

National Society Statutory Inspection of Anglican Schools Report

Broadhembury Church of England Voluntary Controlled Primary School

Broadhembury
Honiton
Devon
EX14 3NF

Diocese: Exeter

Local authority: Devon
Dates of inspection: 12th September 2007
Date of last inspection: Not Known
School's unique reference number: 113349
Headteacher: David Fielding
Inspector's name and number: Colleen Arnold Insp. No. 450

School context

This is a small rural primary school serving the villages of Broadhembury, Dunkeswell and some surrounding areas. 98% of all pupils are White British with English as their first language. The proportion of children with learning difficulties and/or disabilities is average, although the percentage of children with statements of special educational need is higher.

The distinctiveness and effectiveness of Broadhembury Voluntary Controlled Primary School as a Church of England school are satisfactory

The Headteacher and governing body are revisiting the Christian vision for the school to ensure it is relevant to the needs of learners in the 21st century. The family atmosphere is underpinned by the Christian ethos and character of the school. The distinctive Christian character is effective and permeates the school. This is particularly evident in the welcome received by visitors to the school and caring attitudes toward and between all members of the school community.

Established strengths

- The Christian ethos and welcoming family atmosphere
- Links with the local clergy and their involvement in worship
- Learners are actively involved in acts of worship and charity work

Focus for development

- Development of a strategic view of church school improvement, with the support of the Diocese
- Establish a formal system of monitoring and evaluation for Collective Worship and Religious Education

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

The needs of all learners are met through the provision of a differentiated curriculum with additional support or challenge provided where appropriate. Learners feel valued, enjoy their work and find much of it interesting. The children say they feel safe and happy at school. Conflicts are infrequent and when they do arise, learners say they are always treated fairly and in a spirit of forgiveness. Each class has an area to support spiritual reflection, prayer and worship, as does the library. Use of the external environment contributes to learners' spiritual development. e.g., the willow dome and quiet garden where they can be still think and pray. They are proud of their school. Parents speak readily of the school's Christian values and the impact this has on individuals. This is borne out by learners who speak confidently and share what they value about the school with others. e.g., Learners enjoy

clubs they attend within the school. The needs of the individual are important to all in the school community. Standards of attainment in religious education are satisfactory with some good outcomes, which is comparable to those of other subjects.

The impact of collective worship on the school community is satisfactory

Worship has a central role in the life of the school and supports the Christian Ethos. Learners are actively involved in Collective Worship and enjoy worship most when it is their turn to participate. Learners behave well during worship because it is suitably planned and resourced. It engages and involves them. They reflect on worship describing what it means to them and how it helps them each day. Learners are happy to explain how important it is to care for each other when hurt or sad. They describe the importance and value of forgiveness in their lives e.g. if they have hurt someone by their words or actions, they apologise and ask forgiveness. They also forgive others if they have been hurt or upset. Learners show respect for each other and the beliefs of others. Most stakeholders respond positively to worship provided by the school. The school observes the major festivals of the church's year and learners share their understanding of the key elements of these festivals. There are productive links with the local parish church, which is used by the school on a weekly basis for worship. Involvement of local clergy and use of the church contribute to the learners' understanding of Anglican tradition. Evaluation of Collective Worship is informal. However, the recent re-establishment of the worship committee seeks to address this issue. Learners' sense of right and wrong are well developed. They are beginning to develop their own views on relationships with one another, the natural world and with God.

The effectiveness of the leadership and management of the school as a church school is satisfactory

The school's evaluation of itself is accurate. Work on the development of a Christian vision for the school, which was identified in the school's self-evaluation, has already begun. All stakeholders are involved in this and are working together to cultivate the Christian ethos. School improvement planning reflects the school's Christian status. The leaders and governors have tasked the newly established Worship Committee to take a lead role in monitoring and evaluating the school's Christian ethos. As their monitoring and evaluation role is new, it is not yet clear the impact this will have. Most parents, learners and other stakeholders speak positively of the way in which the school seeks and values their views. Links with the local church community are effective, productive and supportive. These contribute well to the development of learners' understanding of Anglican tradition and to a variety of worship styles within the Anglican community. Opportunities for monitoring and evaluation of Religious Education are limited to evidence of planning and the children's work. The quality of teaching in religious education is satisfactory, with some good features e.g. questioning techniques, differentiated tasks and a variety of teaching styles employed.

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