini retreat for year six leavers. Equally, the school contributes to village life, notably through celebrations with the Coldstream guards and support for the local food bank. The school meets the statutory requirements for RE and collective worship.