



CHURCH OF ENGLAND  
ARCHBISHOPS' COUNCIL  
EDUCATION DIVISION



The **Methodist Church** 

## National Society Statutory Inspection of Anglican and Methodist Schools Report

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| <p><b>Sarum St Martin's Church of England Voluntary Controlled Primary School</b><br/>Shady Bower, Salisbury<br/>SPI 2RG</p> <p>Previous SIAMS grade: Outstanding      <b>Current SIAMS grade: Outstanding</b></p> <p><b>Diocese: Salisbury</b></p> <p>Local authority: Wiltshire</p> <p>Dates of inspection: 13 March 2015</p> <p>Date of last inspection: 20 July 2010</p> <p>School's unique reference number: 126413</p> <p>Headteacher: Kate Chisnall</p> <p>Inspector's name and number: Carole McCormack (224)</p>  |
| <p style="text-align: center;"><b>School context</b></p> <p>The school operates within a challenging context. The number of children eligible for pupil premium is well above average, as is the proportion of disabled pupils and those with special educational needs. Approximately two thirds of the children on roll are from white British backgrounds, the remaining third representing a range of other ethnic heritages. A fifth of the children have English as an additional language; and pupil turbulence is much higher than average, due to a range of social factors. The staff is stable and settled although the Headteacher came to post in September 2013. The school is deeply valued by its community and numbers have risen steadily since the last inspection.</p> |
| <p style="text-align: center;"><b>The distinctiveness and effectiveness of Sarum St Martin's as a Church of England school are outstanding</b></p> <ul style="list-style-type: none"> <li>• Highly effective inclusion practices based upon the school's Christian ethos, ensuring that every child is supported in achieving to the very best of their ability</li> <li>• The close team work between staff and governors which contributes directly to each pupil's achievement through sharing knowledge of pupils' capabilities, prior learning and understanding</li> <li>• Learners' respect for diverse cultures and beliefs due to the school community celebrating Sarum St Martin's ethnic and cultural diversity</li> <li>• Wise and reflective Christian leadership</li> </ul> |
| <p style="text-align: center;"><b>Areas to improve</b></p> <ul style="list-style-type: none"> <li>• To further develop the shared interpretation of spirituality within the school community to ensure a focus on the transcendental.</li> <li>• To ensure that, within worship, the key values of the school are consistently explored within their distinctively Christian context</li> </ul>  |

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

The public documentation relating to the school makes its Christian foundation radiantly clear. It is 'A Place of Spirituality, Diversity and Opportunity', where individual need is nurtured and supported to the utmost in order to bring Christ-centred abundant life to the learners. This includes achievement, personal development and well-being. Because of the focus on the individual learner, children in vulnerable groups make good progress, in line with their peers. The inclusion manager and family support worker enhance the engagement of families in their children's education; and the highly effective deputy Headteacher is champion for the 'Achievement for All' programme, which uses pupil premium funding to specifically enable close working relationships between staff and families outside the school day. 50% of pupil premium funding is dedicated to raising standards and attainment of all children. The remaining 50% is directed towards enrichment opportunities designed to raise the children's self-esteem. Because the children have to learn to deal with very negative emotions, as a precursor to exploring the Christian values of the school, the 'Jigsaw' PHSE (Personal Health Social Education) scheme of work (which focusses on developing the ability to control emotions and behaviours) is used as an important tool in constructing the school's spiritual, moral, social and cultural education. The current Headteacher has reviewed the children's spiritual literacy, identified in the last denominational inspection as an area for development. The outcomes – to provide further opportunities for reflection and for exploration of prayer – are included in the school development plan and are threaded through provision. Relationships within the settled members of the school community are exemplary. Staff 'live the ethos of the school' and parents are passionate about the inclusivity and equality of provision. The love and support shown towards the more vulnerable members of the school community was likened by one parent to the 'teachings of Jesus in action.' The Headteacher firmly believes that the school is 'nurtured by God' and that its social and ethnic diversity is a great gift. This gift is actively used to enrich Religious Education (RE); and children believe that the subject teaches them 'about how to get on with each other.' Consequently the learners' respect for difference and diversity in local, national and global cultures is a strength of the school.

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

The Headteacher, who is collective worship leader, plans worship. She liaises closely with staff to ensure coherence between whole school and class worship themes; and governors, since the chair is a regular worship leader. Whole school worship consistently explores the key values of the school within their Christian, Bible-based, context. However this is not consistently the case with class based worship and reflection, which sometimes explore only the practical, secular application of a key value. The children are engaged and attentive because worship is highly interactive; and there is a strong liturgical framework giving learners good opportunity to respond to worship throughout. There are very strong links with St Martin's church which is frequently visited by the school to celebrate Christian festivals and participate in church practices. Good opportunities for prayer and reflection are incorporated within collective worship. Learners' spiritual development is nurtured through encouragement to understand themselves and their relationships with others and to reflect upon the beauty of the world; but could be further extended to engage in reflection upon the transcendental. The chair of governors, who is a priest, provides sensitive, prayerful theological support to the school. The children have a clear, age-appropriate, understanding of the theological basis of the Christian faith. They understand that God 'sacrificed his only son, so that we can be forgiven'; and that to be a Christian they need 'to follow Jesus' rules'. They encounter a range of collective worship leaders, including the Bridge Project and local clergy. The impact of worship is evaluated by staff, directly and through questionnaires; governors, through pupil interviews; and children, through diaries of reflection.

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

All children, irrespective of ability, need, or background, make good progress in RE, in line with their performance in Literacy. They are supported in doing the very best they can through the close team work between staff and governors, which contributes directly to each pupil's achievement through sharing knowledge of pupils' capabilities, prior learning and understanding. Teaching and learning in the subject is enquiry based; and children respond well to this approach, with its opportunity for oral expression and evaluation. The Headteacher, who is RE leader, has introduced the 'Discovery' scheme and has found that this has refreshed staff enthusiasm for the subject. The syllabus reflects the National Society's Statement of Entitlement and Christianity is the main religion taught. Teaching is largely outstanding, objectives are clear (a focus for development in the last inspection) and all children make progress within a session. One statemented child, negative and disaffected at the start of a lesson, was visibly transformed by the well planned and thought provoking content of the session. Teaching staff are skilfully coached by the Headteacher, who maintains a consistent focus on RE learning and teaching in staff meetings and through regular moderation. Lesson content in RE is linked with the current collective worship theme, thus effectively extending the opportunity for children to consider the key values of the school in their specifically Christian context. Children are enthusiastic about RE and demonstrate good subject knowledge. They are very happy to discuss concepts within a group situation, supporting each other's understanding of key tenets in world faiths. Their respect for cultural and religious diversity and their empathy for those who are committed to their faith are exceptional. Parents testified warmly to this aspect of their children's education, noting the easy and 'open discussion about ethnicity' experienced by one child of mixed ethnic origin.

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

School leaders articulate an exceptionally powerful and clear Christian vision for the school. Prospectus, website, and each policy embody this vision and make it central to the aims and purpose of the school. The 'spirituality group' within the governing body are active and effective, addressing the final point for development in the last inspection by monitoring the school's faithfulness to its Christian foundation and ensuring that this foundation is at the forefront of policy and practice. This is the core of the school's success, since the cherishing of each individual learner enables children with very significant challenges to flourish, in the words of one parent, 'as well rounded individuals'. The Headteacher has taken forward her leadership of this outstanding church school with thoughtfulness and wisdom. Parents describe the consistency of high quality Christian leadership, as the school moved from a longstanding Headteacher to the present as 'handing over the baton'. The Headteacher has worked alongside the well-established staff, in order to fully understand the needs and challenges of this complex school. Her leadership model of reviewing; evaluating; modelling and coaching; and ultimately delegating, is bringing about robust church school improvement. Based upon her sound understanding of the development needs of her staff, professional development has been delivered by a number of high quality providers, including the diocese and the cathedral. Partnerships with key stakeholders are rich, with the partnership between school and church being particularly strong. The church funds a breakfast club for children who are invited because of intense specific social need. The Parent Support Adviser goes above and beyond expectations in forging links with hard to reach families, making them feel comfortable in seeking help and support from the school and thus gradually continuing to improve and develop relationships between school and community.

SIAMS report March 2015 Sarum St Martin's CE VA Primary School, Salisbury, SPI 2RG