

National Society Statutory Inspection of Anglican Schools Report

Holy Trinity Church of England Voluntary Aided Primary School

Church Road
Sunningdale
Berkshire
SL5 0NJ

Diocese: Oxford

Local authority: The Royal Borough of Windsor and Maidenhead

Dates of inspection: 2 October 2006

Date of last inspection: 28 February 2000

School's unique reference number: 110018

Headteacher: Mrs Sarah Thorpe

Inspector's name and number: Mrs Judith Babb 139

School context

Holy Trinity Primary School is of average size, serving the village of Sunningdale, with a few pupils from neighbouring areas. The large majority of the intake is of white British origin from advantaged homes. The new headteacher has been in post for a year.

The distinctiveness and effectiveness of Holy Trinity as a Church of England school are satisfactory.

The newly-appointed headteacher is working with the governors and parish church to establish Christian values as the basis for policies and practices. This has already had a positive effect upon the pupils' moral, social, and cultural development.

Established strengths

- The vicar's involvement with the school, and the support of his curate and youth worker
- Reflective and purposeful leadership by the headteacher
- Very good moral and social, and good cultural, development of pupils
- Enthusiastic singing, with reverent attitudes and behaviour, in worship

Focus for development

- Review the mission statement, aims, policies and practices to reflect exemplary church school distinctiveness
- Raise standards in Religious Education throughout the school to ensure best practice for a church school.
- Set up systems to consolidate the planning, monitoring, and evaluation of all acts of worship
- Enrich the spiritual development of all pupils

The school, through its distinctive Christian character, meets the needs of all its learners satisfactorily.

Pupils at Holy Trinity are happy and keen to learn (pupil interviews). Parents are confident that the school cares for them well (security measures), dealing with any bullying swiftly, and encouraging pupils of all abilities (range of extra-curricular activities; provision for SEN pupils). 'Golden rules' are understood by all, discussed regularly, and they are normally applied consistently. Christian values underpin all policies and practices, giving pupils a feeling of being in a 'very special school because it is a church school'. There is an active school council, and pupils are keen to support several charities each year, fostering good moral and social development. Detailed monitoring of pupil progress is not yet established, so some pupils can remain unchallenged. Target-setting is now practised so that this year teachers feel their classes have appropriate goals. Pupils feel that their academic achievements are recognised, and recently, they have begun to be more confident that good behaviour will be rewarded (pupil interviews). The curriculum encourages good cultural development of pupils, and enables them to be tolerant of one another's differences. The well-tended school grounds, and the lively displays around the building, help to promote spiritual development, though this is not yet a strong feature. Pupils are often spontaneously kind to one another, especially older pupils to the youngest. Relationships between staff and

pupils are at least satisfactory, with some examples of very good interaction (e.g. support staff dealing with playground accidents).

The impact of collective worship on the school community is satisfactory, with some good features.

The headteacher is the worship co-ordinator, and pupils respect her leadership of 'assembly'. She is assisted by the deputy head (Year 6 teacher), and the older pupils consider it a privilege to help with music, the projector, or arranging the hall. Pupils of all ages enter the hall most reverently, quietly encouraged by staff, and they are attentive throughout. Singing is enthusiastic and enjoyed by all. A candle is lit, but it is not clear why, and pupils do not readily distinguish between 'worship' and 'assembly'. Although worship does not feature in the prospectus, pupils say it is an important part of their day (School Council minutes; pupil interviews). Parents support their children by attending 'several' services in church each year. The team from the parish church regularly visits to lead, and pupils can recall moral lessons from their talks. Recently, the vicar led a series of acts of worship on the meaning of the Lord's Prayer, and pupils refer with confidence to phrases that had an impact on them. There are themes for worship (e.g. the recent Peace Week), but the planning is not shared widely, so pupils do not always feel they are involved in what happens. Worship themes are occasionally followed up in class, with simple records kept. Systematic evaluation of acts of worship has not yet been established.

Religious Education throughout the school is satisfactory.

The schemes of work derive from the locally agreed syllabus, without particular reference to the school's voluntary-aided status. Teachers, and classroom assistants, enjoy the subject. Pupils are quite knowledgeable about many religions, and their understanding of Christianity (including Anglicanism) is satisfactory. Many pupils attend Sunday Schools, and their learning enhances the lessons for others. The cross-curricular themes applied to several subjects (including Religious Education), lead to some confusion about the subject for pupils (pupil interviews). This is particularly true for Key Stage 1, when Religious Education is delivered in 'circle time'. Moral, social, and cultural development of pupils benefit from the theme approach, and pupils of all faiths and none are included. Spiritual development does not form a major part of the subject's plans. Currently, the vicar has not been invited to join the staff teaching team. Strong links with the parish church mean that visits enhance pupils' experience of religious buildings. There are some artefacts kept in school, though they are not always used readily. Standards of written and oral work are as good as in other subjects. Most lessons are well-planned with clear learning outcomes, though monitoring of pupils' progress is not embedded. The headteacher monitors the time allocated to Religious Education each week. Specialist training for the co-ordinator and staff, especially for exploratory questioning, has not been undertaken.

Overall, the leadership and management of the school as a church school are satisfactory.

The prospectus gives a warm welcome to parents, with a clear statement from the chairman of governors about the school's origins and its church affiliation. The headteacher has a clear vision for the school as a church school, and she has formed good relationships with diocesan officers. There is a parents' prayer group, meeting at school. The vicar and his team give time and resources to working with the pupils, who regard them as friends (pupil interviews). The governors give school leavers a Bible at a special service. Contributions from the school to the life of the parish church are infrequent. Foundation governors and members of the congregation, as well as parents, attend school services in the church, so that pupils clearly know they are part of a larger worshipping community. Governors' monitoring of church school aspects (ethos, Religious Education, worship) is not systematic. The involvement of foundation governors in self-evaluation as a church school is limited, although the school development plan is seeking to 'promote the distinctive nature of the school'. Governors have worked hard to raise their ten per cent contribution to capital projects, and they are committed to an inclusive admissions policy. Senior staff have begun to raise awareness of church school status in the twenty-first century, seeking opinion from a wide range of stakeholders.