

Christ Church New Malden CofE Primary School

SIAMS Self-Evaluation

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BECOMING THE PEOPLE GOD MADE US TO BE
CREATING COMMUNITY • EMBRACING DIVERSITY • ACHIEVING WIDELY



CHRIST CHURCH NEW MALDEN
CHURCH OF ENGLAND PRIMARY SCHOOL



School's theologically-rooted Christian Vision

At school we believe in **BECOMING THE PEOPLE GOD MADE US TO BE:**

- Creating community
- Embracing diversity
- Achieving widely

We see Peter, who was called by Jesus, and became the rock on which Christ built the church.

"For we are God's workmanship, created in Christ Jesus to do good works, which God prepared in advance for us to do." *Ephesians 2:10*

Our vision of becoming the people God made us to be is supported by our [‘Ways to Be’](#).

Be Kind

In being kind, we are reminded that Jesus showed kindness to everyone, especially those who were lonely or hurting. He welcomed children, healed the sick, and treated all people with love and care.

“Be kind and compassionate to one another, forgiving each other, just as in Christ God forgave you.” *Ephesians 4:32*

Be Safe

In being safe, we are reminded that Jesus helped people feel safe and protected. He calmed storms, cared for others in danger, and taught His followers to look after each other.

“The Lord will keep you from all harm—he will watch over your life.” *Psalms 121:7*

Be Respectful

In being respectful, we are reminded that Jesus respected others, even when they were different or made mistakes. He listened carefully, spoke with gentleness, and honoured God in all He did.

“Respect everyone. Love others. Honour God.” *1 Peter 2:17*

Be Your Best

In being our best, we are reminded that Jesus always gave His best — whether He was helping others, praying, or teaching. He showed us how to live with love, courage, and purpose, doing all things to please God.

“Do your best in everything, as if you’re doing it for God.” *Colossians 3:23*

All our Ways to Be are summed up and supported with the Bible verse:

“Treat others as you want them to treat you.” *Matthew 7v12*

Inspection Conversations: Context

Who are we?

(This factual information enables inspectors to understand the specific context of the school. No judgements are made on this information.)

- Is the school a Church of England, Methodist or joint denomination school?
- Is the school (formerly) voluntary controlled or (formerly) voluntary aided, or does it have another designation?
- If a former voluntary controlled school does it, as an academy, provide denominational religious education?
- What phase is the school – first/infant, junior, primary, middle, secondary, high, all-through? What is the number of pupils on roll?
- Is the school an academy or a maintained school? Is the school part of a federation?
- How is school and trust leadership structured and organised? If part of a trust, what authority is delegated locally?

We are a two-form entry voluntary-aided primary school, on a split site with infant and junior departments, and a nursery at our infant site. We also have playing fields on a third site. We currently have 382 pupils on roll and a 95.6% attendance rate at this point in the year (June 2025). Although two-form entry, a falling birth rate and pupil population means that this year we have one reception and one Year 1 class.

Our school is a Church of England school, with strong links with both Christ Church and St John’s in the parish, as well as links with various other churches and Christian organisations. We are a maintained school and not part of an academy trust.

Our RE curriculum is based around the Southwark Diocese curriculum, which has just been updated by the diocese; we are in the first year of its implementation, and will be embedding this over the coming year. Our collective worship happens daily on both sites, led by headteacher, deputy head, clergy and our visiting ‘Open the Book’ team, as well as a weekly singing worship. Much of the content reflects our own *iShare Learning themes*, which is our home-grown worship programme, written by the headteacher.

<ul style="list-style-type: none"> • What characterises the school's pupil profile, and the community within which it is situated and/or that it serves? For example, how ethnically, culturally, and socially diverse is the community? And, what are the educational needs of pupils? • What church and DBE/MAST partnerships does the school have? • Does the school have any other links or partnerships? 	<p>The school leadership consists of staff who share their time between the sites - the headteacher, deputy head, infant and junior SENCos and Business Manager. These leaders are supported by Teaching and Learning Leads (TALLs) in each phase in the school. The headteacher joined the school in September 2022.</p> <p>We have a stable governing body with an established Chair of Governors and recent new appointments to the governors of foundation governors and a staff governor.</p> <p>The school predominantly serves the local area of New Malden. Of our pupils, 13% are pupils with SEN, with currently 12 pupils with EHCPs (2%). In particular, our most common SEN is SEMH and SLCD.</p> <p>We have an increasing population of pupils who are multilingual, with 30% of our pupils being EAL pupils, with varying command of English. New Malden has a large Korean population and about 1 in 6 of our pupils are from Korean heritage. 43 of our pupils are eligible for Pupil Premium (11%).</p> <p>As well as being part of the Southwark diocese, and forming part of a small local group of cluster CofE schools, we also are part of the New Malden and Coombe cluster of local schools, primary and secondary.</p>
<p>What are we doing here? <i>(This information enables the inspector to understand the theological underpinning of the school's Christian vision, the school/trust's governance structures, its arrangements for religious education and collective worship, and its partnerships. This information informs the judgements that the inspector makes.)</i></p>	<p>Our vision for our school is 'becoming the people God made us to be' , through creating community, embracing diversity and achieving widely.</p>

- a) Considering the answers under ‘Who are we?’, what is the vision of the school and of the trust?
- b) How is the school’s vision a clearly-articulated theologically rooted Christian vision? How does the trust’s vision resonate with this?
- c) How do the specific needs of the school community inform the theologically rooted Christian vision? In other words, do leaders understand the school’s context, and do they know how to respond to it theologically?
- d) Why have school leaders decided that the school should be a maintained school or an academy? How does this status enhance the effectiveness of the school as a Church school?
- e) As a result of the school’s Christian vision, original foundation, and current context, why are school and trust structures of governance as they are?
- f) How do governance accountability and delegated authority in the school and trust enhance the work of the school as a Church school? How do leaders know this?
- g) What are the school’s arrangements for collective worship? Why are these arrangements in place?
- h) How is religious education structured and organised? Why have these decisions been made?
- i) What is the relationship between the school/trust and the DBE and/or MAST? How do these relationships enhance the school’s ability to live out its Christian vision and to live up to its foundation as a Church school, enabling people to flourish?

The Christian vision of CCNM was developed in consultation with staff, governors, clergy and all stakeholders and leads all we do at school. Our vision statement is displayed on our website, across the school and on school documentation. Revisiting the different aspects of our school vision is regularly built into our collective worship and our school INSETs. Our theologically rooted vision is linked to the use of Bible verses and passages used in our different *iShare* collective worship themes.

Our school context is an increasingly multicultural and multilingual community. To this end, we aim to demonstrate inclusivity in our worship and wider school culture; this includes the use of different languages, a range of genres of music and images and reference to a range of traditions in our worship.

Whilst we are a stand-alone maintained school, we work closely with our other local diocese schools in our locality, which enhances and supports the work we do as a school. We work closely with the diocese in matters of polices, premises, curriculum and training. Staff, particularly senior staff, are also part of diocese wide networks.

Our governing body includes eight appointed foundation governors, and four new governors have been appointed in recent months.

Our governors support our Christian vision by being increasingly present in the school, whether this is joining leaders for learning walks or book looks, observing or taking part in collective worship, praying for the school or being part of recruitment panels. All governors sit on at least one committee which meets at least termly. Governors also support other working party groups at different times, such as our finance strategy working party, in which leaders and governors are working together to ensure sustainability

j) What is the relationship between the school/trust and local church/es? How do these relationships enhance the school's ability to live out its Christian vision and to live up to its foundation as a Church school, enabling people to flourish?

for the future in our budget planning. The headteacher and Chair of Governors also have regular formal catch up meetings.

The basis for our collective worship programme is our home-grown programme of *iShare Learning themes*, which comprises of six half-termly themes over the year, centred around a Bible verse. Collective worship is led by the headteacher, senior leaders, clergy and our Year 6 Pupil Worship Leaders. Our music teacher also leads Singing Worship once a week. Services are also held at the church on at least four occasions over the year, to celebrate festivals such as Harvest and Easter.

We have a strong relationship with the SDBE and are supported by key diocesan staff in carrying out our work and delivering our vision as a church school. The governance lead at the SDBE has led on induction for our new governors, led a session on Christian ethos and spirituality and will be doing a training session for our governing board on 'effective governance' in Autumn 2025.

For our religious education, we are implementing the new SDBE diocese syllabus and our RE leaders monitor the quality of the curriculum regularly through observing lessons, regular book looks and planning scrutiny and pupil voice discussions with our Faith and Spirituality Group. Our RE leader also leads INSET training for teachers to ensure good subject knowledge and knowledge of the curriculum.

We have strong, active relationships with our parish churches and other churches, ensuring the flourishing of our school community and the wider community. As well as our CofE parish churches of Christ Church and St John's, we also have links with New Malden Baptist Church, New Malden Methodist Church and Insight (Kingston Christian Schools' Work).

	<p>Our school website includes a dedicated page on our Christian ethos, which clearly defines our school's approach to developing our Christian distinctiveness through all aspects of school life. From this page, additional information is available on:</p> <ul style="list-style-type: none"> ● Collective Worship patterns ● Our iShare learning Themes ● Our RE curriculum ● Our Faith Group ● Courageous Advocacy ● Spiritual Development
<p>Inspection Questions (IQ)</p> <p>How then shall we live? <i>(This information is key to enabling inspectors to make evidence-based judgements.)</i></p>	
<p>Inspection Question (IQ)</p>	<p>Impact of provision and sources of evidence</p>
<p>IQ1 How does the school's theologically rooted Christian vision enable pupils and adults to flourish?</p> <p>a) How is the Christian vision expressed? For example, is it through values that are faithful to the Anglican/Methodist foundation of the school?</p> <p>b) What other strategies do leaders employ to ensure that the theologically rooted Christian vision is a living reality that enables pupils and adults to flourish?</p> <p>c) How do leaders know that the theologically rooted Christian vision is enabling people to flourish?</p>	<ul style="list-style-type: none"> ● Our theologically-rooted vision is expressed through all we do and forms a foundation for our times of collective worship, our staff training and development, the outworking of our behaviour policy and how as a community we relate together. Our vision is also displayed in places across our school sites and in every classroom, and shared regularly through collective worship. ● We ensure our school communications to parents and the wider community are explicitly rooted in our Christian ethos and vision. Other wider school initiatives, such as our 'well-being weeks', encourage flourishing of both adults and children, through activities and events during these weeks. Our CCNM 'Ways to Be', which we introduced two years ago, ensures that all leaders and staff model our vision to all our pupils. ● A culture of prayer is encouraged in our school community; for example, a termly prayer meeting for the school led jointly by the church and the

<p>d) How does the vision of the trust resonate with the school's theologically rooted Christian vision in a way that enhances the work of the school and its Christian foundation?</p>	<p>school brings together a diverse group of people to pray for the school. Additionally, other times, such as INSET days together and governor committees, begin with prayer.</p> <ul style="list-style-type: none"> • Leadership in the school is growing in strength and depth, and this investment in the development of our own staff is symptomatic of a flourishing staff team. There are many examples of staff who are developing in their role, or taking on new roles, confidently and effectively to widen their contribution to school life in seeing the flourishing of our school community. • Our vision resonates with staff and children and this is heard in conversations, centrally framing discussions around behaviour or attitude to learning. It is common to hear adults talking about 'becoming the people that God made us to be' and applying this to the children's lives, their learning and their relationships. • The outworking of our vision can also be seen in the outcomes for our pupils academically in core areas and across the wider curriculum, with examples of high achievement, for example in music, sport and geography. This year (July 2025), 78% of children achieved expected standard (or more) in reading, writing and maths at KS2, which is a figure improving year on year. • In our most recent Ofsted report (October 2022), the inspector notes that "Pupils are proud of their school. They are happy and safe in this nurturing environment. The school's Christian ethos threads through every aspect of school life. Pupils are encouraged to support each other and maximise their own potential. Leaders and staff place pupils at the heart of their school."
<p>IQ2 How does the curriculum reflect the school's theologically rooted Christian vision?</p> <p>a) In what ways does the theologically rooted Christian vision shape the curriculum, including the extra-curricular offer?</p> <p>b) How is spiritual development an intrinsic part of the curriculum?</p>	<ul style="list-style-type: none"> • RE is firmly viewed by all as a core subject alongside English and Maths and, as such, we are mindful of the RE Statement of Entitlement in our implementation of RE across the school. • Our curriculum is shaped around our vision in its celebration of wide and diverse knowledge, skills and stimuli. In the last couple of years, we have included a school improvement priority around diversity and inclusion and all subject leaders have been considering their subject area's curriculum in its scope to promote this. Our school environment aims to be inviting, and

<p>c) How do leaders know that the curriculum is having the intended effect for pupils?</p> <p>d) How, specifically, does the Christian vision shape the learning experience for pupils who are deemed to be vulnerable and/or disadvantaged?</p> <p>e) How does being part of the trust enhance the school's curriculum?</p>	<p>welcoming to all; we have focused on creating more of a multilingual, inclusive environment around the school and one of our 25/26 priorities is improving our induction for pupils who join us with little or no English. .</p> <ul style="list-style-type: none"> • We have a broad and inclusive extra-curricular offer in our school, which includes drama, dance, chess, various sports clubs and infant and junior choirs and our pupil premium pupils are given priority booking for clubs each term, and offered free access to all music clubs and one other club of their choice. Regardless of any disadvantage or other barrier, we aim for 100% attendance for all of our children on our residential trips in Years 5 and 6, and achieve very near this each time. We engage early on with parents to answer any questions and support with any difficulties which may be an obstacle to their child attending. • We promote spiritual development in the curriculum by mapping what this looks like in each subject and implicitly weaving this learning through units of learning. We also ensure that curriculum events increase children's spiritual development, such as our 'World Week', exploring different cultures and traditions through music, art and literature, and visits to places of worship of different faiths. In our half termly iShare Chums sessions, children also reflect on their learning and collective worship themes together, as part of their spiritual development. • Subject leaders regularly carry out pupil voice monitoring to ascertain pupil responses and impact of the curriculum, particularly when changing or introducing new content or structure of learning. • In Autumn 2024, we were part of a pilot to trial out the CofE's <i>Difference</i> Programme for primary schools, and these sessions were delivered across our Year 3 classes. Feedback from the children was positive, especially in widening their views on diversity and embracing different cultures and heritages. As the materials are about to be published, we will be implementing this programme into our curriculum across the school from 25/26.
<p>IQ3 How is collective worship enabling pupils and adults to flourish spiritually?</p>	<ul style="list-style-type: none"> • We ensure that our theologically rooted vision is built into our collective worship regularly explicitly and implicitly through the content of each worship to ensure all children and adults are spiritually flourishing

- a) How do the theologically rooted Christian vision and the Anglican/Methodist foundation of the school shape worship and spirituality in the school?
- b) How do partnerships with the DBE and/or MAST, and partnerships with parish/local church/es enhance this?
- c) In what ways is the worship life of the school inclusive, invitational, and inspirational?
- d) In the context of the school as a Church school, what do pupils and adults understand to be the meaning of spirituality? How does this enhance and enrich collective worship and individuals' spiritual development?
- e) How does the trust contribute to and enhance the school's worship and spiritual life?

- Our Collective Worship is inclusive, invitational and inspiring for all members of the school community and aims to develop critical thinking, spirituality and sense of purpose and community.
- Our worship pattern of each day and each week is a fundamental thread that runs through everything; worship is the 'heartbeat' of our school. It is common place for teachers to make links with learning and events in the school day to themes and stories covered in collective worship.
- Our whole collective worship programme, written by the headteacher, is the *iShare Learning Themes* programme, which is also used at at least four other CofE schools, and looks at different themes, centred around a memory verse from the Bible. Centred on Biblical theology, the programme has as its aim as 'sharing Christian family values' and 'applying our learning to our lives'.
- Additionally, we are mindful of the liturgical year, and mark key days/festivals in the church calendar, such as Epiphany, Lent and Pentecost. We have a worship table at the juniors, which often reflects the church year in its colours and images.
- The pattern of each week includes opportunities for learning around our iShare theme, telling of Bible stories, singing worship, 'Open the Book' presentations and our 'pupil of the week' worships, which include celebrations of achievement.
- Our worship patterns are enriched by our partnerships with Open the Book, Christ Church and St John's (with the vicar and youth worker leading worship each week, or a worship leader from St Johns), as well as INSIGHT (local schools' Christian work) and Bible presentation around Christmas and Easter at New Malden Baptist Church.
- Opportunities for prayer, reflection and quiet are intrinsic and inclusive parts of collective worship and this is echoed with prayer and reflection times at the end of each day in each class.
- We enable children's spiritual development in worship through well-chosen songs, images and stories, as well as time for deep-thinking questions. We aim to engage the children in a variety of inspiring ways to ensure engagement in worship. We have talked with the children about

developing our spirituality through a 'windows, mirrors and doors' approach, which is also visually displayed in classroom reflective areas.

- Singing is a key component of collective worship with songs and hymns linked to the iShare Learning Themes, allowing further immersion in the theme and message of the Worship. We use a variety of styles of song, and include action songs as part of this. Our pupil song leaders enjoy leading singing and actions at the front of collective worship.
- We seek to be inclusive through using music, images and stories from a wide range of cultures and sources. We sometimes also include prayers in children's own languages as well, and learn songs from other cultures. We also aim to be mindful of our neurodiverse school population, through using a variety of presentation methods, including visual stimuli and times of quiet.
- We ensure regular staff professional learning on the place and impact of collective Worship in our school, most recently in January 2024. Additionally, with some topics, our vicar leads extra training for those who deliver collective worship (for example, before our iShare Learning Theme of *Communion*, he led some training for us on the place of communion in the church).
- We also fully engage with SDBE guidance and training in collective worship,
- Children play an active part in planning, delivering, participating in and evaluating worship, through our Year 6 worship leaders and our song leaders, as well as children every week acting in our 'Open the Book' presentations. Our Faith and Spirituality Group have also led worship at both infants and juniors.
- Our Faith and Spirituality Group regularly meet and review collective worship; from their discussions, we have introduced new ways to plan for and review worship. The group has also written to clergy to thank them for their input in collective worship.
- Our aspiration is to facilitate the spiritual development of all our children in worship with full participation in speaking, listening and reflecting on themes for themselves. We see the impact in how the children talk to adults and each other regarding our vision, their own beliefs and responses

and their learning in worship. For example, in a recent iShare Learning Theme of *Count your Blessings*, children in classes across the school at the end of school days were engaged in discussing their thankfulness for the events of the day.

- Additionally, every class prepares a class-led worship once a year, which their parents attend. We also engage parents in our worship by ensuring information regarding what we have been learning in our news updates. At the end of each term, when we award the Excellence Awards, parents of winners are also invited to participate in this collective worship.
- All year groups from Year 1 also have opportunities over the year to lead part of our whole-school church services: Years 1 and 2 at Christmas, Years 3 and 4 at Harvest, Year 5 at Easter and Year 6 at the end of the school year. These are well-attended family occasions, with our parents filling up the whole church to be part of it.
- We build in opportunities to review and evaluate our collective worship regularly through the year - through our SLT discussions, our Faith and Spirituality Group and our Christian Ethos governors' committee, who visit worship regularly.
- Our children get together with their 'Christ Church Chums' once a half term (for example, Year 1 and Year 4 pupils together) for a reflection activity centred around what they have learnt during the iShare Learning Theme, and this promotes sharing spiritual development across age groups.
- Reflective Areas are an important focal point in every classroom, for example, as a focus when prayers are read out. Consistent expectations as to how Reflective Areas in all classrooms should look have been established and monitored by the RE leader and headteacher.
- As part of our school worship environment, we have developed additional reflective areas in each of our entrance halls as cosy, welcoming areas at the front of the school; the children enjoy these areas.
- We ensure that many of our professional meetings begin with prayer and often end with 'The Grace', such as our FGB meetings and our INSET days, which often begin with a reflection led by the vicar or headteacher.

IQ4 How does the school's theologically rooted Christian vision create a culture in which pupils and adults are treated well?

- a) How does the theologically rooted Christian vision enable all to live well together in an inclusive, dignifying, and equitable culture?
- b) How do school policies and practice create a culture in which people's wellbeing is enhanced?
- c) How is enabling good mental health for all central to the school's work?
- d) As a result of the theologically rooted Christian vision, what effective strategies are in place that help pupils and adults, including those deemed to be vulnerable and/or disadvantaged, at difficult times?
- e) How does the trust contribute to and enhance the inclusion and wellbeing of pupils and adults, ensuring that all are treated well?

- Our vision encapsulates ideas of creating community and embracing diversity and we develop these themes, for example, in our collective worship, our policies and our INSET training.
- One of our senior leaders lead on diversity and so we ensure our planning for the curriculum and school events is seen through the lens of celebrating diversity, inclusion and belonging.
- In practical day to day ways, children are very respectful of difference and learn and play cohesively together, and we often get positive feedback from visitors and on our trips away.
- Our 'chums' scheme encourages children working across different age groups and gives an extra appreciation of difference and diversity.
- We have a well-being team whose brief is to promote and model well-being in our school community. One of their main initiatives is a termly 'well-being week' which enables staff some 'breathing space' in a busy term. We promote well-being also through shared lunches, 'Friday Flops' and we build some well-being time into our INSET schedule over the year.
- On every SLT meeting agenda, we first focus on 'what's going well' and have staff development and well-being as a standing agenda item.
- Our termly prayer meeting, for staff, parents, governors, church members and friends of the school, always includes a focus on praying for the well-being and safety in the school.
- We place mental health central to all we do with our children as well and ensure well-being activities feature as part of the curriculum and through marking other events such as Anti-Bullying Week, and through our PSHE curriculum.
- In both entrance halls and along the junior corridor, we have provided reflective areas and reading nooks as safe spaces for calm and reflection. We have also converted an old shed into 'The Nook', a calm and cosy place to go at lunchtimes.
- We have links with the mental health support team, which provides art therapy, as well as employing our own pastoral mentor in the school.
- We also link with KICK - a Church of England organisation that provides active mentoring in schools for pupils (we currently have a mentor working

	<p>three days a week with a number of our junior boys, supporting them with their social and emotional behaviour).</p> <ul style="list-style-type: none"> • We have an 'inclusion team' that meets half-termly, made up of our SENCOs and HT/DHT to track the progress of and provision for SEN/PP pupils. Our teaching and learning monitoring focus in the last year has been focused on 'spotlighting' these children in the classroom to track their engagement in their learning, and how teachers use adaptive strategies to support them. • In this coming year, one of our school improvement focuses is around ensuring we further improve our induction procedures for new multilingual joiners, and how we support them in settling as quickly as possible, especially if they have no or little English.
<p>IQ5 How does the school's theologically rooted Christian vision create an active culture of justice and responsibility?</p> <p>a) How does the theologically rooted Christian vision enable positive relationships that balance individual freedom and rights, with responsibility towards others?</p> <p>b) How does this culture encourage justice and courageous advocacy, enabling pupils to make ethical choices and to be agents of change?</p> <p>c) As an outworking of the theologically rooted Christian vision, what partnerships are important to the school? How do they impact positively and reciprocally on people's lives?</p> <p>d) How does the trust make a positive impact on the culture of the school?</p>	<ul style="list-style-type: none"> • Partnerships are important to us at CCNM, such as our partnerships with local churches and organisations, and local, national and international charities. • Led by our PLT (Pupil Leadership Team), we always choose three charities to support just before Christmas, and then through the following year, with children learning more about the work and mission of these charities and considering ways to fund raise. • On a 'launch day' (usually Christmas Jumper Day), children choose which charity bucket to support on entry to/exit from school. • Our 'Charity Tuesdays' initiative, which we started in Spring 2024 involves us featuring a representative from one of our chosen charities in collective worship and learning more about their work. Our charities over 2024/25 have been KCAH, British Heart Foundation and Tearfund. • Our PLT (Pupil Leadership Team) decides on fund-raising activities to support the charity. Where the charity is local, we also organise a visit, eg when supporting Oxygen, the PLT visited their local charity shop. • For a recent Charity Tuesday, our PLT met virtually a director of Tearfund to understand ore about the charity and present this in collective worship. • Some of the iShare Learning themes we cover over the year encourage children to consider their courageous advocacy, such as 'Communion' (Spring 2024), thinking about the wider community beyond what we

	<p>know, 'A Fair Share' (Autumn 2024), focusing on the meaning of justice and responsibility in the world and 'New Creations' (Spring 2025), which includes looking at how we look after the world.</p> <ul style="list-style-type: none"> • Our recent focus on oracy skills in the school have encouraged, across the curriculum and in collective worship, an ABC (Agree, Build on, Challenge) approach to discussion, which has encouraged children to debate issues and share their own views in a manageable, respectful way. • Our Faith and Spirituality Group see themselves as agents of change, and gather and give feedback to staff, senior leaders and governors. They are also beginning to lead on the development of Spacemakers, to be embedded throughout 25/26.
<p>IQ6 <u>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)?</u></p> <p>a) How do school and trust leaders ensure that the provision, profile, and priority of religious education in all key stages reflect its place on the curriculum of a Church school?</p> <p>b) How do school and trust leaders ensure that the religious education curriculum is challenging, accurate, well-sequenced, well-balanced, relevant, and diverse?</p> <p>c) How do school and trust leaders ensure that religious education is well-resourced, and that continuing professional development for staff has an impact on the effectiveness of the curriculum?</p>	<ul style="list-style-type: none"> • Our RE curriculum is based around our diocese curriculum, which has just been updated, and our RE leaders engage regularly in training and diocese network meetings to ensure good understanding of the implementation of the updated curriculum, and fidelity to the units provided. • We do also ensure that we are mindful of our context and the levels of our pupils in ensuring teaching is adaptive where needed, whilst still retaining the challenge and the knowledge required for pupils to achieve well. • Our RE leader takes regular feedback from teachers and children, via our Faith and Spirituality Group, in ensuring suitable challenge and ambition in the curriculum, and reports this back to governors via our Christian Ethos committee, which always has a standing item on the agenda to RE monitoring updates. • In recent pupil voice monitoring, children expressed positive attitudes to RE, and a number commented on the depth of thinking required, and also how they can make links with previous learning or learning from collective worship. • We ensure accurate and well-sequenced learning through conducting regular learning walks; where this highlights any clarification that is needed over progression, the RE leader then is able to address this (eg: in our original curriculum, it was found that two units on Islam were too similar, so this was adapted in order to ensure deeper learning was taking place so progression between the two units could be seen).

	<ul style="list-style-type: none"> • We ensure that RE is well-resourced in the school via both using our own curriculum budget and contributions from our PTA in supporting this important aspect of our curriculum (eg buying Bibles for each classroom). • The regular INSET led by our RE leader ensures that teaching practice is improving and this is then followed up in monitoring. For example, recently, specific input was given to teachers on the structure of the new Diocese Curriculum and the roll-out of our use of concept cartoons to aid discussion in the classroom. • The curriculum is laid out such that each year group studies a religion in depth over two separate units at different points in the year, thus allowing the teacher to become the 'expert' in that religion through deepening their own subject knowledge. The thematic units situated at the end of each year (in the Summer 2 term) allow for recall of previous religions studied in different year groups and comparison between religions. Certain religions (Judaism and Islam) are then recapped again in Year 6.
<p><i>The following Inspection Question only forms part of the inspection of voluntary aided and former voluntary aided schools, and of academies that were formerly voluntary controlled schools in which the trust board has decided that denominational religious education is taught.</i></p> <p><i>Inspection of maintained voluntary controlled schools, and the vast majority of former voluntary controlled schools, will not address this Inspection Question.</i></p> <p>IQ7 What is the quality of religious education in voluntary aided and former voluntary aided schools, and in former voluntary controlled schools in which denominational religious education is taught?</p> <p>a) What is the quality of teaching?</p> <p>b) How well do pupils make progress in their learning as a result of a balanced and well-structured religious education curriculum?</p> <p>c) How does assessment inform teaching and learning?</p>	<ul style="list-style-type: none"> • The quality of our RE curriculum and RE teaching is monitored regularly by our RE leader, often with the headteacher and/or our Christian Ethos governor - This includes regular learning walks, book looks and talking to children about attitudes to RE. • Observations of teaching demonstrate teaching is good, with some strong subject knowledge and positive attitudes from pupils. • Most recent learning walks (including July 2025) demonstrated that the RE is being taught well, with good engagement from pupils, with some high level thinking and deep discussion forming part of lessons, especially higher up the school. • Teachers use a variety of strategies to engage pupils, including the use of video material, artefacts and, in particular, concept cartoons to build understanding and help children to articulate their learning. • A variety of visits to places of worship and visitors also coming into school are planned throughout the curriculum to ensure that children engage in very real ways with religions they are learning about. • Being an increasingly diverse school, we also draw on our own families to support with understanding of different religions and celebrate culture and

traditions as part of RE and the wider curriculum, like in our recent World Week (March 2024).

- Our RE leader provides regular INSET to the teaching team to feedback on monitoring and introduce and embed the best practice in the school in teaching RE.
- Part of this professional development also ensures that teachers are equipped in their assessment of RE - as we move to the new curriculum, the RE leads have developed new assessment statements for our assessed units which staff are being trained in using over the course of the year.
- Formative assessment is seen in lessons, as teachers ensure children's understanding of key LQs, vocabulary and concepts. Our summative assessment procedures ensure that we are able to track patterns of children's achievement in each RE unit, and we are now updating these to be in line with the new diocese curriculum assessment model.
- Our RE curriculum and teaching was recognised for quality in attaining the Gold RE Quality Mark in April 2022.
- The RE lead meets at least once a year with a variety of other RE leads from across the local C of E schools. We bring RE books to discuss as well as sharing ideas and good practice. The most recent gathering was hosted at another local C of E school and included RE leads from Malden Parochial and St Matthews, Surbiton.