

Summary SIAMS Self-Evaluation Template

Introduction

- An ongoing culture and practice of robust and rigorous self-evaluation is strongly recommended for the principal benefit of the school. There is an expectation that school leaders and other members of the community have evidence-based knowledge of the impact of the vision, policy, and practice of the school and this can only be achieved by means of effective self-evaluation.
- A separate summary of the school's ongoing self-evaluation should be available for a SIAMS inspector to aid in the effective gathering of relevant evidence.
- This template is offered by the National SIAMS Team, and its use is not a requirement. Schools may prefer to use a template of their own.
- Self-evaluation templates are available on the SIAMS pages of [the Church of England website](#).

School's theologically-rooted Christian Vision

At Horsell C of E Junior School we believe that we are all 'made in the image of God'. Through a commitment to Christian values and high academic aspirations, we strive to provide a rich and inclusive education for every member of our school family.

Inspection Conversations: Context

Who are we?

Horsell Junior is a Voluntary Aided school. We are a three-form entry junior school with 354 children on roll. 19% of our pupils speak English as an additional language and 9% of our pupils are in receipt of pupil premium. 12% of our children have SEN and our school community represents a variety of faiths. 33% of parents identify as Christian but very few attend church. 6% identify as Muslim and 26% have no faith. Woking is home to the first mosque in the UK and our Muslim pupils are proud of their faith and heritage. The majority of parents choose Horsell Junior school because it is the feeder school from the Village School, which is not a church school and is part of a local MAT. The vast majority of our pupils then progress to Woking High, which is an academy and is also non-faith based. Most of our parents do not, therefore, choose Horsell Junior because it is a church school.

What are we doing here?

Because the school's context is not faith based, the message of dignity and love for all is particularly important. The school serves a wide socio-economic group so it is important that the theological vision of all being created in God's image is stressed. As the school believes that everyone is 'made in the image of God', leaders work hard to ensure all children, regardless of ethnicity, gender, background or faith achieve their potential.

Inspection Questions (IQ)

How then shall we live? *(This information is key to enabling inspectors to make evidence-based judgements.)*

Inspection Question (IQ)	Impact of provision and sources of evidence
1. How does the school's theologically rooted Christian vision enable people to flourish?	<p>We believe that God created and sustains the world (Genesis chapters 1-2). We believe that all are created in the image of God (Genesis 1.26-27). In educational terms, therefore, this means that we want all of our children to achieve their potential in a curriculum that reflects their diverse backgrounds, as each member of our school family has been uniquely created and is uniquely loved. The school has a wide-ranging extra curriculum offer that is closely monitored to ensure access for all. Our six key values are threaded through collective worship, the curriculum, our work within the community (such as work with Woking Food Bank and LinkAble) and school newsletter. The school has also started on the journey to become a global neighbour's school. The OPAL play project ensures that pupils flourish at playtime and there is a programme of social events for adults who work at the school.</p>
2. How does the curriculum reflect the school's theologically rooted Christian vision?	<p>Over the past two years, we have reviewed our curriculum, and our curriculum intent, to ensure that it reflects our diverse pupil population. Our curriculum intent references that we have unique 'God-given' gifts that we aim to realise in our pupils, and we that the curriculum is based on great literature that reflects the diversity of faiths and backgrounds in our school family. For example, the school library also contains a diversity section that children must read to obtain their reading passport.</p> <p>The children's spiritual development is developed through regular pause days, which take place during Christmas and Easter. The library has a dedicated prayer space, which is used throughout the year. Each Year Group leads a key Christian Festival (Year 3 – Nativity, Year 4 – Easter, Year 5 – Harvest and Year 6 attend the Leavers' Event at Guildford Cathedral) and the children participate in the Art Event at the Cathedral every year.</p> <p>The curriculum impact is measured through mini quizzes, assessment, weekly pupil voice, subject reports and learning walks.</p>
3. How is collective worship enabling pupils and adults to flourish spiritually?	<p>Collective Worship is seen as a key part of the school day. Each half term Collective Worship is based around one of the school's key values, and this is stressed in the half termly values newsletter which is sent home and shared in class. Each session of Collective Worship is attended by all members of the school community and consist of a gathering, reflection, prayer and sending. All members of the school community attend a school Eucharist in September at the church. Other key religious festivals, such as Ramadan, are also celebrated.</p> <p>Collective Worship refers to, where appropriate, relevant bible verses (for example, the 10 commandments when thinking about school rules and behaviour at the start of the school year, Ecclesiastes when mourning the death of the Queen) session of Collective Worship also begins with a reference the trinitarian nature of God with the words, 'The bible represents God, The Cross represents Jesus His Son, and the candle represents the Holy Spirit because our God is Three in One' This places all acts of Collective Worship in a spiritual context. Assembly Ambassadors, House Captains and members of school council lead Collective Worship on occasion throughout the year. The local Open the Book team visits every Wednesday, and videos, music and books are used to enhance the worship.</p> <p>From the second half of the Autumn term, pupils will reflect on some of the 'Big Questions' raised in Collective Worship when they return to class. The school has launched a Dove Award to develop pupils' ability to look in, look out and make a difference (following</p>

	the windows/mirrors/doors approach), and to ensure all children achieve a 'baseline' of cultural capital, moments of awe and wonder and spirituality.
4. How does the school's theologically rooted Christian vision create a culture in which pupils and adults are treated well?	The school's vision and values are clear to all adults and pupils. The school behaviour policy was rewritten in 2021 – 2022 and reflects our school values, in particular the values of justice and forgiveness. It is based on the approach of Paul Dix and restorative justice. The school believes that education is a right for all as we all have 'God given' gifts that must be allowed to flourish. The attendance policy reflects this and the school works hard to identify those children at danger of becoming 'school refusers', and puts in place additional support such as using TAs as greeters on the school gate to take the pupils to class, or setting up a reduced timetable to gradually encourage children back to full-time school. Children who are deemed vulnerable are referred to the school's councillor, ELSA or Lego therapy. All children have a key adult and a worry box in the classroom. The school believes that play is fundamental in supporting the mental health of all its children. Play is treated as a subject and there is a governor with responsibility for play, alongside events for parents. There is a staff wellbeing group, with a programme of social events, staff surveys and weekly meeting for teachers and TAs.
5. How does the school's theologically rooted Christian vision create an active culture of justice and responsibility?	The school has started on the journey to become a global neighbours school (launched Autumn 2023). The school has an Eco committee, and school council researches different charities for the school to support. School council then invite different charities into school to speak in assemblies and we recently visited the Lighthouse in Woking to find out about the work that the charity does in Woking. Pupils learn about global issues through assemblies. Pupils are given areas of responsibility, and pupils in Year 6 are awarded different positions in the school. Pupils are encouraged to work under their own initiative, such as selling books for Ukraine, if there is an issue that they feel particularly strongly about. The school also follows the diocesan 'Acts of Generosity' during Lent.
6. Is the religious education curriculum effective (with reference to the expectations set out in the Church of England's Statement of Entitlement for Religious Education)?	The school follows the diocesan syllabus for Surrey, which was introduced in September 2023. The RE Subject lead led several staff training sessions at the end of the summer term and staff have shared planning the first unit of the new curriculum so that they are confident to deliver the new content. There is a RE governor who meets with the RE subject lead. The curriculum demonstrates progression of knowledge and skills across the key stage, as it has been carefully mapped out by the Guildford diocese. Where the school has chosen specific units, it has done so in relation to our school context and specific thematic units, which are taught at the end of every year. Pupils attainment in RE is reported to parents at the end of the school year.
7. What is the quality of religious education in (former) voluntary aided schools, or in former voluntary controlled schools in which denominational religious education is taught?	The school's teaching and learning policy uses Rosenshine's Principles of Instruction. This ensures that pupils' learning is carefully scaffolded and modelled. Talk partners ensure that pupils get sufficient time to talk and express their ideas, and teachers understand that not all learning in RE should be written down. Teachers follow the Diocese's curriculum to ensure the progression of theology, philosophy and sociological approaches to religion as set out in the syllabus's Golden threads. Book looks demonstrate: <ol style="list-style-type: none"> 1. Answers to big questions at the end of every unit 2. Regular marking and written feedback 3. Care with presentation. Quality of teaching is monitored as part of the school's quality assurance and subject leadership cycle. Thematic units at the end of each year draw out pupils' knowledge and understanding from across the year. Formative assessment takes place in every lesson and summative end of unit assessments inform teachers' understanding of what pupils have learnt in each unit.