

## Statutory Inspection of Anglican and Methodist Schools (SIAMS)

Self-Evaluation Document adapted from the National Society revised model document (February 2013).

**Name of school:** Heaton St.Barnabas CE Primary School

**URN:** 3308380

**Date of the last Section 48 inspection:** 17<sup>th</sup> May 2010

### SCHOOL CONTEXT

This is an opportunity to explain the context of your school.

*[You may wish to comment on: School status (including any recent change in status and funding agreement) NOR; social and economic circumstances; staffing changes; pupils with disabilities/learning difficulties etc.]*

Heaton St Barnabas' is a larger than average, two FE primary school (NOR 403) situated on the fringe of the city of Bradford. The population of the immediate area is a mix of white British and Asian heritage families. However, the majority of the children in school are of Pakistani heritage together with a small number of children of Eastern European heritage, most of whom are new to the English language. There are a further 12% from other ethnic minority backgrounds. Although pupils come from a wide range of social economic circumstances, many families experience high levels of social and economic disadvantage with a high deprivation indicator. At Heaton St. Barnabas' School, pupils' experience success; high standards of work and exemplary behaviour, achieved through a caring and welcoming environment. The school not only provides good teaching; pupils receive high levels of care, guidance and support resulting in high personal development, demonstrated by pupils' excellent attitudes towards school which contributes to the schools excellent pastoral care. There is an ethos of mutual respect throughout the school community at Heaton St. Barnabas'. We have high expectations of everyone in our community and we love and celebrate learning; resulting in a vibrant and happy school, where pupils are nurtured and eager to learn. We actively encourage all pupils to learn, reflect and question, through a stimulating learning environment that is calm and well-structured, where pupils feel safe, confident and happy. The vast majority of parents and carers strongly agree: that their children like school; that the school keeps pupils safe and that teaching is good or better. The excellent personal development of pupils is demonstrated by their enjoyment of school; enthusiasm to adopt responsible roles and an excitement for learning independently. Approximately 35% of our pupils are eligible for free school meals. The proportion of our pupils at School Action is significantly high (14% mainly SLCN and MLD) and School Action Plus / Statement of special educational needs is below average (5%). Currently, there are three pupils 'Looked After'. Most pupils enter into the Reception Class from a variety of local nurseries and make a strong start to their school life socially, emotionally and academically.

### THE VISION AND VALUES OF THE SCHOOL

*[You may wish to draw upon or include the school mission statement, values statement or school aims as agreed by the school community.]*

Our School is one of the family of Church of England Schools in the Diocese West Yorkshire and the Dales. In addition to offering an excellent foundation for all round education, our School is distinguished by its commitment to Christian education, worship and values, including teaching a respect for people of other beliefs. We have identified the following aims as being of prime importance to the education we provide for our pupils

- ◆ **Ensure that each child realises his or her full potential as one of God's children**
- ◆ **Meet the needs of individual children in a caring Christian environment**
- ◆ **Develop supportive links between home, school, church and community**
- ◆ **Develop confidence, independence, self-esteem, together with respect for all people**
- ◆ **Provide high quality teaching and stimulating learning opportunities**
- ◆ **Establish high expectations of attitude, behaviour and attainment**
- ◆ **Prepare children for their responsibilities as good citizens and develop their role in the community**

### SUMMARY

In about 50 words please summarise the distinctiveness and effectiveness of your school as a church school.

Our school has a very strong inclusive ethos of care and respect clearly underpinned by Christian values. We recognise that, although our school has a Christian foundation, our children come from a wide variety of backgrounds, including children from other faith communities. It is our aim to provide for pupils an atmosphere, practice and education in which their spiritual life and experience will develop. There is an effective partnership and supportive links with St. Barnabas' Church which enriches the experience of pupils and their families. Our caring Christian ethos is evident in policy and planning documents and is embedded in the supportive, relational values the school enjoys, resulting in the majority of our pupils being confident, caring and committed to the ethos of our school.

## PROGRESS IN ADDRESSING THE FOCUS FOR DEVELOPMENT IN THE PREVIOUS INSPECTION

### **Focus for development 1:**

**To extend and embed strategies for governors and the leadership team for monitoring and evaluating provision for collective worship.**

| Action taken   | Impact  |
|--|---|
| <ul style="list-style-type: none"> <li>Headteacher and Senior Leaders to plan and lead collective worship at least twice weekly.</li> <li>Inclusion of governors to Acts of worship whenever available to attend.</li> <li>SLT to monitor and evaluate class worship, worship team, worship led by the Vicar and Open the Book group. Headteacher to meet half termly with Clare and John (Vicar &amp; Curit) to discuss themes and worship assemblies</li> <li>Headteacher to report to governors evaluation of worship and any changes made for example – Worship team of children.</li> </ul> | <ul style="list-style-type: none"> <li>Pupils use response readings in worship.</li> <li>Staff and Pupils include Anglican prayers in worship such as 'The Grace' and 'The Lord's Prayer'.</li> <li>Worship has more of an impact on the Pupils understanding of Christianity as well linking to key faiths</li> <li>Higher quality worship that engages with the pupils and where pupils respond</li> <li>Pupils engage with their spirituality and understanding of <i>God</i></li> </ul> |

### **Focus for development 2:**

**To sustain the monitoring of progress and attainment in religious education by further developing the moderation expertise of staff in order to continue to raise standards.**

| Action taken  | Impact  |
|---|---|
| <ul style="list-style-type: none"> <li>Every class recording individual pupil standards for each half term into SIMS.</li> <li>Use of levels 1-5 from the new agreed syllabus.</li> <li>Collection of pupil examples such as a pupil book of prayers demonstrating standards.</li> <li>RE Coordinator to monitor pupil's books, planning and lessons. Keep a profile of work at different levels</li> <li>RE is integral part of School improvement Plan</li> <li>CPD is planned in for staff to develop their skills and expertise.</li> <li>Moderation of lessons via coaching between staff to improve teaching and learning of RE</li> <li>Use of <i>I can</i> stickers for assessment</li> </ul> | <ul style="list-style-type: none"> <li>Pupils' needs are identified by assessments that are used to challenge, encourage and support pupils.</li> <li>Pupils' learning is delivered according to appropriate levels in mind matching the pupil abilities.</li> <li>Pupils' examples are used to inspire and challenge others to a high standard.</li> <li>Staff experience and expertise is challenged and improved.</li> </ul> |

**Key:** Core question: blue; Judgement: purple; Pupil Outcomes: bold black; Reasons for the grade: black; Key Strengths: green and Development Points in red.

**CORE QUESTION 1: HOW WELL DOES THE SCHOOL, THROUGH ITS DISTINCTIVE CHRISTIAN CHARACTER, MEET THE NEEDS OF ALL LEARNERS?**

**SCHOOL SELF EVALUATION JUDGEMENT: Good**

**School evidence based on pupil outcomes, reasons for the grade, key strengths and developments:**

*(Comment on: Learners' Achievement, Christian Values, Spiritual, moral, social and cultural development, Relationships, Understanding of and respect for diverse communities, Religious Education - prompts are from the SIAMS Evaluation Schedule.)*

**65% of pupils felt that our church school enables them to flourish as individuals giving them more confidence and courage to develop their God given gifts and talents.**

The school's commitment to develop 'the whole child' is expressed in the school mission statement and motto and rooted in the belief that each person is created in God's image.

The school promotes the achievement of all groups through assessment, planning for different needs, analysis of performance that identifies pupil outcomes for specific pupil groups.

The school values achievement across all areas of the curriculum and school life through its positive behavior policy, rewards and weekly celebration assemblies attended by parents.

Learners speak positively about their achievements, their personal strengths and the way the school affirms them through regular performances and pupil profiles and pupil surveys which are constantly being developed.

The school promotes health and well-being through teaching on relationships, safe practices, healthy eating resulting in pupils speaking responsibly about such areas and their importance in class worship.

**79% of pupils believe that our church school is good at nurturing their spiritual, moral, social and cultural development whether they are Christian, of other faiths or of none.**

The spiritual, moral, social and cultural developments of all learners feature within the aims of the school and are explicitly related to Christian values through policy and planning.

Subject policies and schemes of work identify opportunities for learners to explore other cultures, beliefs and practices as reflected in lessons observed and work sampled. Learners are given opportunities to appreciate and respond to the wonder and beauty of God's creation, including the natural world and the arts, residential and through numerous visits and visitors to school.

The school provides opportunity for prayer and reflection in collective worship and at other times. Learners spontaneously engage in prayer in worship, before lunch and at the end of the day.

The school promotes clearly defined Christian, spiritual, moral and social values both within the curriculum, collective worship and other activities such as extensive peer to peer mentoring and helping around school.

Learners are able to explain notions of right and wrong and discuss reasons for and consequences of behavior, individually or in contexts such as circle time and RE, based upon Christian teaching.

Learners show concern for the local, national and global world community supporting numerous charities and community projects including our links with Comenius schools overseas and in RE plans.

**69% of pupils think the Christian character of the school is good at helping to prepare them to become responsible citizens.**

The school's policies on personal development such as SRE, inclusion and equality are rooted in Christian values.

The school provides for the different needs, abilities and interests of pupils for example through many extra-curricular activities resulting in pupils' high achievement, success and integration into the local community.

Through annual surveys pupils and parents speak of the school as welcoming and secure, promoting positive citizenship based on Christian values, where their views are listened to and their contribution is valued. Vulnerable pupils and their parents receive appropriate and considerate support especially from the school Pastoral Care team and Parent Engagement Worker and those from minority groups are fully involved in the school, their practices and values are respected.

Collective worship reflects a concern for individual needs through prayer for individuals and opportunity for personal reflection and visitors from a number of charities we regularly support.

**88% of pupils stated their Christian values help them have stronger relationships with others in school.**

Learners and staff speak of disagreement and conflict being dealt with fairly and compassionately based on Christian principles of forgiveness, reconciliation and a fresh start – see our discipline and behaviour policy.

Learners work collaboratively and cooperatively and show sympathy and support for those in difficulty through our Restorative Practice scheme and our peer mediators. Learners feel that they are listened to and that their views are taken seriously. They understand the school's process for raising issues through the school council which make positive contribution to change. Minority faith/culture groups are encouraged to talk about their beliefs.

Staff speak of a management style through which they are valued, listened to, able to contribute to the school and through which they receive good professional and pastoral support.

**71% of pupils used special spaces in and around school to develop their spirituality.**

The school proclaims its Christian status visually through displays and symbols in important areas such as the hall, entrance, prospectus, website and within classes. Work done in RE is given prominence in school and classroom displays. Learners can explain and discuss these displays such as the RE prayer display in each classroom and the interactive prayer display in the hall.

Prayer spaces in and around school are currently being further developed by several staff/pupils and joint ventures with the local church (information displayed in the school and the school website, parent notice board and school newsletter) is also being developed. Pupils and parents can explain what is distinctive about belonging to a church of

England school. They explain the school logo and motto 'Unity in Diversity' designed and displayed in the school community.

## CORE QUESTION 2: WHAT IS THE IMPACT OF COLLECTIVE WORSHIP ON THE SCHOOL COMMUNITY?

### SCHOOL SELF EVALUATION: Good

#### School evidence based on pupil outcomes, reasons for the grade, key strengths and developments::

(Comment on: The central attributes of collective worship; the theological basis of collective worship; the key elements of an act of worship; the leadership and management of worship; the centrality of prayer- *prompts are from the SIAMS Evaluation Schedule.*)

#### **78% of pupils enjoy and value worship, and think it is important to them and the school.**

Learners respond to worship by listening, willingly responding, participating enthusiastically in song, prayer and reflection showing enjoyment and reverence. They contribute to worship through readings, drama, prayers, music and pupil led worship in KS2. Adults attend and participate in worship and speak positively about the experience understanding its value and encouraging pupils to appreciate its value too.

#### **69% of pupils find worship helpful in developing their spirituality and reflecting on issues they face.**

Learners and adults describe how worship has raised fundamental issues about; helping them reflect on issues and met their needs at different stages and at critical times in their own lives through worship themes.

Pupils, staff and parents from other faiths (and no faith) explain ways in which worship and other opportunities for prayer and reflection have helped them especially parents attending worship.

#### **59% of pupils' say their understanding of Anglican traditions and practice has been developed through worship in school and the local Church of England.**

Pupils are introduced to, learn by heart and understand a variety of prayers, songs and Christian affirmations, some of which reflect the distinctive Anglican tradition such as 'The Lord's Prayer', 'The Grace' and 'The Peace'.

There is a School Harvest, Christmas and Easter service at Church and the children plan and deliver acts of thanksgiving and prayer at these services.

The involvement of local clergy in school worship each week, conducting school assemblies, hymn practise and church visits for differing year groups. Learners can discuss the role of the clergy in worship and the local community.

Major festivals in the Church year are celebrated by the school each term as denoted on the school worship diary and special acts of worship are conducted in church as a whole school for Harvest, Christmas, Easter and the end of year dedication of Y6 leavers.

There is coherence between worship in the school and the practice of worship in the parish with both Clergy and Staff leading worship at school or church at services such as Whole school services in church – the clergy and the local parish view of worship in the school is good.

#### **72% of pupils think the importance of worship and prayer is demonstrated in the life of the school.**

The school documentation, such as the prospectus, mission statement, collective worship policy, indicates the centrality of worship in the life of the school. There is a daily act of worship available to all learners which is distinct from 'assembly' and overtly Christian through the use of Christian symbols, themes, music, prayer and bible readings.

There are planned opportunities for evaluating the quality and impact of worship by the foundation governors each term who also observe the impact / changes recommended to the worship coordinator (Headteacher).

Staff are involved in all acts of worship, at least 1 member of staff per class attend daily worship that is well planned across the year using a half termly worship diary of themes; the weekly structure, the contribution of staff, pupils, parents, clergy and other faith representatives is almost fully realised in practice.

Importance is given to collective worship and RE in the school improvement plan with a distinct section dedicated to RE & Worship every year. Improvements in worship are made as a result of the feedback & monitoring undertaken by the foundation governors being developed on a more regular basis in liaison with the worship coordinator (Head teacher).

The resources used in worship are extensive and high quality with those leading worship being given the opportunity for training. Staff CPD has RE timetabled in to support staff in delivering RE teaching and learning.

Opportunities are provided for prayer during almost all worship services and each term an interactive prayer display is renewed resulting in many pupils being rewarded for writing and saying prayers in a creative manner. There is a prayer at the start of each half term where pupils are asked to produce prayers for the prayer tree for the events of the term and also write prayers during class worship for the class prayer display. Prayers are also said before lunch, at the end of day, at the start of governors' meetings and during a weekly prayer group with clergy, parents and parents.

### CORE QUESTION 3 HOW EFFECTIVE IS RELIGIOUS EDUCATION?

#### SCHOOL SELF EVALUATION: Good

##### **School evidence based on pupil outcomes, reasons for the grade, key strengths and developments:**

Comment on: Progress and standards based upon the school's performance data; Quality of teaching and learning; Quality of the curriculum; Effectiveness of leadership and management in RE - *prompts are from the SIAMS Evaluation Schedule.*)

##### **Standards in RE are good as almost all learners achievement is Good.**

Pupils make good progress in both attainment targets across the term/year (based on sampling and assessment). This applies to learners of all abilities and backgrounds. Standards of attainment and achievement in RE are at least as high as in other core subjects evidenced by pupils' ability to use religious vocabulary well and to express and explain their own beliefs.

##### **The effectiveness of learning and teaching in RE is Good.**

Evidence from occasional drop in observations, scrutiny of lesson plans and pupils work plus discussions with pupils substantiates that teachers are well-prepared, they have good subject knowledge, well-organised resources and focused learning outcomes.

Lessons are well-planned with clear learning outcomes related to RE attainment targets and levels of attainment, differentiated activities, good openings that make links with prior learning, plenaries that help learners see what they have learnt and a variety of thought provoking activities, creating a balance between teacher input and learner activity. There are different learning and recording strategies, such as ICT, display, video, performances and charitable projects so that all pupils are included and difficulty in using basic skills does not inhibit opportunities for learners' spiritual development.

Teachers give sufficient challenge and support to promote high standards. Teachers' questioning skills are good and pupils are given time to reflect and discuss and their ideas are valued. Sensitivity is shown to the individual needs of the pupils. Resources are used well to promote learning in creative, practical and imaginative ways. Reports to parents include a section on RE and the subject is reported thoroughly. RE is monitored throughout the school and the outcomes reflected in subject action plans are acted upon.

##### **The extent to which all pupils demonstrate a positive attitude towards RE is good.**

Pupils speak of enjoying RE and find it relevant to their lives demonstrated by good behaviour and work hard both on their own and in different groupings. Almost all pupils take pride in their work, do their best contribute readily to discussions, listen to the views of others and speak confidently about their own faith.

##### **The contribution RE makes to the spiritual development of pupils is good.**

Pupils are helped to develop spiritually through the opportunity to explore religious ideas, relating these to themselves. Learners are encouraged to develop morally by considering religious codes of conduct and discussing moral issues furthermore opportunity to apply and put into practice their values is provided in a meaningful way through community and charitable projects, ensuring pupils learning is put into practice.

##### **The extent that RE promotes the schools distinctive Christian character is good.**

The RE syllabus and high quality medium term plans help teachers deliver the syllabus that is fully compliant with the Diocesan Syllabus, Christianity is predominant and the balance of the RE syllabus also reflects religions other than Christianity, such as Judaism, Islam and Hinduism. Pupils listen to each other and respect expressed beliefs different from their own.

##### **The extent to which RE promotes community cohesion is good.**

The contribution of the clergy and church members and other faith leaders to school life is very effective due to relationship between the Headteacher and the church being mutually supportive.

RE visits and visitors illustrate the well established links with other faith groups within the community in addition the support of parents for religious events is improving such as Friday worship, celebrations in church.

The relationship between school and the church of England Secondary school could be developed further. Parents and pupils from other faiths are used as a resource to aid learning and develop community cohesion – a practice that continually requires development as pupils and parents proceed through the school.

##### **The degree to which the importance of RE is demonstrated in school life is outstanding.**

The Prospectus promotes the importance of RE in a Church School. All pupils have RE lessons for 1 hour each week (5% of curriculum time). RE is well-resourced in terms of staffing, time-tabling, accommodation, equipment and budget for resources with the subject leader being the Deputy Headteacher who is well-qualified, up to date with professional development, effective and enthusiastic for the subject. Spiritual development is effectively planned and promoted in the foundation stage in readiness for RE at KS1. The foundation governors monitor RE through regular review of policy including RE in the school improvement plan as well as attending RE courses alongside the Headteacher who is the lead person for worship.

The 1<sup>st</sup> of September training day was dedicated to the values and vision of the school with related activities to enable staff to reflect upon using stories and verses from the bible. This had an impact on the importance of the school as a community and the importance of living the values and vision in our everyday lives both in and out of school as responsible adults both as teachers and learners.

Dates have been booked for *Hand to Mouth* – charitable Christian group to deliver My own Journey for year 5 as well as an RE day for whole school in the spring term.



## CORE QUESTION 4: HOW EFFECTIVE ARE THE LEADERSHIP AND MANAGEMENT OF THE SCHOOL AS A CHURCH SCHOOL?

### SCHOOL SELF EVALUATION: Good

#### School evidence based on pupil outcomes, reasons for the grade, key strengths and developments:

Comment on: Christian vision; Evaluation and strategic planning; Future leadership of church schools; Partnership with key stakeholders - *prompts are from the SIAMS Evaluation Schedule.*)

#### The governors/school leaderships' vision for the school, based on distinctive Christian values, is good.

The school promotes its Christian foundation through its mission/vision/values statement, its aims, and policies. The admission criteria are consistent with the school's mission statement and the Christian foundation of the school is made clear through its public documentation and through the school environment illustrated by the school website, Christian banners made by pupils and ladies from the church around school and RE displays in every classroom and the hall. The head teacher effectively articulates a personal vision for the school which appropriately reflects its Christian foundation mainly through the half termly worship diary and collective worship she conducts on a weekly basis. The foundation governors are very active in supporting the Christian status of the school as evidenced by their minutes. All senior member of staff must be practicing Christians and a supporting religious reference is requested prior to them being appointed.

They are supported in their role through diocesan training, governor training and use of training resources from The National Society website. Foundation Governors are given a book which establishes the Christian ethos. The Christian foundation is integral to the process of staff appointments evidenced by appointment documentation, expectations and prayer. Prayer effectively permeates the life of the school for example every governor meeting begins with prayer; governors (where possible), selected staff and parents meet for a positive parents meetings each term, weekly coffee mornings and pupils engage in an interactive prayer display which is renewed each term.

#### Most Stakeholders understanding of the Christian vision/mission of the school is good.

Almost all members of the school community are aware of the Christian aims and ethos of the school and what this means in practice. Opportunities are created for all staff and governors to explore the nature of a church school through policy and training reviewed and discussed annually in the Staff Handbook.

Most pupils are able to explain what it means to belong to a church school and are given opportunity annually to communicate their views via a pupil survey.

The School Improvement Plan promotes the development of the Christian foundation through a discrete RE objective that is included in it.

Senior staff and governors promote the RE and collective worship of the school through ensuring staff attend worship, responding to inspection findings and following advice from the diocese by using the additional support package they provide.

Senior staff and governors are active in monitoring RE plans termly and inviting governors to provide regular evaluative feedback of the collective worship in the school. Senior staff and governors ensure the consistent application of the behaviour policy in a way that reflects the Christian foundation by rigorous review of policy and the inclusion of vulnerable pupils and their families consistent with the desire for the governing body to effectively reflect the schools' Christian ethos.

#### The degree to which leaders and governors ensure that the Christian vision of the school is sustained by all members of the school community is good.

The Headteacher is well supported in her role as spiritual leader by the diocese, governors and the clergy.

New staff speak of effective induction which enables them to understand both the distinctiveness and inclusivity of a church school as detailed in the Staff induction documentation and staff handbook.

Opportunities are being developed for staff to attend to their own spiritual development for example through regular staff events of a Christian nature, communal collective worship and provision of staff support and training and the notion of 'vocation' and spiritual leadership is being developed within the governor team. Many adults in the school provide helpful Christian role models for pupils in their behaviour and relationships and the schools values and vision encourage staff to explore areas relating to the Christian foundation. Governors and the Head teacher are committed to training Christian Head teachers for the future by appointing Christian teachers and providing opportunity for career development and mentoring.

#### The effectiveness of the partnership between the school, the church and the wider community, including the parents is very good.

The contribution of the clergy and church members to school life is very effective as demonstrated by their involvement in collective worship, governor meetings, messy church meetings, communal prayer meetings and joint strategic support for families / parents consequently the relationship between the school and church is mutually supportive. The school and the church give practical and prayerful support to each other particularly over significant events such as appointments, inspection, celebrations and church services. There are also well established links with other denominations and faith groups within the community as illustrated by our collective worship diary and visits and visitors timetable. The support of parents for religious events is improving with over 40 parents attending termly celebrations in church.

The relationships between the school and the local Church secondary school is productive but could be developed further as could the use of parents and pupils from other faiths or other cultures to aid learning and develop community cohesion.