



National Society Statutory Inspection of Anglican and Methodist Schools Report

Latchingdon Church of England (VC) Primary School

The Street
Latchingdon
CM3 6JS

Diocese: Chelmsford

Local authority: Essex

Dates of inspection: 14th November 2013

Date of last inspection: 17th March 2010

School's unique reference number: 115121

Headteacher: Miss M. Amery

Inspector's name and number: Andrew Jones 723

School context

Latchingdon Church of England Primary School is a smaller than average size school with 102 children currently on roll. 75% of those attending the school live in Latchingdon.

Approximately 24% of children are identified as having Special Educational Needs and/or disabilities. This is above the national average. The vast majority of children are white British.

The distinctiveness and effectiveness of Latchingdon as a Church of England school are satisfactory because of

- The nurturing Christian ethos resulting in high quality care and support for all children
- The positive impact of the worship group in preparing and participating in collective worship leading to all children being engaged and involved
- The accuracy of the school's self-evaluation and the ambition of the headteacher to further embed the school's Christian distinctiveness

Areas to improve

- To make explicit the school's Christian values so that they become a positive benchmark against which children can manage their own behaviour and attitudes
- To establish church and diocesan links beyond the local community that will enable children to better understand their place within a national and global Christian community
- To formalise governors' monitoring and evaluation processes with regard to the school's Christian distinctiveness so that they are better able to provide strategic support and challenge
- To provide opportunities for prayer and reflection beyond collective worship so that children begin to make use of prayer in their own lives

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

The school's Christian distinctiveness is implicit in the positive relationships that exist between all members of the school community, the care that children receive irrespective of their

individual differences and the clear focus given to Christian values in collective worship. As a result, most children make good progress and all are happy to come to school. Attendance is very good and exclusions as a result of poor behaviour rare. Governors and school leaders are keen to ensure that the explicitly stated Christian vision and values have a high profile and become thoroughly embedded in the whole life of the school. An effective range of strategies and support mechanisms are established that enable most children to make good progress and to achieve. As a result standards by the end of Key Stage 2 are in line with national expectations. One parent explained, "All here want the children to be happy, settled, included and to enjoy their learning. My children thrive here." The Christian character and values of the school contribute effectively to spiritual, moral, social and cultural development. For example, children are encouraged to be reflective in collective worship and to consider some of life's 'big questions' in class. Opportunities are provided for children to empathise with others and discuss their views sensitively during lessons. This makes an effective contribution to spiritual development. Although the children generally behave well, clear links have not yet been established between behaviour and the school's Christian values. Annual whole school themed weeks focussing on another country enable the children to begin to develop an understanding of cultural diversity. Children's social awareness is effectively developed through the opportunities they have to support various charities and local harvest giving. The contribution made by RE to the school's Christian distinctiveness is inconsistent. However, when such links are made, the contribution of RE to Christian distinctiveness can be very positive. For example, a KSI class carefully considered the kindness, courage and sensitivity of Pharaoh's daughter when she rescued Moses from the bulrushes and were encouraged to apply this to themselves. Children speak positively about RE and are effectively engaged during lessons.

The impact of collective worship on the school community is good

Children enjoy collective worship in which they are actively involved and fully engaged. Spirituality is effectively developed through singing, reading, drama, prayer and having moments provided for reflection. The worship group made up of children, a member of staff and the rector very effectively contributes to the planning and delivery of collective worship; this is a strong feature of the school. For example, the children spoke enthusiastically about a recent Remembrance service made more meaningful to the children because they had been involved in its planning and delivery. Although the worship group provides some evaluation of collective worship to inform future planning, its effectiveness is limited by a lack of rigour. Good and relevant use is made of the Bible and children have opportunities to effectively consider the relevance of the teaching of Jesus to their daily lives. Children are developing a clear appreciation of Anglican traditions and practice. Collective worship regularly commences with a Christian greeting and concludes with an appropriate blessing. The Lord's Prayer is known and used regularly by the children and they have an emerging understanding of God as Father, Son and Holy Spirit. Although prayer is a significant and positive feature of collective worship, few opportunities occur at other times during the day to enable children to learn that prayer can have an important place at any time during their lives.

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

Leaders and governors have identified key Christian values that define the school's Christian distinctiveness. It is evident through conversations with the children and by noting the displays around the school that apart from in collective worship, the school's stated Christian values do not have a sufficiently high profile. Nevertheless, although implicit rather than explicit, it is evident that the values of the school positively influence behaviour, relationships and achievement. One child said, "People are nice to each other. We all get along well." Another child explained, "Teachers know us very well and they give us time to do our work well." The impact of the school's values is confirmed by governors through the outcomes of their informal monitoring and evaluation. Currently, the rigour of governors' monitoring of the

school's Christian distinctiveness is limited by its lack of rigour and formality with the result that its contribution to future school improvement is limited. Relationships with the parents are good. They describe the relationship they have with the school as very positive and appreciate the ready access they have to the Headteacher and other members of staff. The relationship between the school and the local church is also positive. The rector is effective in the work she does to support the worship group and appreciates the sense of reverence and respect that the children demonstrate when visiting the church. Although the school has participated in occasional diocesan activities, links beyond the local church are generally less well developed. The initiative to make links with a church school in Honduras is positive but so far has had limited effect in developing the children's understanding of global communities. The worship and RE leader contributes effectively to the development of collective worship and RE. For example, the initiative to establish a worship group has had significant impact and the RE curriculum is well-planned and lessons are accessible and interesting. Development issues from the last inspection have been inconsistently addressed. In particular, the school's church school status remains implicit rather than explicit. Leaders in the school provide some opportunities for the identification and development of leadership although governors have so far not given sufficient attention to the future Christian leadership of the school.

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