

Spiritual, Moral, Social, Cultural Development: *a Christian perspective*



Updated edition



Let us run with endurance the race that God has set before us. We do this by keeping our eyes on Jesus, on whom our faith depends from start to finish.

Hebrews 12:1-2

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Foreword

One of the best things a bishop does is to visit schools. Children's faces frequently burn with expectation. Their lives stretch out before them. A young person's natural sense of awe and wonder about the world is a challenge to adult cynicism.

Spiritual, moral, social and cultural development is about how young people are formed so that they don't lose that sparkle in their later lives. Young people undeveloped in these areas do lose hope, turn to crime or come to believe that the world places no value on them. This is surely why Ofsted has decided that SMSC development should be assessed in relation to the overall effectiveness of the school and the capacity and quality of the leadership.

This publication is intended to help Church schools demonstrate how essential SMSC development is to their ethos and culture. It is full of good practical advice. It also shows how the Christian perspective we bring to all we do in a Church school isn't an add-on but lies at the very heart of our effectiveness. I am very grateful to Kathryn Wright and her collaborators in the Diocesan Education team for such excellent work. May it be of benefit to many, and especially to the young people we serve.



+ Graham Norwich

The Rt Revd Graham James
Lord Bishop of Norwich

Introduction



This guidance has been produced to help church schools provide evidence for Ofsted and SIAMS (Statutory Inspection of Anglican and Methodist Schools). Spiritual, moral, social and cultural (SMSC) development is a wide ranging field and we hope that this guidance helps to make it manageable. It will also show you how there are opportunities for SMSC development in some surprising areas.

Like anything worthwhile, securing great practice in SMSC will take thought and effort. It is not a tick box exercise but relates directly to the life of your school, its ethos and values – in other words ‘the way things are done here’. Leadership teams need to take an honest look and shine a light on their own spiritual, moral, social and cultural development. The best church schools are led by people who model the spirit of engaging with these deep questions at a personal level as well as at the school level.

Since 2012, SMSC has been judged under overall effectiveness. The 2015 School Inspection Handbook includes further expectations on schools to ensure SMSC and British Values are secure elements of provision. For leadership and management to be outstanding, SMSC development and, within this, the promotion of fundamental British Values must lie at the heart of a school’s work. For personal development, behaviour and welfare to be outstanding pupils’ spiritual, moral, social and cultural development must equip them to be thoughtful, caring and active citizens in school and wider society.

The Department for Education has produced additional guidance on 'Promoting fundamental British values as part of SMSC in schools'. Whilst this is guidance for maintained schools, it has implications for free schools and academies. The additional guidance emphasises the duty on schools to make sure that pupils should understand that while different people may hold different views about what is 'right' and 'wrong', all people living in England are subject to its law. The school's ethos and teaching, which schools should make parents aware of, should support the rule of English civil and criminal law and schools should not teach anything that undermines it.

When Ofsted teams gather evidence there is a separate heading to capture SMSC – in other words, the expectation is that SMSC will be threaded through the whole school community and curriculum. Ofsted will be asking pupils about their experiences in school. This is not as daunting as it sounds – your school is probably giving plenty of opportunities to develop SMSC and this document is designed to help you to spot these and make the most of them; to talk about and celebrate what you are doing.

Ofsted is not looking to catch schools out, rather it will welcome those schools which are able to say, with confidence, that they are making a contribution to SMSC through collective worship, the curriculum and wider opportunities. It is important to be realistic – we can't do everything and it is better to focus on doing a few things really well. Not only does this make it more manageable but it usually spreads out naturally into other areas. What this guidance aims to do is to show how it is possible to provide opportunities beyond collective worship and religious education into the wider curriculum.

You are probably well on the way to being secure in your SMSC provision if your pupils have opportunities to:

- take on responsibilities around the school, e.g. caring for younger children; voting for class representatives; being a member of the school council
- take part in extra-curricular activities, community projects and visits
- get involved in school performances
- welcome and take part in hospitality for visitors
- work with writers; artists; musicians in residence
- discuss moral, social, philosophical and environmental issues
- take an active part in relevant and authentic projects such as local environmental projects and charity events

There is now an expectation that schools should promote British values through the wider curriculum as well as through their provision of SMSC. This means that schools are meeting their obligations when they provide opportunities for learners to develop their self-knowledge, self-esteem and self-confidence; to enable them to distinguish right from wrong and to respect the civil and criminal law of England. Schools should be encouraging their pupils to accept responsibility for their behaviour, show initiative, and to understand how they can contribute positively to the lives of those living and working in the locality of the school and to society more widely. This links to providing opportunities for young people to contribute to the life of the school, for instance through peer mentoring, leading on assemblies, visiting local care homes and volunteering in the wider community.

Schools need to enable learners to acquire a broad general knowledge of and respect for public institutions and services in England. They should provide opportunities to further tolerance and harmony between different cultural traditions by enabling pupils to acquire an appreciation of and respect for their own and other cultures. This includes encouraging respect for other people as well as encouraging respect for democracy and support for participation in the democratic processes, including respect for the basis on which the law is made and applied in England.

The following is not designed to be exhaustive, but provides suggested actions that schools can take, such as: including in suitable parts of the curriculum, as appropriate for the age of pupils, material on the strengths, advantages and disadvantages of democracy. They might consider how democracy and the law works in Britain, in contrast to other forms of government in other countries. Schools should also make sure that all pupils within the school have a voice that is listened to, and demonstrate how democracy works by actively promoting democratic processes such as a school council whose members are voted for by the pupils. Schools might use opportunities such as general or local elections to hold mock elections to promote fundamental British values and provide pupils with the opportunity to learn how to argue and defend points of view. They should use teaching resources from a wide variety of sources to help pupils understand a range of faiths, and consider the role of extra-curricular activity, including any run directly by pupils, in promoting fundamental British values.

About this resource

For each area of SMSC the following is set out:

- the Ofsted definition
- a Christian perspective providing a theological foundation
- an example of outstanding practice
- questions to ask yourself as a school
- what this area of provision might look like in a church school
- examples and evidence pointers under the four Ofsted headings
- suggested links with SIAMS judgements

Throughout the document you may want to ask yourself:

What are some of the things our children and young people might be doing which would show that they are developing in relation to spiritual, moral, social and cultural development?

How well does the Christian character support the SMSC development of all learners whether they are Christian, of other faiths or of none?

Spiritual development: a Christian perspective



Let us run with endurance the race that God has set before us.

We do this by keeping our eyes on Jesus, on whom our faith depends from start to finish.

Hebrews 12:1-2

Ofsted: What do we mean by spiritual development?

Pupils' spiritual development is shown by their:

- ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values
- sense of enjoyment and fascination in learning about themselves, others and the world around them
- use of imagination and creativity in their learning
- willingness to reflect on their experiences.

A Christian perspective

In the bible the term for spirit comes from the Hebrew *ruach*, which had a range of meanings: spirit; breath; wind; life-giving. The Latin root *spiritus* also means *breath*. In all these meanings there is a sense of animation and vibrancy; a sense of movement or quest for a fulfilled life. For Christians this encompasses the whole being - mind, body and spirit.

Spirituality ... arises from a creative and dynamic synthesis of faith and life, forged in the crucible of the desire to live out the Christian faith authentically, responsibly, effectively, and fully.

Alister McGrath, *Christian Spirituality*, p. 9

Christians believe in a God who is creator and sustainer. This means that spirituality can be found through creation and the natural world, as one admires the splendour of His handiwork. In the Book of Genesis it says that humanity has been made in God's image - *Genesis 1:26*-, therefore we are all spiritual beings. It is for this reason that Augustine said, 'You (God) have made us for yourself, and our heart is restless until it finds its rest in you'.



The bible symbolises spiritual development in many ways. These include 'the journey', such as the Israelites journey through the wilderness for 40 years before arriving in the promised land; or the Christian faith likened to a hard race, with a reward at the end - *2 Tim. 4:7; Hebrews 12:1-2*. Another common metaphor is moving from darkness to light. Jesus is the light of the world who overcomes darkness - *John 8:12*. There is a sense in these symbols that personal belief grows and develops; children's natural sense of curiosity with the world around them and how to make sense of it should therefore be nurtured.

For Anglicans spirituality centres on people worshipping together, through singing songs and hymns; prayers and bible readings; responses to the liturgy and through sacraments such as communion. This means that collective worship in church schools is the life giving thread weaving through all aspects of the community.

Trevor Cooling¹ suggests that a useful metaphor for church schools when considering their distinctiveness and inclusiveness might be the 'tent of meeting'. He refers to the work of St. Ethelberga's in London where people come together from different faiths to consider issues of common concern and to share insights. The focus is on reconciliation, safe space for authentic dialogue and a place of hospitality. Church schools, when considering how to create an atmosphere for spiritual development to flourish, might use this metaphor to help them.

1 T Cooling, *Doing God in Education* 201 Theos London p.66

Examples of outstanding practice

“ During some whole staff training from Kathryn Wright in the Spring of 2014 we were introduced to the concept of the “Sacred Pathways” as described by Gary Thomas in his book of the same name.

His basic premise is that very often the way that people relate to God is, as he describes it, “One size fits all”. He details nine different pathways which broadly chart the different ways that people find spirituality e.g. Number 1 by being exposed to new concepts and ideas; Number 5 is experiencing God through activity.

It struck me that Collective Worship at our school tended towards some of the pathways more than others.

It is a given that good teachers should try to take account of the different learning styles in their class; indeed this is part of modern teaching that really seems to have embedded. So, I wondered, perhaps when we plan our Collective Worship we should better consider the needs of different children and the way they relate to what is on offer.

I introduced the concept to staff and we decided to note the pathways that each Collective Worship best fitted. After just a few months we can see strong patterns emerging: we can see that we are meeting the needs of those children who like “new concepts and ideas”, but are less likely to deliver a worship that majors on “Adoration and quiet reflection.”

The challenge for us is to over time become more inclusive in our approach to how we deliver Collective Worship; ensuring the needs of all participants are met. It has demonstrated that we are not perfect in what we do, but has given us the framework that shows us how we might diversify this important part of our school life.

“Sacred Pathways”

Headteacher, St Peter & St Paul Carbrooke Church of England Primary Academy

“ The enquiry based approach to teaching RE was a completely new concept for me and I don't mind saying, in my twenty five years of teaching, made me more than a little apprehensive.

I had to tackle what I perceived to be, some really tricky questions with my Year 6 class, questions that I hadn't altogether taken time to contemplate in great depth myself. As it turned out, I underestimated the ability of my children in their uncluttered thinking and with minds uninhibited by adult concerns, to explore these questions with more than a healthy dose of maturity. They were nothing short of amazing and indeed drove the questioning and enquiry forward with only a gently guided hand from me.

Let me give you an example: Our Spring Term Question – Why is there suffering?

I engaged the children through an art based activity, exploring different types of suffering and how this manifests itself in the human form. We made papier mache face sculptures, inspired by famous sculptures and paintings, whilst contemplating some possible questions the children wished to ask around our main question. Their thoughts astounded me in their depth and perception. We now have the ideal spring board for exploring their questions through both Buddhism and Christianity.

Using an enquiry approach in RE, refreshingly allows children to take the reins and provides an arena where we can all learn together. The children make this approach easy and all we as teachers must do, is try to keep up with them!

Enquiry Approach to teaching RE

Cate Tovey, Trinity Federation of Church Schools

Questions to ask yourselves



- Are our pupils encouraged to ask questions about the meaning and purpose of life?
- In what sense is there an ethos in our school which values imagination, inspiration and contemplation?
- In what ways does prayer permeate the life of our school?
- Are we providing opportunities for pupils to develop empathy and understanding of others?
- Can we identify spiritual development in our planning?
- Would a greater emphasis on spiritual development change what and how we teach?
- How do we know that our pupils are responding to the opportunities for spiritual development that we provide for them?
- How does the way our curriculum is organised support and/or hinder spiritual development?

What this might look like in a church school

You are providing:

- a strong sense of celebration showing the school is vibrant and 'alive'
- a climate where pupils and staff understand their own self-worth and are willing to take risks and learn from failure
- an environment where all members of the school community are encouraged to be self-aware and attentive, not rushing around all the time
- a reflective physical space where pupils and staff can stop, reflect and recharge
- collective worship which is highly valued, with time for silent reflection embedded
- the opportunity for pupils to plan and lead collective worship
- a curriculum where pupils ask big questions and teachers are confident to facilitate this, e.g. 'What does this mean to me?' 'How would it be if everyone behaved in this way?'
- an environment which values wholeness and affirmation
- a sense of belonging through relationships with the wider school community and Diocesan family, e.g. acts of worship held in the community setting; pupils attending cathedral days, headteacher attending Diocesan conferences
- opportunities in the curriculum where a spiritual vocabulary is developed, e.g. use of symbolism; myth; religious language; music; dance
- opportunities for pupils to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values

Suggested links with SIAMS² judgements

How well does the school through its distinctive Christian character meet the needs of all learners?

- How well do the school's Christian values have an impact on all learners and enable them to flourish as individuals?
- How well is the spiritual development of learners enhanced by the school environment?
- How well does the school offer opportunities for learners to reflect on and respond to beliefs, values and profound human experiences from a range of faith perspectives?
- To what extent are opportunities for spiritual development characterised by distinctively Christian values?

What is the impact of collective worship on the school community?

- How positive are learners' attitudes to collective worship?
- To what extent do learners and staff derive inspiration, spiritual growth and affirmation from worship?
- How well does collective worship develop learners' understanding of Anglican traditions and practice? *E.g. use of Gathering, Engaging, Responding, Sending*
- How effectively is the importance of worship demonstrated in the life of the school?
- To what extent does collective worship reflect the Trinitarian nature of Christianity?
- How does collective worship contribute to learner's understanding of Christian theological concepts and understanding of spirituality?
- How important is prayer in the life of the school? How does it contribute to the spiritual development of the whole school community?

How effective is the religious education?

- How high are standards and how well do all learners achieve in RE?
- How effective are learning and teaching in RE?
- To what extent do learners of all faiths and of none demonstrate a positive attitude?
- How well does RE contribute to the spiritual development of all learners?
- To what extent does RE promote the distinctive Christian character of the school?
- How effectively is the importance of RE demonstrated in the life of the school?

How effective are the leadership and management of the school as a church school?

- How well has the school leadership (including governors) engaged with distinctive Christian values in developing their vision for the school?
- How well do leaders and governors ensure that this vision is put into practice by all members of the school community?
- How well are leaders and governors preparing for the future leadership of Church schools?
- How effective is the partnership between the school, the church and the wider community, including the parents?
- How well does the school promote the well-being of all learners through a broad and balanced curriculum?
- How effective are the local church community in supporting individuals and developing the distinctive Christian character of the school?

'The pupils clearly understand the core Christian values and make choices in accordance with them, for example when choosing which charities to support. These values are displayed in many ways around the school, including posted all over a large model elephant in the foyer, designed by a pupil. Each value is also represented by a small object kept in a rucksack, and pupils could take out an object and explain very clearly its significance and its personal significance to them. The embodiment of Christian values is undoubtedly a major factor in the excellent quality of relationships in the school and the impeccable behaviour of the pupils'

Section 48 Report 2014

'The mission statement ("Reach for the stars-trusting, believing, growing") accurately reflects the school's desire to challenge pupils to achieve the most they are able to whilst developing their trust and religious beliefs. The school places great value upon the work it does developing pupils' spiritual, moral, social and cultural education (SMSC), and ensures that this is based firmly upon Christian values (particularly developing a respect for the opinions, beliefs and feelings of others). The impact of this can be seen in the impressive standards of behaviour and relationships that exist within the school.'

Section 48 Report 2015



Where can your school show evidence for spiritual development?

<p>Outcomes for pupils</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils are making rapid and sustained progress and learn exceptionally well? • our pupils develop and apply a wide range of skills to great effect? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • our pupils express enjoyment and fascination in learning about themselves, others and the world around them, including the intangible • our pupils show imagination and creativity in their learning • our pupils reflect on their experiences • our pupils are nurtured to discover and develop their gifts • time is created for thinking, space for reflection and structured opportunities for pupils to listen and talk to one another which supports their language development. (<i>Note: With the increased focus on literacy, Ofsted will be keen to see opportunities for pupils to develop their speaking and listening skills; research at the current time for thinking and responding www.hello.org.uk</i>) • our pupils' work is shared with a wider audience: they decide they might like to invite their parents and wider family in to talk about their learning • we celebrate occasions when pupils, staff or members of the community have risen above the ordinary, or shown courage in adversity • the bigger, more interesting questions support personal learning and thinking skills development, and space is provided for these to be explored • achievement is regarded as more than attainment and progress; it includes wider outcomes for pupils' personal development and well-being
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<p>Quality of teaching, learning and assessment</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we as teachers have high expectations of all pupils? • we generate high levels of enthusiasm for, participation in and commitment to learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • we use imaginative teaching strategies which match individual needs accurately • our teaching promotes pupils' resilience, confidence and independence when tackling challenging activities • our pupils express a variety of religious and non-religious perspectives which inform their views on life and their interest in and respect for different people's feelings and values • we plan learning from the pupils' own experiences. We value each contribution, affirming, praising and challenging pupils • we allow subject matter to 'speak for itself' and allow pupils to draw out their own meaning, e.g. use of Godly Play; role play; creative and expressive arts • we create space for spontaneity when planning learning outcomes • our curriculum encourages use of the senses and alternative forms of expression • reflective time and silence is valued, and strategies are used to support this, e.g. visualisation; stilling • Assessment for Learning (AfL) is embedded. We use higher order questions -<i>Bloom's Taxonomy</i>- to provide opportunities for pupils to think about and express their views on the reasons behind what they are learning • a sense of playfulness, curiosity and opportunity characterises our curriculum • our pupils enter the Spirited Arts and Spirited Poetry competitions for RE run by NATRE - www.natre.org.uk • our curriculum design ensures that big ideas are speculated on and talked about; pupils have plenty of time to think and talk about big ideas in all areas of the curriculum, not just in RE. E.g. we increase opportunities for saying 'I wonder...'; trying to say it at least once a day! • in our curriculum we create big question walls or a 'www' wall (i.e. we were wondering..)or have a 'Can of Worms' tin so pupils can ask questions at any time and space can be provided for responses
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	<ul style="list-style-type: none"> • we make sure that the outcomes of big pieces of learning are worthwhile and authentic. We ask 'Where might this work go? Who else might be interested in what we have learned? Can we link this to something outside our school? • we provide meaningful homework, such as 'learning logs' or projects which allow pupils to be creative and imaginative in their approach www.learninglogs.co.uk • our pupils make notes while a story is read to them, without using words. E.g. we ask them to create a shape with clay or play dough about one part of a story which they find interesting or makes them think
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<p>Personal development, behaviour and welfare</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils make an exceptional contribution to a safe, positive learning environment? • our pupils show a willingness to reflect on their experiences? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • we encourage our pupils to express their feelings and emotions honestly through diaries of reflection • our pupils' behaviour and attitude to learning improves when they engage in wondering and speculating; pupils show curiosity about what they are learning • our pupils know that each day they can start 'afresh' within a spirit of forgiveness and reconciliation • we have an inclusive and accepting attitude towards others, e.g. visitors; those with a disability
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<p>Leadership and management</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we are committed to the pursuit of excellence in all of the school's activities? • this is shown by a highly successful drive to strongly improve or maintain the highest levels of achievement for all pupils? • our school curriculum provides highly positive, memorable experiences and rich opportunities for high quality learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • there is time for reflection and silence - for the whole school community, not just pupils • we are prepared to 'think differently' about things, to take risks and think outside the box • there is a key word or phrase which is talked about, reflected on and delighted in on a regular basis. This involves everyone in the school. E.g. gratitude; flow; joy; contribution; creativity • a thought for the week or equivalent is articulated throughout the school community and in all communications • our pupils express their understanding of our school's values and Christian vision through words, art and artefacts. We show we value these through displays in high profile places such as the reception area
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Moral development: a Christian perspective



Like obedient children, do not be conformed to the desires that you formerly had in ignorance. Instead, as he who called you is holy, be holy yourselves in all your conduct; for it is written, 'You shall be holy, for I am holy.'

1 Peter 1:14-16

Ofsted: What do we mean by moral development?

Pupils' moral development is shown by their:

- ability to recognise the difference between right and wrong, readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England
- understanding of the consequences of their behaviour and actions
- interest in investigating and offering reasoned views about moral and ethical issues, and being able to understand and appreciate the viewpoints of others on these issues.

A Christian perspective

For Christians, morality is not just about good behaviour, it is about shared values that are rooted in Christian belief. Christians believe that, 'all have sinned and fall short of the glory of God' -Romans 3:23. This means that all people do wrong things. Christians use the term 'sin' to mean both wrong things that hurt others, as well as hurting God. At the heart of the Christian gospel is the message that God dealt with sin through the death and resurrection of Jesus Christ. There is mercy and forgiveness offered to all who repent. In addition, Christians believe that the Holy Spirit works in believers to transform and renew them.

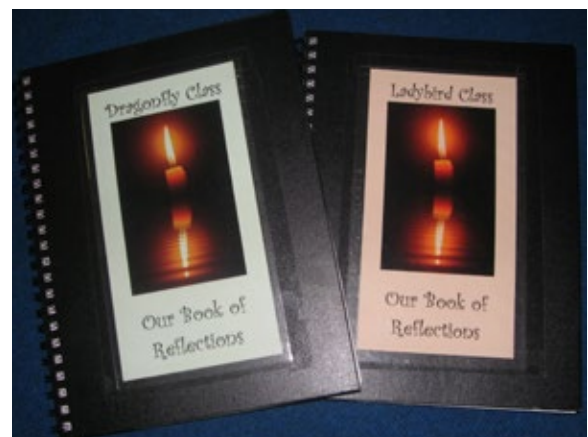
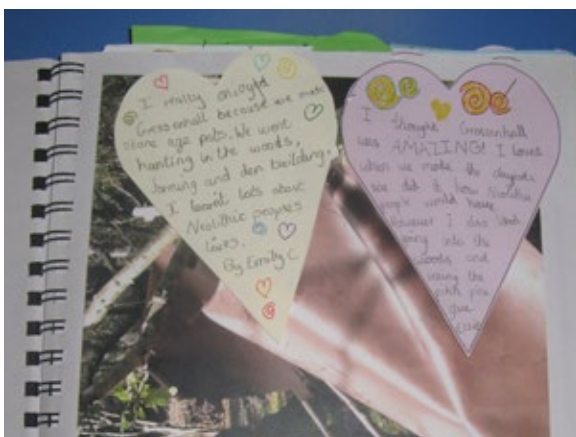
These beliefs shape the values that lie at the heart of a church school and will characterise their approach to moral development. Love predominates in all aspects of school life, since it was God's act of love that brought salvation to the world. *Agape* is the Greek word used for God's love in the New Testament. *Agape* love is self-giving and costly. Christians look to the life and teaching of Jesus to help them understand what this means in practice; Jesus welcomed outcasts; showed compassion to the poor; healed the sick and gave his own life as a sacrifice.

Jesus taught his disciples that as forgiven people they also should forgive others. Forgiveness does not mean accepting the wrong-doing or ignoring the consequences. There is a place for judgment, but this is set within the importance of restoring and reconciling relationships. In church schools a balance should be forged between these. Truth and integrity are also at the heart of the Christian message. Jesus taught that He was 'truth' -John 14:6 so honesty and truthfulness should be prominent in church school policies and practice.

An example of outstanding practice

“ Each class has a Reflection Book in which the children record their thoughts and feelings about visits and visitors, special events and celebrations, and events happening in our school, local area or around the world. These reflections capture the Spiritual, Moral, Social and Cultural learning that takes place throughout the school.

Preston Church of England Primary School



Questions to ask yourselves



- Are we providing opportunities for genuine praise and thanksgiving to take place?
- Are we fair and just in our approach to all we do in school?
- Are we providing opportunities for pupils to show forgiveness and repentance?
- How can we identify moral development in our planning?
- How would a greater emphasis on moral development change what and how we teach?
- How do we know that pupils are responding to the opportunities for moral development that we provide for them?
- How does our curriculum support and/or hinder moral development?

What this might look like in a church school

You are providing:

- a clear moral code based on the Christian values of sacrificial love; repentance; forgiveness and truthfulness
- space and time for thinking and reflection as an essential part of school life for all
- collective worship which is rooted in Christian values and regarded as vital to the life of the school
- a culture rich in praise and thanksgiving
- a setting where relationships and interactions are modelled on Christian values
- space for different perspectives and belief systems to be heard and where empathy is encouraged,
- opportunities for opening up the big questions concerning morality and ethical issues throughout the curriculum
- communications which are open and truthful at all levels and where integrity is important
- role models who are fair, respect everyone and keep promises
- visual displays of your Christian values through images; posters; classroom displays; screensavers and exhibitions, many of which are created by the pupils.

Suggested links with SIAMS judgements:

How well does the school through its distinctive Christian character meet the needs of all learners?

- How well does the Christian character of the school prepare learners to become responsible citizens?
- How well do the school's Christian values have an impact on all learners and enable them to flourish as individuals?
- What impact has the Christian distinctiveness of the school had on issues relating to attendance and exclusion?
- To what extent can all members of the school community make links between values and Biblical teaching?
- How well do collective worship, RE and other aspects of school life enable learners to make informed choices based on Christian values?

What is the impact of collective worship on the school community?

- How positive are learners' attitudes to collective worship?
- How effectively is the importance of worship demonstrated in the life of the school?
- To what extent does collective worship make a difference to the lives of all members of the school community?
- How does collective worship enable participants to respond through reflection and actions?

How effective is the religious education?

- How well does RE contribute to the moral development of all learners?
- To what extent does RE promote community cohesion through an understanding of and respect for diverse faith communities?
- To what extent does RE promote the distinctive Christian character of the school?

How effective are the leadership and management of the school as a church school?

- How well has the school leadership (including governors) engaged with distinctive Christian values in developing their vision for the school?
- How effective is the partnership between the school, the church and the wider community, including the parents?
- What impact does the Christian vision have on helping learners overcome educational, social and economic disadvantage?

'The school's core Christian values of respect, forgiveness and tolerance underpin class 'rules'. Pupils have ownership of these rules because they discuss and agree them at the start of each school year. As a result, pupils care for each other and behaviour is good. This is celebrated and reinforced by displays in classrooms.'

Section 48 Report 2014

'Christian teachings impact positively on the choices pupils make and their behaviour towards one another. Peer supporters help to reconcile misunderstandings between pupils. Behaviour is very good and parents, staff and governors speak highly of pupils in terms of their kindness, friendliness, tolerance and respect for adults.'

Section 48 Report 2015



Where can your school show evidence for moral development?

<p>Outcomes for pupils</p> <p>Can we say:</p> <ul style="list-style-type: none"> our pupils are making rapid and sustained progress and learn exceptionally well? our pupils develop and apply a wide range of skills to great effect? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> success and achievement are celebrated in the broadest sense and in a variety of ways, e.g. displays; photographs our pupils investigate and offer reasoned views about moral and ethical issues our pupils recognise the difference between right and wrong and are ready to apply this understanding in their own lives
<p>Quality of teaching, learning and assessment</p> <p>Can we say:</p> <ul style="list-style-type: none"> we as teachers have high expectations of all pupils? we generate high levels of enthusiasm for, participation in and commitment to learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> we promote resilience, confidence and independence when tackling challenging activities with pupils our pupils recognise the difference between right and wrong and the opportunity to apply this understanding to their own lives we differentiate carefully we support our pupils in understanding the consequences of their actions we encourage pupils to investigate and offer reasoned views about moral and ethical issues there are agreed ways of speaking in discussion throughout our curriculum that respect everyone's views, and opportunities to take a position which is opposite to their own our practice reflects the values of the school, e.g. by the way we address pupils and each other, the language we use and the effort we put into our work we use methods and pedagogies which reflect the values of the school, e.g. co-operation; co-construction; debates; fair play we use situations about moral dilemmas that relate to the pupils' experiences we encourage sharing, negotiating and empathy throughout the curriculum we co-develop the skills of a strategy such as Philosophy for Children (P4C)/Community of Enquiry and Dilemma Based Learning which have been shown to develop negotiating and reasoning skills in pupils. We are aware that schools where programmes such as P4C are embedded have noticed a reduction in playground disputes and squabbles as pupils have the capacity to reason with one another and to come to a reasonable conclusion

<p>Personal development, behaviour and welfare</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils make an exceptional contribution to a safe, positive learning environment? • our pupils show a willingness to reflect on their experiences? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • reflection and prayer spaces or quiet areas are provided for pupils to reflect/think • our pupils recognise the difference between right and wrong and are ready to apply this understanding in their own lives • our pupils create the ground rules for fair behaviour with their teachers • we use stories in collective worship and literacy to illustrate what happens when people are kind and fair • we show our pupils how to understand the difference between something being factually wrong and morally wrong • we create time either in collective worship, circle time or another curriculum time to think about the consequences of when pupils have done the right thing and the wrong thing, and what else they could have done or how they may have changed their behaviour • collective worship is often framed around moral stories which provide food for thought about matters of right and wrong • we help pupils explore intentions as well as consequences, including long and short term consequences of actions • we help pupils to understand the reasons for deciding on particular behaviours, so that they can take responsibility for their own actions • we promote positive behaviour strategies which are rooted in Christian values, e.g. tell the truth; use of praise • our pupils take responsibility for their own behaviour • conflict resolution and peer counselling are available, as well as opportunities for pupils to share their own guidance and advice with one another
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<p>Leadership and management</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we are committed to the pursuit of excellence in all of the school's activities? • this is shown by a highly successful drive to strongly improve or maintain the highest levels of achievement for all pupils? • our school curriculum provides highly positive, memorable experiences and rich opportunities for high quality learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • our curriculum contributes very well to pupils' achievement and to their spiritual, moral, social and cultural development • Christian beliefs and values lie at the heart of our school's vision of education • we model acceptance and forgiveness • our approach to leadership is characterised by trust. We are aware of the work of John West Burnham - http://johnwest-burnham.co.uk - on this approach • our pupils put their ideas into practice and we run mentoring and conflict resolution groups which are supervised by adults and organised by pupils • we use value words which are understood by all stakeholders, e.g. from Values for Life • Christian values are articulated with parents through the way issues are addressed and the way we communicate • the theme of reconciliation is developed through all aspects of school life, e.g. in policies • we articulate a sense of 'We do this....because....' e.g. we treat each other with respect because Christians believe everyone is made in God's image • we invite into our school organisations and groups, such as local Christian charities, who actively demonstrate compassion and respect for others • we take into account the sustainable schools agenda, particularly in terms of the moral and ethical implications for our school
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Social development: a Christian perspective



*The human body has many parts, but the many parts make up only one body.
So it is with the body of Christ.*

1 Corinthians 12:12

Ofsted: What do we mean by social development?

Pupils' social development is shown by their:

- use of a range of social skills in different contexts, including working and socialising with pupils from different religious, ethnic and socio-economic backgrounds
- willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively
- acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; the pupils develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.

A Christian perspective

Social development is about living successfully in the community. For Christians community and relationships underpin life, as the Godhead is relational - the Trinity. The Trinity models a perfect community of equals, united by a bond of love. This is the same love that God has for his creation; therefore a relationship is implied. Christians claim that humans are 'made in God's image' therefore they are made for relationship. The incarnation -God becomes human in Jesus- reminds Christians that God has a relationship with his creation, that he is 'involved'. This means that God understands what it means to be human.

The church is described in relational terms as the Body of Christ. -1 Corinthians 12:12. This Pauline teaching emphasises the value of each person in the Christian community: their gifts; their talents; their worth. Christians are to work in community with one another, as Christ's fellow workers, so bringing God's Kingdom to the places where they live and work.

Two particular values also underpin this aspect of personal development; these are striving for justice and an attitude of generosity. The prophets of the Old Testament speak of a God who is just and righteous (Amos), and a generous God who gives his Son as a sacrifice for all (Isaiah).

In the New Testament Jesus teaches that disciples are to give expecting nothing in return and be generous in love, even to our enemies. In addition the book of Proverbs demonstrates the nature of good friendship and the power of gossip to damage relationships -Proverbs 11:13 & 16:28.

Examples of outstanding practice

Questions we asked:

- *How can we help address the issues of problem debt that affects one in four families across our county?*
- *How can we equip pupils with financial knowledge so that they are equipped and empowered to make responsible choices?*



Last year, CAP Money (Christians Against Poverty) launched a CAP Money Kids Course specifically aimed at Year 5 and 6 pupils.

We were invited to pilot this course in Hethersett Junior School. A team of four (two trained CAP Money Coaches) taught 120 year five and six children over a three day period. We have had excellent feedback from both staff and children.



The course presentation was both clear and fun; active learning enabled all the children to engage well with the concepts of income, expenditure, saving and giving. This course clearly supports many aspects of SMSC development.

A combination of team tasks involving sorting activities to engage pupils in thinking about different types of expenditure, an aiming game to demonstrate various ways of saving, working in teams to complete a budget for a weekend away and drama illustrating the impact of debt on families are just some of the ways that the CAP Money Kids Course engages pupils in helping to equip them to make good financial decisions.

Each class had two workshops staggered over two days and we were able to summarise our learning, use the Bible focus sessions and present certificates in a final assembly on the last day. We look forward to using this resource in other schools across the Diocese.

Hethersett VC Junior: CAP Money Kids Course
Maryanne Richardson, Schools Co-ordinator - Mid Norfolk Kidz Klub



A cluster coordinator and link governors liaise regularly between the schools, and their role is to plan innovative ways of working together for the benefit of all. This includes developing links with families and local businesses, delivering a programme of activities to extend gifted and talented pupils across the cluster and organising extra-curricular events in which children learn with and from each other. These activities are particularly beneficial to pupils in the smaller schools, developing the children's social skills and offering experiences beyond the means of each individual school. Cluster governors meet regularly to ensure a common vision and give mutual support. Climate walks by staff and governors gather information and this is beginning to highlight good practice, achievement and impact.

Section 48 report 2015

Questions to ask yourselves

- Is the quality of relationships such that pupils, staff and parents feel free to express themselves openly, honestly and respectfully?
- Are pupils and staff in our school willing to listen to opinions that they may not share?
- Are we providing opportunities for pupils to understand the balance between rights and responsibilities?
- How can we identify social development in our planning?
- How would a greater emphasis on social development change what and how we teach?
- How do we know that pupils are responding to the opportunities for social development that we provide for them?
- Does the way our curriculum is organised support and/or hinder social development?



What this might look like in a Church school

You are providing:

- a clear understanding of the place of the church school within the wider Christian community - locally, nationally and globally, e.g. Diocesan links
- a relationship between the school and the parish which is positive and exemplifies Christian attitudes and values
- a place where relationships between all members of the community can be nurtured
- pastoral support by the incumbent as well as by members of the school staff
- an ethos where rights and responsibilities are balanced carefully
- a sense of community and inclusion rooted in Christian values which are articulated clearly by all stakeholders
- existing partnerships with the community, other schools and churches as well as fostering new links
- acts of service towards others within and beyond the school
- a centre for learning where everyone can flourish, regardless of their background

Suggested links with SIAMS judgements

How well does the school through its distinctive Christian character meet the needs of all learners?

- How well does the Christian character of the school prepare learners to become responsible citizens?
- How is the school working to narrow gaps in performance for difference groups of learners?
- How well does the Christian character contribute to the academic achievement, personal development and wellbeing of all learners?
- How well does the Christian character promote an understanding of and respect for diverse communities?
- To what extent does the school operate as a distinctively Christian community?
- How well does the school promote personal self-esteem, good work attitudes and mutual support based on Christian values?

What is the impact of collective worship on the school community?

- How positive are learners' attitudes to collective worship?
- How does collective worship contribute to learners' social development?
- How is the gathering for worship enhanced by music, actions or symbols and by those leading worship?
- To what extent is worship inclusive and accessible to all?
- How effectively are the whole school community involved in planning, leading and evaluating collective worship?

How effective is the religious education?

- To what extent does RE promote community cohesion through an understanding of and respect for diverse faith communities?
- To what extent does RE promote the distinctive Christian character of the school?
- To what extent are learners enabled to speak about religious ideas and faith?

How effective are the leadership and management of the school as a church school?

- How well has the school leadership (including governors) engaged with distinctive Christian values in developing their vision for the school?
- How well is this vision understood by all stakeholders?
- How well do leaders and governors ensure that this vision is put into practice by all members of the school community?
- How effective is the partnership between the school, the church and the wider community, including the parents?
- To what extent do leaders and managers form partnerships and engage with the Church in parish, diocesan, national and global communities in a way that enriches the lives of learners?

'Pupils and adults are proud of the school's Christian values and ethos. As the website states, this is "a family school where everyone matters." Christian values are evident in the very good behaviour seen and the inclusive, friendly relationships demonstrated by all members of the school community. Pupils say that staff care for them and help them to do their best. They talk about how the Christian values they learn about and reflect on, in collective worship and RE, influence the way they behave towards others both in school and at home.'

Section 48 Report 2015

'The school's Christian ethos is clearly evident in the good relationships and attitudes to work present in the school. It is rooted in the school's mission statement, "Each person has their own special gift from God," which is displayed throughout the school. Pupils respect and celebrate each other's talents and say that everyone is good at different things. Parents say that the school's Christian character encourages their children to be considerate towards others and that those pupils with special educational needs or disabilities (SEND) are well supported. As a result, pupils feel valued and secure and most make good or better progress with more vulnerable pupils making at least the same progress as their peers.'

Section 48 Report 2014



Where can your school show evidence for social development?

<p>Outcomes for pupils</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils are making rapid and sustained progress and learn exceptionally well? • our pupils develop and apply a wide range of skills to great effect? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • our pupils succeed irrespective of ethnic origin; nationality; gender; ability; sexual orientation; religion • our pupils work and socialise with each other regardless of different religious, ethnic and socio-economic backgrounds • we celebrate team activities, school productions and individual success • we promote residential and out of school experiences to support social interaction, e.g. Duke of Edinburgh award; visit to London; sailing or kayaking • we link with the world of work through the curriculum and extra-curricular opportunities • our pupils share their work with one another, e.g presentations; homework; making films; drama and dance; watching each other play sports/Sports Day; Christmas productions • we provide ample opportunities for social interaction within and outside the school day, e.g. clubs and societies; local running clubs; church activities • our pupils understand that they cannot ‘win all the time’ and learn to be good losers • we make sure that out pupils have opportunities to engage in dialogue with pupils from backgrounds different from their own • we incorporate discussions about elections and law making when appropriate
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<p>Quality of teaching, learning and assessment</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we as teachers have high expectations of all pupils? • we generate high levels of enthusiasm for, participation in and commitment to learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • our pupils are confident when communicating with those who do not speak English or who use sign language • our pupils include those with disabilities or special needs, e.g. including them in their play • we create opportunities to show interest in, and understanding of, the way communities and societies function at a variety of levels • our pupils work with different groups within the school, both in their classroom and beyond • our pupils negotiate and construct their learning with others and learn how to be part of a team • we promote pedagogies that encourage co-operation and teamwork e.g. TASC problem solving wheel - www.tascwheel.com - ; dilemma based learning - www.teachingexpertise.com/resources/introduction-dilemma-based-learning-3743 • our pupils challenge or critique respectfully the values or beliefs of different groups throughout the curriculum • we provide frameworks for effective debate and discussion through skilful questioning • our pupils discuss social issues such as wealth and poverty; justice; democracy; the environment • learning frequently focuses on a challenge or dilemma which is affecting our local or global community. Our pupils work out why this is an issue, who is affected by it, what could be done and why it is important to try and solve problems which affect our lives
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<p>Personal development, behaviour and welfare</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils make an exceptional contribution to a safe, positive learning environment? • our pupils show a willingness to reflect on their experiences? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • our pupils show a willingness to participate in a variety of social settings, cooperating well with others and being able to resolve conflicts effectively • our pupils develop their social skills in a setting that models 'real life' living and working together; they learn about working and negotiating within a larger group; they talk about what works and what is difficult about working with large groups of people • we promote values such as thoughtfulness, honesty, respect and inter-dependence • friendships are supported, and support given to those who find making friends challenging, e.g. buddy systems; friendship benches; counselling • our safeguarding procedures are firmly in place • emotional literacy is developed through PSHE, circle time and SEAL • we are aware of the impact of how individuals learn, e.g. multiple intelligences on pupil behaviour and engagement
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<p>Leadership and management</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we are committed to the pursuit of excellence in all of the school's activities? • this is shown by a highly successful drive to strongly improve or maintain the highest levels of achievement for all pupils? • our school curriculum provides highly positive, memorable experiences and rich opportunities for high quality learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • our policies are rooted in Christian values and principles relating to community, e.g. exclusion policies; admission policies • provision for transfer and transition is recognised as an opportunity for 'welcoming the stranger' • we create opportunities for using a range of social skills in different contexts, including working and socialising with people from different religious, ethnic and socio-economic backgrounds • our pupils participate in a variety of social settings, cooperating well with others, and are able to resolve conflicts effectively • we make sure our pupils have opportunities to explore the way communities and societies function at a variety of levels • our pupils engage in the school council, which shows how conflicting interests can be resolved • all our pupil body's needs are taken seriously by staff and governors so that pupils know that their ideas are taken seriously, even if they are not all implemented • inclusive values are evident in all paperwork and in the school brochure • our pupils take part in, and lead aspects of, school life, e.g. school council; leading worship; planning church services; organising events for community groups such as a pensioners' tea • community and social cohesion are promoted, e.g. through inclusion; understanding of different groups • as leaders of federated schools we exemplify partnership and teamwork across our schools • as a leadership team we actively support and contribute to local networks, e.g. cluster meetings; headteacher conferences; and are willing to share effective practice with others • parents are invited to school events, including church services when appropriate • as a leadership team we are role models of an effective partnership, e.g. not gossiping or backbiting; attending social functions organized by the parent association • as a leadership team we work to enable others to be effective leaders, i.e. knowing our staff • as a leadership team we model the building of relationships, e.g. knowing the dates of staff and pupil birthdays • We involve pupils in the decision making of school life, for example evaluating the quality of teaching and learning (possibly through JPD - Joint Professional Development initiatives)
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Cultural development: a Christian perspective



*There is no longer Jew or Gentile, slave or free, male or female.
For you are all Christians - you are one in Christ Jesus.*

Galatians 3:28

Ofsted: What do we mean by cultural development?

Pupils' cultural development is shown by their:

- understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and that of others
- understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
- knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
- willingness to participate in and respond positively to artistic, sporting and cultural opportunities
- interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity, and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

A Christian perspective

Cultural development is not only about understanding cultures of others, but primarily about understanding one's own culture and cultures that one interacts with. The teachings of Jesus illustrate the importance of humility when interacting with different cultures. The Parable of the Good Samaritan exemplifies this, and shows that Christians cannot take a superior view of others; instead they must take a compassionate approach that crosses the bounds of culture.

The account of Pentecost in Acts 2 highlights the value of culture in the Christian tradition. From the beginnings of the church, it was to be a place of many cultures, backgrounds and heritages. David Smith³ expounds the Pentecost story as a divine act of hospitality. Each person hears the message from a Galilean in his or her own tongue. God says, 'I am going to reach out to you, to your heart in an embrace, in a language that speaks to your heart'. This story shows how God welcomes all; invites all; and celebrates diversity. Today, expressions of the Christian faith span the globe. Dioceses have links with others across the world and schools are encouraged to celebrate these partnerships.

The image of embrace is a powerful one in relation to acceptance and appreciation of others. Christian theologian Miroslav Volf uses it to illustrate a positive and accepting attitude towards others, whatever background they may come from. He says,

*'In an embrace I open my arms to create space in myself for the other. Open arms are a sign that I do not want to be by myself only, an invitation for the other to come in and feel at home with me. In an embrace I also close my arms around the other. Closed arms are a sign that I want the other to become part of me while at the same time I maintain my own identity. By becoming part of me, the other enriches me. In a mutual embrace, none remains the same because each enriches the other, yet both remain true to their genuine selves.'*⁴

Hospitality was a theme developed by Archbishop of Canterbury Justin Welby in a speech he gave to education leaders in Birmingham on 7th November 2014. He said,

'We need to welcome those who live by another faith – or no faith – as partners with whom we will build our communities. Hospitality isn't about making someone welcome once and knowing that makes it their turn next time. True hospitality is generosity that is resourced in God's own generosity and it makes welcome and relationship possible across boundaries of faith or race or background, or even boundaries of ingratitude and hostility. That generous welcome is the authentically Christian way of life and we see it in our schools every single day as a point of complete routine in the hospitality that is shown to children and their families, to staff and to the wider community.'

This welcome is at the heart of cultural education from a Christian perspective.

3 David Smith, Learning from the Stranger 2009 Eerdmans

4 Miroslav Volf as quoted by David Smith in Learning from the Stranger p.121



An example of outstanding practice

“ At Thurton C of E Primary School, we feel it is very important to understand that we are part of a wider Britain. The children gain an understanding and appreciation of cultural influences which have shaped our own heritage be that written in stories, about influential people such as Charles Darwin, artistic accomplishments, learning about music and even dances including British traditional folk dancing. Within a school which is not very diverse in backgrounds, it is even more important to us to have a cultural awareness.

The children have the opportunity by following the Norfolk Agreed Syllabus and using the Eco RE resources, to gain an understanding of the many faiths within Britain, as well as Christianity. The children visit the local church and cathedral regularly, but also other faith centres. To further enhance their learning a spiritual walk has been developed, where the children visit a mosque, synagogue and the Catholic cathedral in one day. They are able to apply their prior knowledge and delve deeper into understanding other faiths by being able to ask questions which are deeper but also answer areas that they are interested in. Over the years, the children have become much more open minded. They often relate learning to what they have learnt about different faiths and understand each faith have similar expectations of each other, these are just written in different ways depending on the faith book, the Baha'i faith taught them that. They have a really good understanding that prayer is central to all faiths. Our children leave us as children who flourish as individuals and are much more prepared to become responsible citizens in a multi-faith Britain.

Every second year the year 5/6 children visit London for their residential, where they experience the wonder of Westminster Abbey, museums, art galleries, China Town and learn about the responsibilities in parliament. This residential builds on the previous work across the school about cultural diversity including talking about immigration and emigration. One of the most influential parts of the visit to London is seeing homeless people who we help every Christmas by collecting sugar through BEFA, making our giving real.

Headteacher, Thurton Church of England Primary School

Questions to ask yourselves



- Are we providing opportunities for pupils to 'welcome the stranger' with openness and respect?
- Do pupils understand their place within the Christian cultural heritage?
- In what ways are we encouraging pupils to explore the diversity of the Christian tradition within Britain and across the world?
- How can we identify cultural development in our planning?
- How would a greater emphasis on cultural development change what and how we teach?
- How do we know that pupils are responding to the opportunities for cultural development that we provide for them?
- Does the organisation and resourcing of our curriculum support or hinder cultural development?

What this might look like in a Church school

You are providing:

- opportunities for pupils to explore their Christian cultural heritage - particularly through visits to local churches and the cathedral - and their place within this heritage
- displays around the school showing examples of the range of different cultural influences on the Christian tradition, including artwork produced by pupils
- explorations of the cultural diversity of Christianity through RE, collective worship and events in the school
- practical ways to address any issues of prejudice and discrimination
- the nurture of gifts and talents of all, promoting participation in extra-curricular activities
- authentic and real representations of cultures throughout the curriculum
- hospitality, openness and a willingness to learn from one another, including 'welcoming the stranger'
- opportunities for all in the community to recognise what it feels like to be an outsider and to acknowledge that everyone feels outside at some stage in their life
- an environment where openness and respect shine through every interaction within and beyond the school community

Suggested links with SIAMS judgements

How well does the school through its distinctive Christian character meet the needs of all learners?

- How well does the Christian character of the school prepare learners to become responsible citizens?
- How well do Christian values motivate the relationships between all members of the school community?
- How well does the school provide breadth of experiences to all learners through curricular and extra-curricular activities?
- How well do learners understand the role of the Christian church at local, national and international level?
- To what extent do leaders understand and respect difference and diversity within local, national and global faith communities?

What is the impact of collective worship on the school community?

- How positive are learners' attitudes to collective worship?
- How well does collective worship develop learners' understanding of Anglican traditions and practice?
- How does collective worship provide opportunities to understand and celebrate religious festivals in the Church's year?

How effective is the religious education?

- To what extent does RE promote community cohesion through an understanding of and respect for diverse faith communities?
- To what extent does RE promote the distinctive Christian character of the school?
- How well does RE contribute to learners' understanding of and respect for diverse faiths and cultures?
- How well do learners understand Christianity as a multi-cultural world faith?

How effective are the leadership and management of the school as a church school?

- How well has the school leadership (including governors) engaged with distinctive Christian values in developing their vision for the school?
- How well is this vision understood by all stakeholders?
- How effective is the partnership between the school, the church and the wider community, including the parents?

'RE is given a high priority within the curriculum. Within the enquiry based approach to teaching and learning, pupils challenge and extend their own thinking about Christianity and other religions. They have a sound appreciation of Christianity as a multi-cultural world faith. They develop their understanding of other cultures and faiths through topic work for example on China and visiting other places of worship for example a mosque.'

Section 48 Report 2014

Where can our school show evidence for cultural development?

<p>Outcomes for pupils</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils are making rapid and sustained progress and learn exceptionally well? • our pupils develop and apply a wide range of skills to great effect? 	<p>Yes we can, because in this school we:</p> <ul style="list-style-type: none"> • give examples of aspirational and inspirational people from different cultures, e.g. Olaudah Equiano • have plays, concerts and art exhibitions, both small and large scale, which are part of the curriculum, e.g. in terms of taking pupils to events, but also creating their own • create opportunities to celebrate different cultural achievements, e.g. in music; art; drama; dance, commemorating lives of famous people or events such as the Birth of Charles Dickens; King James Bible anniversary; Prayer book anniversary • take part in and respond to cultural and artistic enterprises • highlight important religious and cultural celebrations, e.g. Diwali; Eid Ul Fitr; Chinese New Year; Harvest; Saints' days; Burns' Night; local traditions and customs • encourage pupils to be adventurous in their choice of cultural activities, stepping outside the usual parameters, e.g. Indian dancing; steel drum bands
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<p>Quality of teaching, learning and assessment</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we as teachers have high expectations of all pupils? • we generate high levels of enthusiasm for, participation in and commitment to learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • we use imaginative teaching strategies which allow individual gifts and talents to flourish, e.g. providing different ways for young learners to show what they know, understand and can do, e.g. through the written and spoken word; music; art; drama • our pupils have the opportunity to create, plan, compose and/or design their own work, e.g. using the TASC wheel • we embrace new art forms such as the use of digital technology • we visit places of worship; museums; places of interest (LOTC) and invite visitors into school. • Some of these lead to large scale projects • our pupils use the internet to explore cultures around the world • our pupils understand how cultures change and grow, including what it means to be British in a 21st century multi-cultural society • we know that words and images can have significance and meaning in culture • we engage with projects such as Schools Linking Network – www.schoolslinkingnetwork.org.uk and Face to Faith – www.tonyblairfaithfoundation.org/projects/face-to-faith • we capitalise on links which already exist, for example, one school in Cambridgeshire is twinned with an island in Nicaragua through the Seed International Fund Trust. Find out how this school used Skype to develop the links: - www.churchschoolseast.org.uk/album_csethos.htm • our pupils explore current affairs and different interpretations of these events by the media • we show openness to learning from other cultures, e.g. in terms of different pedagogies, theories of learning • we have a broad view of the term ‘creative’ and ‘cultural’, e.g. the Henley review www.education.gov.uk/schools/teachingandlearning/curriculum/a00204067/henleyreview • our pupils take part in workshops with professional artists; film makers; poets; authors; curators; dancers and so on • our library is an important hub in the school, not only providing resources for pupil work, but also encouraging reading for pleasure and the use of digital technology • we make links between the school curriculum and local industries e.g. tourism; farming; retail
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<p>Personal development, behaviour and welfare</p> <p>Can we say:</p> <ul style="list-style-type: none"> • our pupils make an exceptional contribution to a safe, positive learning environment? • our pupils show a willingness to reflect on their experiences? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • we appreciate the backgrounds of all in the community and this leads to a thoughtful and respectful atmosphere for learning • we understand and recognise that we sometimes make assumptions about people and are prepared to put this right • we actively challenge and prevent racism and other forms of prejudice and discrimination • our pupils know what they need to do if they encounter someone who is prejudiced
<p>Leadership and management</p> <p>Can we say:</p> <ul style="list-style-type: none"> • we are committed to the pursuit of excellence in all of the school's activities? • this is shown by a highly successful drive to strongly improve or maintain the highest levels of achievement for all pupils? • our school curriculum provides highly positive, memorable experiences and rich opportunities for high quality learning? 	<p>Yes we can, because in this school:</p> <ul style="list-style-type: none"> • we create whole school projects which celebrate diversity within both local and wider communities and we can see these in our whole school planning • our curriculum contributes very well to pupils' achievement and to their spiritual, moral, social and cultural development. E.g. we ask ourselves the question 'Are we providing opportunities for pupils to 'welcome the stranger' with openness and respect?' Do we use this question as a stimulus or focus for learning? Do we have the chance to define who a stranger might be? • our school mission statement acknowledges the Christian foundation of the school and its cultural heritage • community and social cohesion is embedded within the life of the school. We have active links with our wider community, and where appropriate our school takes a lead in this, e.g. in a village setting • we value diocesan links, especially, but not only, those highlighted during Lent • we take part in local and national events of significance, e.g. Jubilee; Olympics; World Cup; Commonwealth Games • we foster a culture of 'Learning without Limits'. See for example: http://learningwithoutlimits.educ.cam.ac.uk/publications

Where can we find evidence in curriculum subjects? Some examples

Subject	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
<p>Maths and Numeracy</p>	<p>By making connections between pupils' numeracy skills and real life; for example, pie charts could compare how a child in Africa spends her day with how children in the UK spend their time.</p> <p>By considering pattern, order, symmetry and scale both man made and in the natural world</p>	<p>By engaging pupils playfully; for example, in unequal shares of resources, why might someone be upset if they received less than other people?</p> <p>By reflecting on data that has moral and ethical implications; for example pupils might consider the difference in amounts of money spent on non-essentials compared with food aid/water aid</p>	<p>By the sharing of resources within the classroom, the negotiating of responses and group problem solving</p> <p>By analysing social data e.g. on health care, poverty, bullying</p>	<p>By asking questions about the history of maths: for example, 'What did the Egyptians, Greeks and Indians discover that we still use in maths today?'</p>

<p>English and Literacy</p>	<p>We promote <i>spiritual</i> development</p>	<p>We promote <i>moral</i> development</p>	<p>We promote <i>social</i> development</p>	<p>We promote <i>cultural</i> development</p>
<p>In responding to a poem, story or text; pupils can be asked 'I wonder what you think happens next?' 'How would you feel if you were the person in the story?' 'Where have you met these ideas before?' By appreciating the beauty of language</p>	<p>By exploring stimuli for thinking about the consequences of right and wrong behavior; pupils can speculate and apply their learning to their own lives. When they do this they are developing their speaking, listening and higher order thinking skills. By considering different perspectives</p>	<p>By supporting conceptual and language development through an understanding of and debates about social issues By providing opportunities for talk in a range of settings</p>	<p>By pupils telling stories from their own cultures and backgrounds creating the idea that 'everyone has a story to tell' By providing opportunities for pupils to engage with texts from different cultures</p>	

<p>Science</p>	<p>We promote <i>spiritual</i> development</p> <p>By demonstrating openness to the fact that some answers cannot be provided by Science</p> <p>By creating opportunities for pupils to ask questions about how living things rely on and contribute to their environment</p> <p>By using tools such as Star Walk which allow pupils to plot the stars in relation to their location and open up questions about the size of the universe and how it might have been formed</p>	<p>We promote <i>moral</i> development</p> <p>By offering pupils the chance to consider the wonder of the natural world and the inventions which have made the world a better place</p> <p>By considering that not all developments have been good because they have caused harm to the environment and to people</p> <p>By encouraging pupils to speculate about how science can be used both for good and evil</p>	<p>We promote <i>social</i> development</p> <p>By using opportunities during science lessons to explain how to keep other people safe and how they might protect a younger or vulnerable young person</p> <p>By exploring the social dimension of scientific advances e.g. environmental concerns; medical advances; energy processes</p>	<p>We promote <i>cultural</i> development</p> <p>By asking questions about the ways in which scientific discoveries from around the world have affected our lives. There is a rich heritage of scientific discoveries from Hindu, Egyptian and Muslim traditions</p>
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<p>MFL (Modern Foreign Languages)</p>	<p>We promote <i>spiritual</i> development</p> <p>By exploring the beauty of languages from around the world</p> <p>By exploring the way language is constructed</p>	<p>We promote <i>moral</i> development</p> <p>By using the Charis materials produced by the Stapleford Centre to explore moral and ethical issues in different languages (www.stapleford-centre.org/bookshop)</p> <p>By helping pupils to have an accurate and truthful understanding of another culture</p>	<p>We promote <i>social</i> development</p> <p>By learning the skill of communicating in different ways</p> <p>By exploring different social conventions e.g. forms of address</p>	<p>We promote <i>cultural</i> development</p> <p>By appreciating the language and customs of others</p> <p>By exploring the literature and culture of other countries</p> <p>By taking part in exchange visits or cultural occasions</p>
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History	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	<p>By considering how things would be different if the course of events had been different; for example what difference would it have made if the Normans had not been successful in 1066?</p> <p>By looking at local history and investigating the reasons why there is a landmark, building or museum</p> <p>By speculating about how we mark important events from history and the people who shaped them</p>	<p>By exploring the results of right and wrong behaviour in the past</p> <p>By considering some of the characteristics of people who have had a bad influence and caused suffering to others. What have others done to stop injustice? Are there examples from their own local area?</p> <p>By going beyond the facts and asking pupils to make hypotheses and pose questions such as ‘What if...?’ ‘What would have turned a tragedy into a triumph?’</p>	<p>By giving the trigger for discussions about how groups and communities organised themselves in the past</p> <p>By considering questions about social structure in the past; e.g. what might pupils say about the rights of children in earlier times? Is it important that society looks after young children? Are there people who still don’t get a fair deal?</p> <p>By encouraging pupils to talk to their parents and grandparents; e.g. when learning about World War Two</p>	<p>By exploring local history and under researched history and history around us</p> <p>By investigating how culture is shaped by history, exploring the ‘cultural heritage’ and in particular the Christian influence on British culture. E.g. changes over time, arrival of different ethnic and cultural groups</p> <p>By taking pupils on visits to heritage sites</p> <p>By investigating Britain’s democratic parliamentary system and its central role in shaping our history and values</p>

Geography	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	<p>By using Google maps and asking pupils to imagine what it might be like to live in different parts of the world</p> <p>By making links with history when exploring the environment and speculating on why the landscape is as it is</p> <p>By comparing their lives with pupils living in other countries or other parts of the UK, possibly through a schools linking programme www.schoolslinkingnetwork.org.uk or www.epals.com or through contacts with a different Diocese</p>	<p>By considering how people treat the environment; posing questions such as, 'How are we changing our surroundings – are some things for the better and others for the worse?' Who benefits and who suffers? What should be our personal response to these? Who should look after our environment?</p> <p>By working towards Eco status or an Eco award</p>	<p>By providing positive and effective links with the wider community, both locally and through linking with other schools with different demographics both in the UK and globally</p> <p>By considering social responsibility, e.g care for the environment; impact of traffic on the local area; tourism</p>	<p>By making links with other countries through schools linking and cultural theme days</p> <p>By exploring links through the British Council and European Union</p> <p>By exploring cultures that have had, and still have, an impact on the local area</p>

RE	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	<p>By experiencing wonder and joy through learning about and from stories, celebrations, rituals and different expressions of religion and worldviews</p> <p>By asking and responding to questions of meaning and purpose</p> <p>By considering questions about God and evaluating truth claims</p> <p>By exploring spiritual practices such as worship and prayer, and considering the impact of these on believers as well as any relevance to their own life</p> <p>By working towards the RE Quality Mark</p>	<p>By exploring morality including rules, teachings and commands such as The Golden Rule, the ten commandments, the sayings (hadith) of Muhammad</p> <p>By investigating the importance of service to others in Sikhism, Hinduism and Buddhism</p> <p>By exploring religious perspectives and responses to evil and suffering in the world</p> <p>By asking questions about the purpose and meaning of reconciliation and salvation e.g exploring Yom Kippur, Christian salvation story</p> <p>By using the Eco RE enquiries provided by the Diocese of Norwich</p>	<p>By exploring the qualities which are valued by a civilised society – thoughtfulness, honesty, respect for difference, independence and interdependence</p> <p>By asking questions about the social impact of religion</p>	<p>By exploring similarities and differences between faiths and cultures</p> <p>By considering in particular different cultural expressions of Christianity; for example, using the Ngara crosses resource (St Edmundsbury and Ipswich Diocese)</p> <p>By learning about UK saints and those to which their school might be named after</p> <p>By engaging with text, artefacts and other sources from different cultures and religious backgrounds</p>

<p>PSHE/ Circle Time</p>	<p>We promote <i>spiritual</i> development</p> <p>By developing awareness of and responding to others' needs and wants</p> <p>By exploring meaning and purpose for individuals and society</p> <p>By developing resilience and inner strength</p>	<p>We promote <i>moral</i> development</p> <p>By exploring what is right and wrong and to work out what we need to do in this particular community to make sure everyone thrives</p> <p>By making explicit links to the school's distinctive ethos as a church school</p>	<p>We promote <i>social</i> development</p> <p>By helping pupils to engage in a democratic process for agreeing the rules for community life</p> <p>By creating opportunities for pupils to exercise leadership and responsibility; pupils might be asked 'Why do we think this important?' 'What could we do about it?' 'Who would like to take it further?'</p>	<p>We promote <i>cultural</i> development</p> <p>By exploring how different cultures can offer great insights into how we lead our lives</p> <p>By providing pupils with opportunities to make choices about some aspects of classroom and school life</p>
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<p>Art and Design</p>	<p>We promote <i>spiritual</i> development</p> <p>By providing plenty of rich opportunities for pupils to explore both the spiritual dimension and natural phenomena e.g. Northern Lights</p> <p>By exploring different artists' interpretations of a key figure or event and asking what the artist was trying to convey</p> <p>By allowing pupils to show what they know through their own expression of big ideas about life e.g. morality; ethical issues</p> <p>By promoting the process of 'reviewing and evaluating'; for example, see the work of David Hockney</p>	<p>We promote <i>moral</i> development</p> <p>By exploring how emotions and inner feelings are expressed through painting, sculpture and architecture</p> <p>By responses to and use of visual images to evoke a range of emotions</p>	<p>We promote <i>social</i> development</p> <p>By sharing of resources</p> <p>By exploring social conflict and resolution</p> <p>By exploring art as a powerful social tool e.g. in advertising, in representing particular groups</p>	<p>We promote <i>cultural</i> development</p> <p>By experiencing a wide range of creative media from around the world</p> <p>By working towards the 'Arts Mark' award</p> <p>By developing aesthetic and critical awareness</p>
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<p>Music</p>	<p>We promote <i>spiritual</i> development</p> <p>By allowing pupils to show their delight and curiosity in creating their own sounds</p> <p>By making links between their learning in literacy (or other curriculum area) with music being played as background</p> <p>By considering how music makes one feel and can 'move us' deeply</p>	<p>We promote <i>moral</i> development</p> <p>By exploring how music can convey human emotions such as sadness; joy; anger...</p> <p>By appreciating the self-discipline required to learn a musical instrument</p>	<p>We promote <i>social</i> development</p> <p>By exploring how an orchestra works together</p> <p>By discussing what would happen if musicians in a band/group didn't co-operate</p> <p>By appreciating how music is used in different ways in different settings e.g. for pleasure; for worship; to help people relax</p>	<p>We promote <i>cultural</i> development</p> <p>By giving all pupils an opportunity to learn a musical instrument and to take part regularly in singing</p> <p>By encouraging pupils to listen and respond to traditions from around the world</p> <p>By appreciating musical expression from different times and places</p>
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Drama	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	By allowing for insight, self-expression and the chance to walk in someone else's shoes	By expressing what it feels like to be wronged and what remedies might make things better for the injured	By exploring similarities and differences and how respect for others can be expressed By building self-esteem and encouraging self-worth	By taking different roles from other backgrounds By using different dramatic conventions to encourage empathy
Design and Technology	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	By enjoying and celebrating personal creativity By reviewing and evaluating created things	By raising questions about the effect of technological change on human life and the world around us	By exploring dilemmas that individuals may face and developing practical solutions to these problems	By considering cultural influences on design By asking questions about functionality v aesthetics

Computing	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	<p>By wondering at the power of the digital age e.g. use of the internet</p> <p>By understanding the advantages and limitations of ICT</p> <p>By using the internet as a gateway to big life issues</p>	<p>By exploring the moral issues surrounding the use of data</p> <p>By considering the benefits and potential dangers of the internet – e.g. campaigns for charities and injustice as a force for good. Cyber bullying as a danger</p> <p>By considering the vision of those involved in developing the web</p>	<p>By links through digital media services with other schools and communities</p> <p>By highlighting ways to stay safe when using online services and social media</p> <p>By being prepared to work with technology to forge new relationships</p> <p>By discussing the impact of ICT on the ways people communicate</p>	<p>By exploring human achievements and creativity in relation to worldwide communications</p> <p>By developing a sense of awe and wonder at human ingenuity</p>

PE	We promote <i>spiritual</i> development	We promote <i>moral</i> development	We promote <i>social</i> development	We promote <i>cultural</i> development
	<p>By delighting in movement, particularly when pupils are able to show spontaneity</p> <p>By taking part in activities such as dance, games and gymnastics which help pupils to become more focused, connected and creative</p> <p>By being aware of one's own strengths and limitations</p>	<p>By discussing fair play and the value of team work</p> <p>By developing qualities of self-discipline, commitment and perseverance</p> <p>By developing positive sporting behaviour</p>	<p>By developing a sense of belonging and self-esteem through team work</p> <p>By developing a sense of community identity through taking part in inter school events</p>	<p>By learning about the history of sports and where they originate from</p> <p>By making links with national and global sporting events such as the World Cup and the Olympics</p> <p>By exploring rituals surrounding sporting activities</p>

A final word...



Spiritual, moral, social and cultural development is not a tick box exercise, it is an exciting adventure.

You cannot capture everything, so do a few things really well.

Talk about it, let the children talk about it.

Create the space to think, be quiet, marvel.

Celebrate.

Enjoy it.

Be prepared to be surprised.

'Education is about formation of people, for the transformation of the world'

Nigel Genders, Chief Education Officer, National Society
at the Diocese of Norwich Headteacher Conference 26 March 2015

If you have something you would like to share, we are compiling best practice examples on our website. Please email kathryn.wright@dioceseofnorwich.org if you have a contribution to make.

Selected resources and background reading

Lat Blaylock (Ed), Spiritual RE, RE Today Services 2008

Margaret Cooling, Spirituality: an approach through Christian spiritual traditions, Stapleford Centre 2006

Margaret Cooling, Rethinking moral and character development, Stapleford Centre 2006

Trevor Cooling, A Theos Paper: Doing God in Education. Theos 2011

John Cox, More than caring and sharing, Kevin Mayhew 2011

Eugenio Echeverria and Patricia Hannam, Philosophy with Teenagers: Nurturing a Moral Imagination for the 21st Century Network Continuum Education 2009

Eco RE: Publication by the Diocese of Norwich 2010

Every Child Matters- A Christian perspective. Published by the Diocese of Norwich 2010

Flippin' Praise: Publication by Church Schools East

Joanna Haynes, Children as Philosophers: Learning Through Enquiry and Dialogue in the Primary Classroom, Routledge 2008

David Hay and Rebecca Nye, The Spirit of the Child, Kingsley 2006

Alister E McGrath, Christian Spirituality: An Introduction. Blackwell 1999.

Pause for Reflection: Publication by Gloucester Diocese (Jumping Fish resource)

A., Peterson, J., Lexmond, J., Hallgarten and D., Kerr Schools with Soul: A new approach to Spiritual, Moral, Social and Cultural Education RSA 2014

Shaping the spirit. Publication by Kent SACRE 2009

Mary K. Stone, Don't just do something, sit there! RMEP 1995

David Smith, Making Sense of Spiritual Development, Stapleford Centre 1999

Sue Wallace, Multi-Sensory Prayer, Scripture Union 2000

Phil Wood, Barry Hymer, Deborah Michel, Dilemma-based Learning in the Humanities: Integrating Social, Emotional and Thinking Skills Chris Kington 2007

Values for life: Publication by Gloucester Diocese (Jumping Fish resource)

Linda White, Reflection Time: Developing a Reflective Approach to Teaching and Learning, Church House Publishing 2000

Andrew Wright, Spirituality and Education (Master Classes in Education), Routledge 2000

Useful websites

www.dioceseofnorwich.org

www.churchschoolseast.org

www.gloucester.anglican.org/resources/jfish/

www.stapleford-centre.org

www.godlyplay.co.uk

www.youtube.com/watch?v=cWAmDQrLw2o (Wee wise words)

<http://learn.christianaid.org.uk>

www.tascwheel.com

www.wiseeducation.org.uk/DBL.html (e.g. dilemma based learning)

www.suschool.org.uk and www.se-ed.co.uk/sustainable-schools/ (sustainable schools)

www.nasacre.org.uk (National Association of SACREs)

www.theresa.org/discover/publications-and-articles/reports/schools-with-soul-a-new-approach-to-spiritual-moral-social-and-cultural-education/

www.gov.uk/government/uploads/system/uploads/attachment_data/file/380595/SMSC_Guidance_Maintained_Schools.pdf

www.gov.uk/government/uploads/system/uploads/attachment_data/file/268826/dept_advice_template_smscadvicenov13.pdf

www.schoolslinkingnetwork.org.uk/guidance/smsc-development/#sthash.scEwkGBO.dpbs

www.smsc.org.uk

<http://reqm.org/news/2015-02-08/second-re-quality-mark-conference>

Appendix 1

Reviewing SMSC development in your school

This outlines a simple process that you might use to review and evaluate your provision and promotion of SMSC development

Where are we now?

- What do you understand about spiritual, moral, social and cultural development in your school? Take each area, discuss and engage with all stakeholders. Write some short statements about each one so you are clear about your understanding. These might be used in a policy at a later date.
- You may want to go through this booklet looking at the statements under 'Yes we can...'. Use red, orange and green highlighters to show which areas you are already doing well, ones you have started and areas that you have not thought about yet.
- Use the 'questions to ask yourselves' throughout the booklet and the additional questions in appendix 2 to help you decide:
what you do well
what you need to develop further

Where do we want to be?

- What impact do you expect to see? E.g. in terms of achievement, teaching, behaviour and safety, leadership and management
- What are your aims in focusing on SMSC? What do you want the key outcomes to be for pupils; staff; the community?

What do we need to do?

- Set out clearly what you are going to do to achieve these aims
- Set out some success criteria and manageable timescales with review dates
- Set out what resources you might need and any support or training you require

How well did we achieve our aims?

- Use the review dates to see how you are progressing against your success criteria
- Involve all stakeholders in the review process

Appendix 2

Questions to help schools evaluate and review their SMSC development provision

- Do we have a named person with a designated role and responsibilities for SMSC development?
- Have we undertaken professional development training about SMSC as a school community (teachers; non-teaching staff; governors)?
- Is everyone (pupils; staff; community) aware of what we understand by SMSC development?
- Do we understand the expectations of Ofsted and SIAMS in relation to this area?
- Is our current policy SMSC development up to date and effective? Does our policy reflect our current understanding of SMSC development?
- How does our ethos contribute to SMSC development?
- How does our learning environment contribute to SMSC development?
- Are all curriculum areas contributing to SMSC development?
- In what ways are other areas of school life contributing to SMSC development? E.g. collective worship; clubs
- Do our other policies support SMSC development?
- What monitoring and evaluation procedures are in place for SMSC development? E.g. lesson observations; review of planning
- What strategies are in place to record provision and progress? E.g. displays; self-assessment

Appendix 3

The following are some additional biblical quotations using the Good News and the Easy to Read translations that schools may wish to use with pupils.

Spiritual development

Let us run with determination the race that lies before us. Let us keep our eyes fixed on Jesus, on whom our faith depends from beginning to end.

We should run the race that is before us and never quit. We must never stop looking to Jesus. He is the leader of our faith, and he is the one who makes our faith complete.

Hebrews 12: 1-2

Love the Lord your God with all your heart, with all your soul, with all your strength, and with all your mind; and love your neighbour as you love yourself.

Love the Lord your God with all your heart, all your soul, all your strength, and all your mind.' Also, 'love your neighbour the same as you love yourself.'

Luke 10: 27

Be concerned above everything else with the Kingdom of God and with what he requires of you, and he will provide you with all these other things.

What you should want most is God's kingdom and doing what he wants you to do. Then he will give you all these other things you need.

Matthew 6:33

The Lord is my shepherd. I will always have everything I need. He gives me green pastures to lie in. He leads me by calm pools of water. He restores my strength.

The Lord is my shepherd; I have everything I need. He lets me rest in fields of green grass and leads me to quiet pools of fresh water. He gives me new strength.

Psalms 23: 1-3

Moral development

Be obedient to God, and do not allow your lives to be shaped by those desires you had when you were still ignorant. Instead, be holy in all that you do, just as God who called you is holy. The scripture says, 'Be holy because I am holy'.

But now you are children of God, so you should obey him and not live the way you did before. Be holy in everything you do, just as God is holy. He is the one who chose you. In the Scriptures God says, "Be holy, because I am holy."

1 Peter 1: 14-16

Fill your minds with those things that are good and that deserve praise: things that are true, noble, right, pure, lovely, and honourable. Put into practice what you learned and received from me, both from my words and from my actions. And the God who gives us peace will be with you.

Think about what is true and honourable and right and pure and beautiful and respected. And do what you learned and received from me—what I told you and what you saw me do. And the God who gives peace will be with you.

Philippians 4: 8

LORD, show me your right way of living, and make it easy for me to follow.

Lead me to do your will; make your way plain for me to follow.

Psalms 5: 8

Social development

Christ is like a single body, which has many parts; it is still one body, even though it is made up of different parts. In the same way, all of us, whether Jews or Gentiles, whether slaves or free, have been baptised into the one body by the same Spirit, and we have all been given the one Spirit to drink.

A person has only one body, but it has many parts. Yes, there are many parts, but all those parts are still just one body. Christ is like that too. Some of us are Jews and some of us are not; some of us are slaves and some of us are free. But we were all baptised to become one body through one Spirit. And we were all given the one Spirit.

1 Corinthians 12: 12-13

God helps us in all our troubles, so that we are able to help others who have all kinds of troubles, using the same help that we ourselves have received from God.

God comforts us every time we have trouble so that when others have trouble, we can comfort them with the same comfort God gives us.

2 Corinthians 1:4

Cultural development

So there is no difference between Jews and Gentiles, between slaves and free people, between men and women; you are all one in union with Christ Jesus.

Now, in Christ, it doesn't matter if you are a Jew or a Greek, a slave or free, male or female. You are all the same in Christ Jesus.

Galatians 3: 28

God loved the world so much that he gave his only Son, so that everyone who believes in him would not be lost but have eternal life.

For God loved the world so much that he gave his only Son, so that everyone who believes in him may not die but have eternal life.

John 3: 16

I will pour out my Spirit on everyone.

I will pour out my Spirit on all kinds of people.

Joel 2: 28

Come, my Father has great blessings for you. The kingdom he promised is now yours. It has been prepared for you since the world was made. It is yours because when I was hungry, you gave me food to eat. When I was thirsty, you gave me something to drink. When I had no place to stay, you welcomed me into your home. When I was without clothes, you gave me something to wear. When I was sick, you cared for me. When I was in prison, you came to visit me.'

Come, you that are blessed by my Father! Come and possess the kingdom which has been prepared for you ever since the creation of the world. I was hungry and you fed me, thirsty and you gave me a drink; I was a stranger and you received me in your homes, naked and you clothed me; I was sick and you took care of me, in prison and you visited me.

Matthew 25:34-36

Appendix 4

Developing Spirituality at Dereham Church of England Infant and Nursery School

At Dereham Church Infant and Nursery School, the annual SMSC learning walk by the Governors Church Foundation Committee reflected how our environment promotes spiritual development.

Through a Year 2 topic, children designed a reflective area where they could feel close to God. The design was presented to the Church Foundation Governors Committee and used to inspire the Reflective Garden which was constructed to celebrate our School Centenary (OCT 2013). In our most recent Ofsted report (2014) it states *'The reflective area in the school grounds makes a significant contribution to pupils' sense of spirituality'*.

Karen Gay, Headteacher



Appendix 5

The impact of SMSC development in our school

At Homefield Church of England Primary School every child is entitled to an amazing education that they will remember for the rest of their lives. To achieve this we believe that everyone in the school - children, staff and parents, have to buy in to the same vision and unite to push the school towards the shared goal. Our journey has been focused around the development of SMSC, with the belief that once this is in place, everything else will follow.

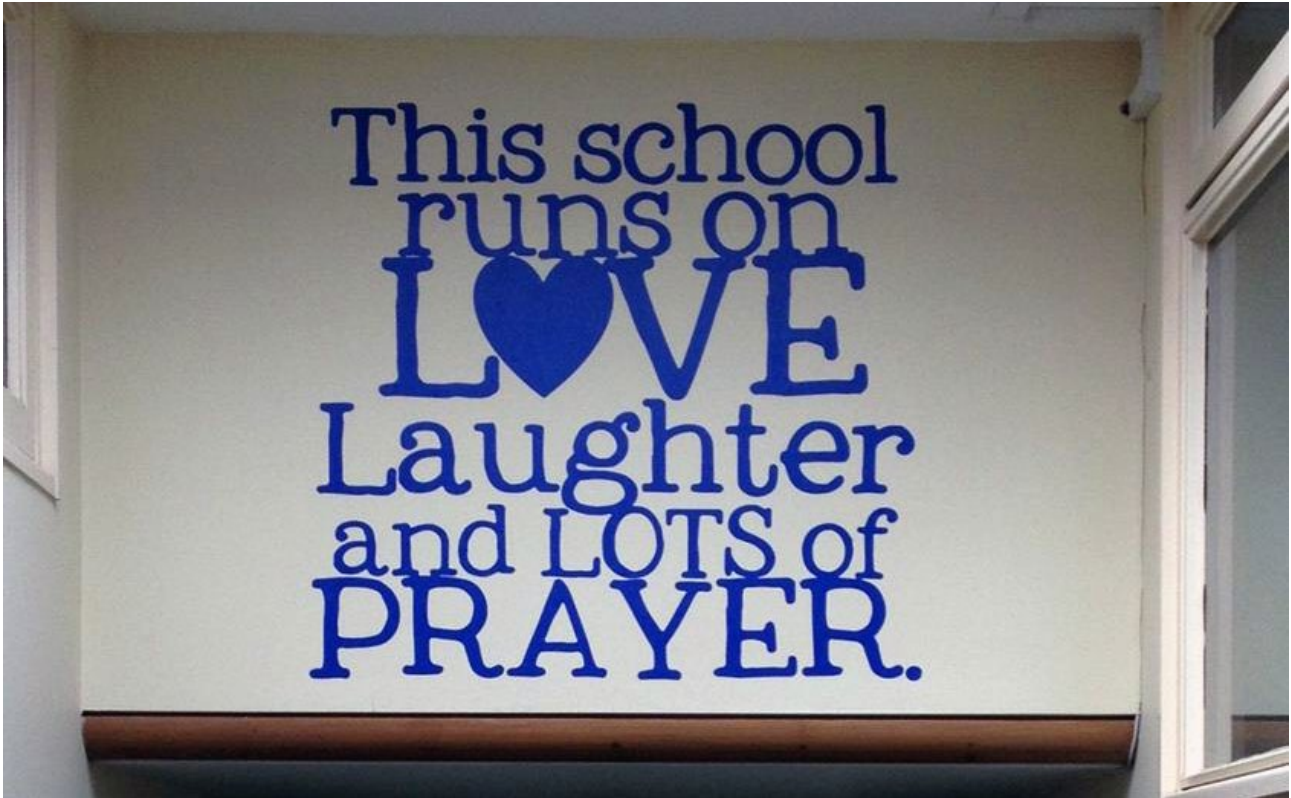
For the past three years we have been working together to create a family. A family where every member, old or young, is valued, loved and has the opportunity to shine. A family that is part of something bigger - part of God's family.

The basis of this family atmosphere is simple – we all truly care for each other. Every member of staff makes the effort to know the names of children throughout the school and we have an expectation that whenever an adult meets a child in the corridors they greet them and ask how they are. Likewise, it is expected that children do the same in return. Our school has a strong nurturing element and we are lucky enough to have full time pastoral support workers in place. These amazing ladies work not only with our more vulnerable children, but with everyone to ensure that they all feel listened to and cared for. This includes looking out for parents and teachers. Our aim is to recreate and model a loving family.

We were keen to ensure that our children were able to play their part in transforming their school so we set up a series of committees and allocated real responsibilities and power to each one. Our committee structure starts with the Junior Leadership Team, made up of the Year 6 house captains. Beneath them is the School Council, with representatives from each year group. Feeding in to this top level we have committees for collective worship, health and safety, community, anti-bullying and eco issues, each with representatives from all year groups. Each committee has a member of staff and a Governor attached and meets at various points through the year. This structure has given the children ownership over change and allowed them to feel that they are playing their part in the school journey. The collective worship committee in particular has been able to make radical changes to an integral part of the school day, introducing new music, themes and even playing a part in deciding how the school hall should be decorated.

Our Junior Leaders all get the opportunity to be Headteacher for the day and have the opportunity to see what it is like to lead the school. This includes leading staff briefing sessions, meeting with sales reps, leading collective worship and answering selected emails and phone calls. They also have the opportunity to purchase items of their choice for the school – there is no limit on what they can buy but they do have to prove that it is needed and value for money. Through this committee structure we have empowered our children and allowed them to force change within their school.

In the last three years we have worked hard on the spiritual development of the school with a particular focus on values. We started by asking the collective worship committee to select which values they felt were important to the school and then set about making sure that they ran through everything we did, said and planned. They are on display in our entrance hall and in every classroom. Our collective worship is planned around them, spending a half term digging deeper in to each one. Having these strong Christian values at our core has enabled us to push forwards



without the need to keep looking back. We are always 100% confident that our foundations are strong.

The introduction of prayer stations around our school has helped to develop the children's spirituality and has shown them that talking to God can help. We looked to set up the traditional model of prayer spaces but found that we did not have enough physical space. This led to the creation of our stations that, although placed in busier places in the school, allow children to pause, think and move on.

Our latest development has been the creation of a school video that illustrates our new mantra of 'We are Homefield'. The video, which can be viewed on our school website, demonstrates how our Christian values are lived out in everyday school life. It is made up of a series of images that depict each value in a different school setting, and is accompanied by the school choir's angelic voices. This video was simple to produce and it has helped us to spread our message to parents and visitors alike.

At Homefield we are well aware that our journey is not complete and never will be. We will continue to love and care in the way that any good family does. Who knows where this will take us!

Ryan Freeman, Headteacher

Appendix 6

A Case Study: Philosophy4Children – Dot Lenton (DSSO)

Philosophy4Children have been working with some of the children at Little Plumstead Church of England Primary School over the past three terms. Our aim was to see how the teaching of thinking skills would improve children's ability, not only to think better, but also to have a greater understanding of the differences that exist within any group of children.



We have been heartened by the results. The class teacher said that “it is obvious children are getting better at listening to each other – there is more awareness of others’ ideas within the group”. He was particularly impressed with the way in which children who had previously been afraid to speak out in class were now finding it easier to do so.

The ability to see that we don’t have to agree with each other was illustrated by one girl who said: “You don’t have to agree with your best friend about everything – you can have your own ideas and thoughts.”

One boy explained that the pressure of friends had initially taken away his ability to think for himself. As the sessions progressed he began to realise that “it really doesn’t matter” if you disagree.

One Year Five girl spoke to me about the importance of thinking things through. She said that at the beginning she thought you could say “just anything” in philosophy sessions. She began to realise that listening and thinking through your ideas before speaking was really important – “because your thoughts bring actions which have consequences”.

The ethos of the school allows for children to develop all areas of Spiritual, Moral, Social and Cultural awareness, and Philosophy4Children gives the space and place in which these can be developed and seen in action. The class teacher also explained that the conventions of the philosophy sessions can now be heard around the school, such as “I disagree with you because...”.

Spiritual, Moral, Social and Cultural understanding underpins all that is best in our church schools. It is becoming increasingly important in a world where communications are instantaneous and we become more and more aware of the differences within societies.

The children at Little Plumstead, when asked to decide on the statement “The world would be a better place if everyone thought the same”, almost unanimously agreed that they disagreed!

Dot Lenton, Diocesan School Support Officer

Appendix 7

Celebrating diversity through shared experience

Our school curriculum provides highly positive, memorable experiences and rich opportunities for quality learning. Over the course of the 4 years the children are with us we commit to ensuring they visit both the Roman Catholic and Anglican cathedrals, Walsingham, the Norwich Mosque and complete our local Bowthorpe Church and ruin trails. In addition visitors of various faiths are welcomed into school to share their experiences. The excellent links with the local church are nurtured through regular visits to the church for collective worship plus frequent assemblies by the Minister at school.

Visits are also arranged to the theatre (whole school trip to Barmy Brits), Norwich castle and Bridewell museum and links developed with professional artists, poets, authors, broadcasters, dancers, Future Radio and UEA.

To take one experience in particular, the whole school pilgrimage to Walsingham afforded many benefits. The initial trip took place in the first term of the school year, enabling the experience to be embedded and built on across the curriculum. In subsequent years the year 3 cohort has undertaken the visit in order to maintain the 'shared experience'.

This shared experience has enabled the pupils to

- develop a sense of awe and wonder
- reflect on their experiences
- relate to an exciting adventure; to talk about it, to have space to think, be quiet and marvel
- celebrate together and enjoy a shared experience
- tell stories related to the trip and their own experience, acknowledging that everyone has a story to tell
- learn about Richeldis de Faverches
- investigate how culture is shaped by history and explore our cultural heritage, in particular the Christian influence on British culture
- explore similarities and differences between faiths and cultures (in particular, pilgrimage)
- explore the diversity of the Christian tradition locally, within Britain and across the world
- share in positive, memorable, joint experiences that provide rich opportunities for learning

Christine Stokes, All Angels Federation



Appendix 8

Oasis Prayer Space at Archbishop Sancroft Church of England High School

Following the huge success of our 'Connect' Prayer Space in 2012, we have been very fortunate to have received funding from the Diocese to adapt an old classroom into a permanent space. This was named Oasis after a naming competition with students, which is very apt – somewhere to go and receive support and intervention in various ways, when it seems there is nothing.

The Bishop of Norwich officially opened the building during a ceremony on Thursday 18 April 2013.

We are very grateful for this well used space. It has been extremely useful for staff, students, governors, parents and carers. It is regularly used by external agencies, including The Matthew Project, MAP, our school nurse and our school counsellor for which it provides a private and supportive environment to better support our pastoral care. Our local churches and Integrate Youth for Christ have been able to host a youth alpha course, prayer groups, More2Life lunch club and other sensitive meetings. There is an Anglican Communion service attended by staff, students and local parishioners in the Oasis at lunchtime every half-term. A staff meditation group led by the local vicar used the space weekly during Lent. Our Religious Studies department uses the space to help students to encounter Christianity. We have even held a wedding ceremony for our year 11 GCSE students learning about Christian marriage. Our Key Stage 3 nurture group use the space three times a week to support vulnerable students.

We have also had an impact on our cluster primaries, which now have their own prayer space in their schools, either in the form of a corner of the hall or a garden amongst other ideas.

With much needed support from volunteers to help and pray, we hope to hold another temporary space this year which will be able to host a bigger number of students and visitors with a change of themes to suit the current needs of our community. We then plan to make this a biennial event.

Catherine Adams, Pastoral Support Worker



Prayer Spaces display at Diocesan Synod

Space for your notes

Website & Acknowledgements



Website downloads

Resources from this publication are available to download for free at:

www.dioceseofnorwich.org/schools/advice/ethos-every-child-matters/

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