



# DIOCESE OF BATH & WELLS

Changing Lives, Changing Churches for Changing Communities

## GUIDE FOR FOUNDATION GOVERNORS IN CHURCH OF ENGLAND SCHOOLS



THE EDUCATION DEPARTMENT THE OLD DEANERY WELLS SOMERSET BA5 2UG

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## CONTACTS IN THE EDUCATION DEPARTMENT



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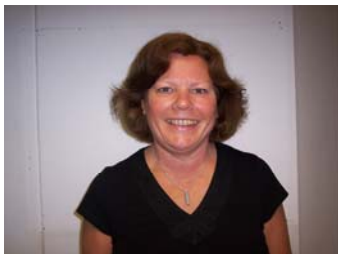
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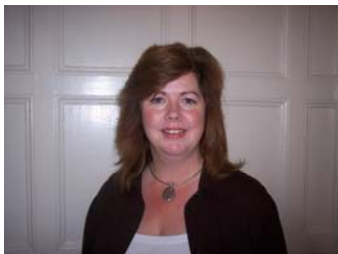
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# Foundation Governors in Church of England Schools in the Diocese of Bath & Wells

Foundation Governors are one of the six existing categories of governor under the most recent government legislation, these being:

Foundation Governors  
Parent Governors  
Community Governors  
Staff Governors  
LEA Governors  
Sponsor Governors

All Church of England Schools must have Foundation Governors, but only at VA schools must they outnumber all other categories of governor put together by a majority of at least two. In the Diocese of Bath & Wells we have three types of Foundation Governor:

- The ex-officio governor – normally the incumbent unless a substitute has been nominated and agreed by the Archdeacon
- Foundation Governors appointed by the Diocesan Board of Education on a nomination from a PCC
- Foundation Governors appointed directly by the PCC

So why do we have Foundation Governors?

In short, it is a requirement of the Trust under which Church of England Schools were established, when local churches or patrons undertook to build schools for the education of the children of their local communities, and endowed them with a Church of England Foundation.

They have a special responsibility:

- To ensure that the guiding principles of the founding church are incorporated into all aspects of the governance of the school.
- That the terms of the trust deed governing the school are adhered to.

Every Church of England school must have a Trust Deed which stipulates the principles and legal conditions under which the institution was established and should be run. It is advisable for schools to have a copy of their trust deed, some of which are held by the Diocese, some by the Diocesan Solicitors, and some which are no longer traceable locally but are available from the National Records Office at Kew. The Diocese can give details of how to access these and of any costs involved.

At the majority of Church of England schools the Trust Deed will dictate that the buildings are used for Educational Purposes only (there are many exceptions and

anomalies, so it is always best to seek professional advice on this), with a clause specifying use by the local Church on particular days or occasions.

There are specific situations and occasions when the Trust Deed becomes particularly important. These are:

- For Ofsted inspections and SIAS inspections.
- For VA schools in relation to their admissions policy. Conditions stipulated in the Trust Deed are legally binding and superseded all other legislation in terms of oversubscription criteria priorities.
- When considering extended school activities – specifically if the school is proposing to bring third parties onto the school site to deliver extended school services. This relates back to the terms of the Trust Deed in relation to the use of the school buildings and any agreement made which breaches the terms of the Trust Deed would be invalid. It is essential therefore to consult the Diocese at the earliest opportunity when considering such a move. There are ways of overcoming issues, but it is best to leave sufficient time in case the Charity Commission has to be consulted.
- The building of a children’s centre or Surestart Centre would need to have regard for the same considerations as the previous point.
- When reconstituting the Governing Body.
- If considering collaboration, federation or amalgamation as part of school re-organisation and the pressures of falling numbers on roll.
- If the school is to be transferred to a new site.
- If the school is considering closure.

So who are the actual Trustees of the school?

Traditionally it was the vicar and church wardens who were the trustees of the local church school. With changes in local church structure and a reduced number of clergy both nationally and locally, the Charity Commission has increasingly favoured the appointment of the Diocesan Board of Finance as the Trustee, as this is a permanent and incorporated body, thus ensuring clear continuity.

### **The Ethos of the School**

In the last round of reconstitution in 1999, the National Society issued a model ethos statement for all Church of England schools, which was adopted almost universally by Dioceses across the country (see sheet).

While the whole governing body has agreed to this ethos statement, it is the foundation governors who have a particular responsibility to ensure that it is reflected in all aspects of school governance and life.

### **The Three Main Elements of School Governance**

- Strategic Overview
- Critical Friend

- Accountability

The Governing Body is a corporate body that has responsibility for the governance of the school. All members of the governing body, regardless of what category of governor they fall into, have a duty to undertake these three core elements of governance. The role of the Foundation Governor has particular importance, however, for they do have a remit also as representative of the Founding Church and of the Trustees.

Foundation Governors must bear in mind the principles of the Church of England, of the Trust Deed and of the Ethos Statement of the school in relation to all three core elements of governance.

### **Strategic Overview**

It is the responsibility of the Foundation Governors to ensure that the foundation of the school is sustained and developed. They have a vital role to play in the development of the School Improvement Plan, which now looks at all aspects of school development over a 5 year period. This should include all aspects of the school, underpinned by the ethos statement. Evidence continues to support the view that schools with a strong ethos perform better academically and in a broader context than those that do not.

Whether the Governing Body is considering the work/life balance of the headteacher, the asset management plan relating to the school buildings, or the setting of targets for SATS or GCSE results, it is the role of the foundation governor to put it within the context of the Christian foundation of the school.

The foundation governor will also be able to bring to the school its strategic relationship to both the local and diocesan church community and through this to the local community in a wider sense, and vice-versa. This will be explored in greater depth in the next session.

### **Critical Friend**

In the same way, the foundation governor has a specific additional role and an added perception to bring to this aspect of school governance.

### **Accountability**

Foundation Governors can add the extra dimension of accountability in relation to the foundation of the school, the trust deed and the ethos statement. In practical terms this can have a wide range of applications, perhaps the most obvious of which is in relation to the premises of the school, which the governing body are effectively stewards of for future generations.

## **This Ethos Statement was recommended by the National Society and adopted by the majority of Church of England schools in England**

Recognising its historic foundation, the school will preserve and develop its religious character in accordance with the principles of the Church of England and in partnership with the Church at parish and diocesan level.

The school aims to service its community by providing an education of the highest quality within the context of Christian belief and practice. It encourages an understanding of the meaning and significance of faith, and promotes Christian values through the experience it offers to all its pupils.

# What do the core principles mean for church school governors?

Every year the Diocese runs a special affirmation day for foundation governors at its church schools. On these days we look at a wide range of issues specific to church school governors, starting with a brief history of Church of England schools and exploring the interpretation of the core principles within the context of a church school. What we are seeking increasingly to achieve, is the understanding that all governors at church schools share a corporate responsibility for every aspect of the school, and that good governance requires that all understand and develop the foundation and ethos of the school.

Every school has, or at least had, at some point in its history, a trust deed. This is a critical document setting out the details of the foundation of the school and the basis on which the buildings and land were originally granted. It appoints the trustees of the school and sets out what activities are permitted on the premises. This is not a dull and dusty old piece of parchment (many are fascinating and beautiful documents, though far from easy to read. Do remember that lawyers used to be paid by the word!), this is a living document that can have a real impact on anything from your admissions policy to the extended services that you wish to provide on your site. It is very important that you make sure that you have a copy and for those schools who cannot locate one even at the National Archives Office in Kew, it is vital that a new trust deed is drawn up, governed by a scheme approved by the Charity Commission.

The other document that informs the ethos of the school is the Instrument of Government. This not only sets out the size and make up of your governing body, including who appoints the foundation governors, but it also contains the ethos statement for your school. For the majority of Church of England schools, this is the common ethos statement as drawn up by the National Society. This itself starts: 'Recognising its historic foundation...' – an acknowledgement of the trust deed.

Most voluntary controlled church schools have no more than four foundation governors at most, many no more than two. At voluntary aided schools the foundation governors outnumber all other categories of governor put together by at least two and so they do not face the same potential burden of responsibility for church school distinctiveness as their counterparts in VC schools. It is so important that ALL church school governors understand the policies on RE, collective worship, spiritual development; that ALL governors understand the importance of the school's foundation and ethos and exactly what the SIAS (Statutory Inspection of Anglican Schools) inspection is looking at and for. It is an unreasonable expectation for foundation governors to carry such significant responsibilities alone and such isolation can be exacerbated in federations, when there may be two or more church schools involved. Good governance requires the corporate understanding and support for the distinctively Christian ethos of the school and how this underpins and informs every area of activity and every policy.

So back to the title and what this means for the three core principles of governance: strategic overview, critical friend and accountability. In essence, it adds an additional layer to each of these, reflecting the principles of the foundation and the ethos of the school in every aspect, and measuring its effectiveness in each of the three core areas by these standards.

# Strategic Governance - What Does it Look Like?

As governors you will all be thoroughly familiar with your three core roles: strategic overview, critical friend and accountability. Unpacking each of these to see what they mean in the reality of day to day governance and to find examples of good practice can prove more of a challenge. In my last article, I rather rashly undertook to write an article on each, particularly in relation to church schools. My first conclusion, while considering this article, is that there will be little difference between the implications for church schools and those for any other type of school.

In the past, many governing bodies would consider that they were taking a strategic overview by looking at the medium to long term future of their school, focusing on how they could raise the standards in teaching and learning. This holds just as true today. What has changed for governing bodies reflects the changes in our wider society – the increased means and speed of communication, the change of demography, the plethora of government initiatives and edicts, the rise of parent power. What this means in effect for schools, is that they can no longer operate in isolation from each other or from the community which they serve.

So what must governing bodies do in the 21<sup>st</sup> century to ensure that they are fulfilling their strategic role? They must not lose sight of their *raison d'être* and undertake initiatives that will not contribute to the long term raising of standards for the learners for whom they are responsible. The key question that they should keep in mind is: “How will this improve the education and opportunities for the children and young people in our care?” Today though, they now also need to ask how their actions will:

- Sustain their school into the future
- Help to ensure succession planning
- Benefit the wider community
- Contribute to community cohesion
- Meet the extended services agenda
- Ensure parental satisfaction
- Meet the green agenda
- Meet the five outcomes for Every Child Matters

And in the case of church schools look also to how they support other church schools within their local parish or local area and remember that ‘Every Child Matters to God!’

There is training and guidance for governing bodies on how to fulfil this daunting agenda, but, particularly as volunteers, it can seem an overwhelming task. The good news of course is that many of these issues are interwoven, and that by working on one, you will simultaneously be ticking off many of the requirements for others – something you can reflect this in your School Development Plan.

One example of this could be a current scenario:

A small but popular and successful rural school is situated some three miles from the local town and is oversubscribed with children whose parents opt to drive them out of the town to the school. The school provides excellent teaching and learning despite its site and buildings, which are very unsuitable and in poor condition. The school has a strong community made up of the children, families, teachers and governors who love and support the school, and they have very strong links with their church, which is adjacent to the school and provides a unique learning space (they have no hall). The site is leased and its future uncertain so a proposal is put to the governors: there is the possibility of a

site within a new development on the outskirts of the town, of sufficient size to serve both the existing pupils and those generated by the new development. Would the school be prepared to move? Governors give the proposal full consideration. There is profound regret at the prospect of leaving the beautiful church, but the new site is within the same parish, and governors are confident that the church ethos will flourish on the new site and offer a heart to a new community. Governors look at the long term interests of their pupils and community – this will be their one opportunity to secure facilities that can deliver a 21<sup>st</sup> century curriculum. They will be moving to the heart of a community, radically reducing the need to travel and meeting sustainability agendas. Governors will be fully involved with the design of the new school, ensuring that it reflects the nature of the community and the church ethos and that the building itself can act as an educative tool. The building will incorporate the sustainable agenda in both design and materials. Facilities for a pre-school and for extended services will be incorporated into the design, as will any appropriate facilities for the local church and community. The new school will be significantly larger than the current one and so much more likely to be successful in recruiting a headteacher when the time comes.

With a single bold and visionary decision, the governing body have set in train a process that will enable them, over the next five years, to address every one of the points outlined. This was not an easy or lightly taken decision, for there will be a lot of hard work and heavy hearts in making the move, but it was a decision made in the best interests of the whole school and the wider community and offers an example of the benefits of looking beyond traditional boundaries and taking a truly strategic vision for the future.

# The 'critical friend': How to do it at a church school!

Whilst looking at the broader strategic view is something that governors increasingly have to embrace in order to be effective, it is perhaps the role of critical friend that can be the trickiest. To achieve the right balance is not an easy thing to do, but there are principles which can help and questions that can act as guides towards good practice.

The dynamic between the governing body and the headteacher is crucial to achieving good leadership and management, and again this is a question of balance. Governing bodies should not be passive and unquestioningly receive reports from the head, but nor should they be seeking to interfere in the day to day running of the school. The Christian principles enshrined in the ethos statement of the school, and the founding principles set out in the trust deed can act as good benchmarks for the type of questions that governors should be asking, and indeed for how those questions are put.

The Christian ethos of the school should run like a thread through every element of school life, so one of the 'easy' questions for governors when looking at *any* policy is: "Is our ethos showing?", and if it isn't then how can we make changes to ensure that it does? And it really should be a question for every policy and every event, not just those relating directly to RE or to collective worship. To model the distinctively Christian nature of the school in every area of school life is something which all governors sign up to corporately when they take on the role of governor at a church school, and of course the way in which people interact with each other is the cornerstone on which everything else is built.

Trust, mutual respect and Christian love should underpin conversations, discussions and debates, and set within this context people are able to have a truly robust and constructive discussion without risk of upset or offence. Governors should be asking questions:

'Why are we doing this?'

'Why are we doing it like this?'

'Is this reflecting that we are a church school?'

'How does this fit into our school development plan?'

'Are we being distinctively Christian in how we do/handle this?'

Governors should never seek to question the professional judgement of the head or staff on matters of teaching and learning, but what they can and should be doing is to assess the effectiveness in achieving the targets in the school development plan. And at a church school they should be asking whether those targets are being achieved within the Christian context and ethos of the school, whether those values of love, compassion and nurture are at the forefront of the work, or if they are being undermined by the pressures to perform. Most importantly, church school governors can have confidence that a strong Christian ethos has been clearly shown to enhance achievement, and that church schools are well placed to meet the five outcomes of Every Child Matters through their underpinning Christian values, lived out in the practical day to day life of the school.

The role of the 'critical friend' is one that all governors have as part of their work on the governing body. Governors can help each other to develop the skills and relationships that will make this a vital tool for helping the school to move forward, to meet its targets and aims within its school development plan, and most importantly to develop the type of positive relationships and lines of communications essential for a school, and most importantly the children in it, to flourish.

# What does accountability mean for church school governors?

The two questions that have to be answered are simply these:

- For what are we accountable?
- To whom?

Certainly all governors have to take responsibility for the school budget and for seeing that it is wisely and properly spent. This is a task which impacts on every facet of school life and it is a legal duty to ensure that it is correctly done. But it is much more than simply a question of ensuring that the books balance. The purpose of every penny of the funding allocated to schools, be it revenue or capital, is ultimately to ensure that every child at the school receives the best possible education and fulfils their potential. Schools who stockpile money against a possible 'rainy day' may be doing a disservice to the children that they are serving **now**, as money is allocated against the children who are currently on roll. The bulk of any school budget goes to pay staff salaries, and this highlights the importance of their role and that of the governors in making appointments.

It has been argued that the single most important job that the governing body will ever have to do is to appoint a headteacher and at a church school, whether voluntary controlled or voluntary aided, this involves an additional aspect. The 2006 Education and Inspection Act strengthened the legislation enabling governors to specify, if they so decide, the requirement for a Christian faith criterion in headteacher (and some other staff) appointments. The Diocese certainly regards headteachers as spiritual leaders within their school, and, working with their governors and parish partners, in the wider community served by their school. This is confirmed by the commissioning service held for church school heads when they take up their post. The Diocese School Improvement Advisers are always available to support governors through the headship appointment process to ensure that this vital and unique aspect, so critical to the Christian distinctiveness of the school, is not submerged in the deluge of other considerations. David Williams, one of our advisers, also holds a special brief on succession leadership and can offer advice to schools to help them plan well in advance of facing a vacancy.

New legislation now requires governing bodies to consider other models of leadership before proceeding with an advert for a substantive head and this reflects the need for a profound culture shift for schools. Budget restrictions, a shortage of candidates for headships, changing demographic patterns, extended services and the new curriculum, particularly in the 14-19 age group, mean increasingly that no school is able to operate in isolation and successfully ensure that every child's needs are fully met and the requirements of the Every Child Matters agenda fulfilled. Schools must work together, in a myriad of different models, to not only ensure their survival within their community, but to fulfil their responsibility to the children and community that they serve.

As church schools, this model of working together chimes powerfully with the theology of the Christian church, where we seek to work together as one body, and it certainly sits well with our view of all our church schools belonging to our 'family' within the Diocese.

Many of our church schools were founded in the nineteenth century and have seen enormous changes. The speed of change today is breathtaking and governors at church schools have to be mindful both of the legacy from the past, and of the legacy that their decisions will bequeath to future generations. It is a weight of responsibility but also an enormous privilege and opportunity to shape the future for the children and the community you serve, for it is to past, present and future generations of children and families that we will all ultimately be accountable.

# The Church of England's Involvement in Education

The Church's commitment to the provision of education extends over many centuries. It was most powerfully evident in its drive for the mass provision of Christian education for the poor in the early and middle years of the nineteenth century. Its principal instrument was the National Society, created in 1811.

By the time of the national census of 1851, forty years later, the Church had established 17,000 schools. State provision for public education did not come until the Education Act of 1870, and it operated by supplementing rather than replacing voluntary provision. This Act was a significant moment in the development of the practice of partnership between the state and the churches in education, and one from which the Church of England believes society has greatly benefited.

By 1900 the voluntary sector numbered over 14,000 schools of which rather more than 1,000 were Roman Catholic, with a further similar number provided by the Wesleyans and others. At the time of the outbreak of the Second World War, after seventy years of state provision, the voluntary sector, ie the churches, were together still providing schooling for nearly a third of the children of school age. However, the Church had lacked the capital to match the quality of premises and equipment of State schools, and the quality of education was suffering. The Education Act of 1944 provided a new context in which Church schools were offered the option of increased State funding and control as 'Voluntary Controlled schools' or lesser State support and greater independence as 'Voluntary Aided schools'. At the same time, the 1944 Act required *all* schools to have a daily act of collective worship and religious instruction. The 1944 Act extended the school leaving age to fifteen and provided for secondary education in separate schools between the ages of eleven and fifteen. The 1944 Act was a significant turning point in the history of Church schools. In the light of the provisions of that Act, the Government expected most Church schools to choose to become 'Voluntary Controlled'. In fact, the Methodist Church continued a pre-existing policy of reducing the number of its schools, and the number of maintained Methodist schools has declined from its nineteenth-century maximum of 900 to some 57 today, half of them in partnership with the Church of England. Neither the Anglican nor the Roman Catholic Churches adopted that policy: indeed in the 1950s and 1960s the Roman Catholic Church expanded its school provision vigorously, especially at the secondary level. By comparison, the expansion in Anglican secondary schools was modest and the number of its primary schools declined.

Over the past decade successive Education Acts, in their pursuit of both more local accountability and their desire to engage with voluntary providers, have given opportunities for these groups, Church among them to re-engage with education, providing services and opening schools.

The historic vision of the Church of England to provide education for all has, in this context, thrived into the present. The Church of England, unlike many other

'faith' groups, does not seek to educate within the tenets of a particular faith but to engage with all. Whilst seeking to serve all in offering a broad balanced curriculum it is also rooted in a firm belief that each person has spiritual needs that should be developed like other skills and gifts. Thus the Church of England, perhaps uniquely among 'faith' education providers, balances the concepts of the service of all with opportunities to *nurture* the spirituality of those who wish to develop this area of their lives.

## DIFFERENCES BETWEEN CATEGORIES OF CHURCH SCHOOLS

|                           | <b>Voluntary Aided schools</b>   | <b>Voluntary Controlled schools</b>   | <b>Foundation schools</b>   |
|---------------------------|--|---|---|
| <b>Buildings</b>          | Owned by trustees:<br>The trust deed determines the basis on which the school is run. New building and repairs are the responsibility of the governors (supported by grant from the DCSF up to 90% of approval expenditure).<br><br>Playing fields are provided by the LA. | Owned by trustees.<br>The trust deed determines how the school shall be run where the law does not make this clear. All replacement, repairs and other building costs fall on the LA.<br><br>Playing fields are provided by the LA. | Owned by trustees.<br>The trust deed determines the basis on which the school shall be run where the law is silent. Playing fields owned by governors. All building works funded from LA.   |
| <b>Staff (a) Teaching</b> | Employed by the governors, paid by the LA.<br>Governors may seek evidence of Christian commitment from applications for teaching posts.  | Appointed by the governors, employed and paid by the LA.<br>Governors are bound by LA appointing policies. Governors may seek evidence of Christian commitment from applications for teaching posts.                                | Employed by the governors, paid by the LA.<br>Governors will be able to select teachers within the LA policy. Governors are bound by LA appointing policies.<br>Governors may seek evidence of Christian commitment from applications for teaching posts. |
| <b>Staff (b) support</b>  | Employed either by governors or contractors.<br>If employed by governors they are paid by LA.  | Employed either by LA or contractors.<br>LA employees usually appointed by governors.   | Employed either by governors or contractors.<br>If employed by governors they are paid by LA.   |
| <b>Worship</b>            | Distinctively Christian; reflects the Anglican tradition and can include worship in the parish church.   | Distinctively Christian; reflects the Anglican tradition and can include worship in the parish church.  | Distinctively Christian; reflects Anglican tradition and can include worship in the parish church   |

|   |   |  |   |
|---|---|--|---|
| <b>RE</b>                               | Governors determine a syllabus that reflects the Anglican traditions. They may make use of the diocesan syllabus where this exists. In Somerset, N Somerset & B&NES, schools are encouraged to follow the Agreed Syllabus with some modifications                 | The school must follow the LA syllabus unless the parents request a denominational one. The foundation governors have rights in the appointment of staff (called reserved teachers) to teach denominational RE.          | The school must follow the LA syllabus unless the parents request a denominational one. The foundation governors have rights in the appointment of staff (called reserved teachers) to teach denominational RE. |
| <b>Membership of the Governing body</b> | Church (foundation) governors have an absolute majority over all other governors. Parish priest is usually <i>ex officio</i> a member of the governing body. All governors combine to elect the Chair. A proportion of foundation governors must also be parents. | Church (foundation) governors are in a minority. The parish priest is usually <i>ex officio</i> a member of the governing body. All governors combine to elect the Chair.  | Church (foundation) governors are in a minority. The parish priest is usually <i>ex officio</i> a member of the governing body. All governors combine to elect the Chair.                                       |
| <b>Funding</b>                          | 90% capital funding direct from DCSF. Governors must raise remaining 10%.   | LA LMS formula.  | LA LMS formula  |
| <b>Admissions</b>                       | Governors determine the policy and make the decisions in accordance with the requirements of the Admissions Code. They must consult the LA and all other admission authorities in the area each year.   | The LA is responsible for admissions, but must consult the governing body each year.   | Governors determine the policy and make the decisions in accordance with the requirements of the Admissions Code. They must consult the LA and all other admission authorities in the area each year.           |
| <b>Advice</b>                           | LA Director of Children's Services has certain rights to attend governor meetings to give advice. Diocesan Directors of Education have parallel rights.   | LA Director of Children's Services has certain rights to attend governor meetings to give advice. Governors may give similar rights to the Diocesan Director of Education.   | LA Director of Children's Services has certain rights to attend governor meetings to give advice. Governors may give similar rights to the Diocesan Director of Education.                                      |
| <b>Inspection</b>                       | OFSTED inspectors scrutinize school's self-evaluation. SIAS (Section 48) inspectors inspect Church School Distinctiveness, including leadership, RE, worship, spiritual and moral development and school ethos.   | OFSTED inspectors scrutinize school's self-evaluation.. SIAS (Section 48) inspectors inspect Church School Distinctiveness, including leadership, worship, spiritual and moral development (esp in RE) and school ethos. | OFSTED inspectors scrutinize school's self-evaluation. SIAS (Section 48) inspectors inspect Church School Distinctiveness, including leadership, RE, worship, spiritual and moral development and school ethos. |

# SERVICES TO GOVERNORS OF CHURCH SCHOOLS

## NEWSLETTER

### Time scale

Each new term (old half term) the Education Department compiles a newsletter which is a mixture of news, comment, reflection and up-to-date information for school heads, staff and governors. This newsletter keeps governors informed and enables them to keep in touch with what they need to know as governors of a church school.

### Distribution

One hard copy of the newsletter is sent to schools. A website link is sent by email which the school office is asked to pass to clergy and governors, for them to access this document for themselves. If you do not receive this information please check with your school's office.

## WEBSITES

[www.bathandwells.org.uk](http://www.bathandwells.org.uk)

The Bath & Wells website has recently undergone a significant update. There are two documents - 'School Parish Protocol' and 'Working Together' - that are particularly useful in giving guidance to governors on how to work effectively with your parish.

[www.natsoc.org.uk](http://www.natsoc.org.uk)

The National Society of the Church of England is the Church of England's National Education Department. It has a very useful website indeed with lots of helpful information for governors. Of particular value are the sections devoted to SIAS – the Statutory Inspection of Anglican Schools. Also other useful information and resources for collective worship.

[www.governornet.co.uk](http://www.governornet.co.uk)

A special website for governors which is full of up-to-date help for governors of all schools with current legislation and other developments made clear.

Governorline is a useful telephone service for advice, information and support for governors on 08000 722 181.

## GOVERNOR APPOINTMENTS AND REAPPOINTMENTS

All enquiries regarding current or future Church Foundation Governors (not Local Authority or elected Parent Governors) should be made to Linda Penny who administers the appointment/reappointment process.

Clerks and governors themselves can talk to Linda or email her about any issues relating to the appointment process at any time.

Tel: 01749 685120 (voicemail)  
Email: [linda.penny@bathwells.anglican.org](mailto:linda.penny@bathwells.anglican.org)

NB: Linda is not in the office on Fridays but please use voicemail to leave a message.

## JOINT LA/DIOCESAN TRAINING FOR GOVERNORS

Together with our three partner local authorities, we offer training in local areas. Governors can attend a school local to them with governors from other church schools to be trained in aspects of church school governance. These courses will be led by our Diocesan Associate Trainers. We hope that this will make training for governors better in that it will be closer and easier for more governors to attend. Newly appointed or reappointed foundation governors in Somerset and North Somerset church schools are automatically registered for this training.

The courses presently available locally are:

- Church School Distinctiveness - module 1
- Church School Distinctiveness - module 2

Details will be circulated by Somerset, North Somerset and Bath & North East Somerset LAs.

In addition, we run training centrally at the Old Deanery here in Wells for governors in church schools. In particular, we hold an annual training day to affirm church school governors in all they do. This is a rather special event involving many members of the Education Team, and usually concluding with worship in the Cathedral or Bishops Palace.

For further information about Diocesan training events please contact:

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