

Spirituality in schools

This document brings together the expectations on spirituality from the SIAMS and Ofsted Inspection Schedules (2021), together with personal reflections on spirituality from colleagues within the Diocese of Norwich and a directory of useful resources for schools.

Spirituality is a core component to 'living life in all its fullness' as the mind, body and soul needs to be nurtured equally. It relates to fundamental questions about the meaning and purpose of life which affect everyone and is not dependant on a religious belief. It is also based on the search for ways to answer questions about life and a search for identity.

Rebecca Nye, (Nye R (2009) [Children's Spirituality: What it is and why it matters](#) London: Church House Publishing) suggests that spirituality can be defined as relational awareness.

That means awareness of my relationship with:

Self (being a unique person and understanding self-perception)

Others (how empathy, concern, compassion and other values and principles affect relationships)

World and Beauty (perceiving and relating to the physical and creative world through responses to nature and art)

Beyond – (relating to the transcendental and understanding experiences and meaning outside the 'everyday')

The Building blocks of spirituality

The "building blocks" of Spiritual Development are:

Self-Awareness or Self Knowledge.

All humans need to be aware of, and acknowledge, their own inner life of thoughts, feelings and emotions. What does it mean to be human? This is an important part of developing self-respect, a sense of identity and self-worth. In turn, this enables us to value and respect others. Pupils will be given a range of opportunities to reflect upon and discuss their beliefs, feelings and responses to personal experiences.

Forming Relationships. An important part of personal growth is being able to develop relationships with others, recognising them as people of worth and value. This includes developing a sense of community and building social relationships. Pupils will be given the

opportunity to develop an understanding of both their individual and group identity and to form and maintain worthwhile and satisfying relationships.

Asking Ultimate Questions. This is the search for meaning and purpose in life. It involves asking questions such as “Why me?” in times of suffering, or “What happens when you die?” The youngest children often ask the most profound questions of this type, and deserve to be taken seriously when they do so. We believe that it is important that this area of reflection and challenge is encouraged, not stifled. Ultimate questions are not limited only to RE and collective worship, but can arise at any time.

Uncertainty, Awe and Wonder. In historical and spatial terms each individual is insignificant. An awareness of one’s place in the world enables a person to live with natural doubt and uncertainty and encourages the search for meaning in life. When faced with eternity and infinity, or the wonders of the natural world and human achievements, feelings of awe and wonder are also a natural response. For some this may include experiencing feelings of transcendence which give rise to belief in the existence of God. It may also encourage a belief in ideals and possibilities of rising above one’s present experience of the world (e.g. by adopting and supporting specific causes or issues). Pupils will be given opportunities to reflect on, consider and celebrate the wonders and mysteries of life and to experience moments of stillness and reflection, for example in Collective Worship.

Beliefs and Values. This is the search for, and development of, personal beliefs and values which may or may not be shared with other members of the community. This naturally may include the development of religious beliefs, and as a church school we seek to be a supportive environment in which people can explore and clarify their own beliefs.

Creativity. This is the exercising of the imagination or intuition and insight so as to express one’s innermost thoughts and feelings, especially through the creative arts. Creative work can be an important tool for exploring some of the other areas of spiritual development, including the Creative Curriculum, Music, Art and opportunities beyond the traditional classroom setting.

Feelings and Emotions. The sense of being moved by kindness or beauty, or being hurt by hatred and injustice. This should bring a growing awareness of when it is important to control feelings and emotions. Pupils will be able to foster their emotional life and express their feelings in the community of the church school, knowing themselves to be accepted and loved as unique individuals. We recognise that these areas of experience are common to most people - they are the “third dimension” of existence alongside the physical and the mental. All the above experiences may be explained and explored in both religious and non-

religious terms and demonstrates our commitment as a church school open to those with other faiths and beliefs.

The Church of England Education Office has produced an excellent document' [Interpretations of Spiritual development in the Classroom](#) which outlines a multitude of research and different perspectives.

Developing a shared language for spirituality is essential for schools and The Diocese of Gloucester have written a very helpful insight into spirituality in their model policy statement [Diocese-of-Gloucester-Model-Policy-for-Spirituality.pdf \(anglican.org\)](#)

To talk about spirituality is, essentially, to talk about something which is beyond words. To make conversations about spirituality more accessible to every member of our school community, This language of spirituality begins from a Christian understanding that everyone is a valued creation, individually and uniquely made by God, like pots made by a potter (Isaiah 64:8). Yet, in life things happen that impact on the physical 'pot' of life and create cracks that provide a glimpse of something 'beyond' the tangible. Christians would view this as an opportunity to relate to the Divine Creator God. Cracks may be caused when something so good and breath-taking happens that the pot expands and cracks – the wows of life. Cracks may happen when something challenging happens and threatens the comfort of everyday – the ous of life. Cracks can also happen in the stillness and ordinariness of everyday – the nows of life, when a moment of stillness, a pause or prayer creates a crack in the normal, physical everyday. Page 4 of 11 In these special moments there is a spiritual opportunity. Kintsugi, the Japanese art of mending broken ceramics with golden joinery or glue, creates something that has been broken into something even more beautiful. Using this metaphor, the wows, ous and nows of life offer the possibility of cracks that are filled with gold and make the pot even more beautiful. The gold in the cracks reflect a little of the wonder of spirituality.

They have also produced a guide with different activities and question prompts to develop the language of spirituality [JFISH 03033 SpiritualityLeaflet AW.indd \(anglican.org\)](#)

It is key that every school has a working definition of spirituality

Spirituality has been defined in many different ways including:

Spirituality enables us to become aware of God, one another, the world around us and ourselves.

Spirituality is the nurturing of the inner life of the soul of a child, enabling and embracing their questions, doubts and wonder of existence.

Spirituality is a way of living in a relationship with God

'Within the Christian tradition all spiritualities have the same focus, union with God, an emphasis on love and a belief in Jesus as the Son of God. But each spirituality emphasis different aspects of the tradition which over time have become Schools (of Spirituality) e.g. Franciscan, Catholic, Evangelical.' James Martin

'Spirituality is like a bridge. Every bridge does pretty much the same things - gets you from one place to another, sometime over perilous ground, or a river, or great heights. But they do so in different ways. They might be built of rope, wood, bricks, steel or suspension bridges. Like bridges, every spirituality offers you a distinctive passage to God. 'James Martin

Christian spirituality is a life nurtured on the example of Jesus Christ and his care for others

Our capacity for being – God's ways of being with us and our ways of being with God.

Or our capacity for:

- being in a relationship with God and God with us,
- nurturing our awareness of God being with us,
- being attentive to God being with us.

What does spirituality mean to different people in the Diocese of Norwich?

This is about truly appreciating the beautiful world in which we have the privilege to live - to appreciate each and every person, to take nothing for granted, to be truly grateful, humble and to serve others in any way that we can, whilst we can

The quality of being concerned with the human spirit or soul as opposed to material or physical things.

So, *Spirituality* is about seeking a meaningful connection with something bigger than oneself, which can result in positive emotions, such as peace, awe and wonder.

For me, as a Christian believer, the 'something bigger' is the three in one God, creator Father, redeeming Son and empowering Holy Spirit.

What does SIAMS say about spirituality?

Spirituality features in the schedule in the following places:

Strand	What it says
(1) Vision and Leadership	<p><i>Leaders ensure that worship celebrates difference and encourages respect and dignity. It raises aspirations. Worship engages creatively with the school's Christian vision and associated values showing respect for and giving dignity to all wherever they may be on their spiritual journey.</i></p>
(2) Knowledge, Wisdom and Skills	<p>How well does the school support all pupils in their spiritual development enabling all pupils to flourish?</p> <p><i>The school has a broad and balanced ambitious curriculum which is shaped by its Christian vision, an understanding of the peculiar circumstances within which it stands, and a recognition that each pupil is a unique individual. This ensures the rounded development of the whole child through their learning, progress, and spiritual development.</i></p> <p><i>The school has a clear and secure understanding of and approach to the spiritual development of all, that is distinguishable from social, moral, and cultural development. Equally rich spiritual opportunities, regardless of age, exist across the curriculum and these enable the development of curiosity through questioning that helps adults and pupils to explore and articulate spiritual and ethical issues. Pupils value learning and enjoy questioning, listening, and responding creatively across a range of subjects.</i></p>
(6) Impact of Collective Worship	<p>Offers the opportunity, without compulsion, to all pupils and adults to grow spiritually through experiences of prayer, stillness, worship, and reflection whether they are engaged in learning in school or at home.</p> <p>Enables all pupils and adults to appreciate that Christians worship in different ways, for example using music, silence, story, prayer, reflection, the varied liturgical and other traditions of Anglican/Methodist worship, festivals and, where appropriate, the Eucharist (whilst not explicit it is an intention of spirituality).</p> <p><i>Pupils recognise that worship provides meaningful opportunities to contribute to their spiritual development.</i></p>

(7) the Effectiveness of Religious Education	<p>How well does RE give pupils a safe space to critically reflect on their own religious, spiritual and/or philosophical convictions?</p> <p><i>Pupils demonstrate an informed and respectful understanding of a range of religions and worldviews. RE lessons provide a safe space for pupils to discuss religious, spiritual and/or philosophical ideas. Pupils explain ways in which their thinking has been challenged</i></p>
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Spirituality and Excellence:

- People in the school community are continually drawn to reflect on the essential and inherent meaning and mystery of life.
- There is a rich culture of deep reflection that is readily expressed.

Other References to Spirituality that Support Development and Understanding:

- How does the school define and audit spiritual development? Are all staff aware?
- Pupils' questioning of all around them is key and whether they have a sense of there being a wider dimension to their lives.

Key Concepts to Explore in School:

- How the school encourages and supports the spiritual development of both pupils and adults?
- How did the school arrive at its definition of spiritual development?
- How is the school's approach explained to pupils and staff?
- What sort of impact does it have on pupils/adults and how does the school know?
- How do deeper opportunities exist as pupils mature? – how does the school define deeper?

Ofsted and spirituality

The latest School Inspection Handbook for S5 inspections (October 2021) looks at the spiritual development of pupils under the Personal Development judgement. It can be interpreted in many diverse ways and inspectors will consider how the school supports and develops pupils' spiritual development quite broadly. This includes being reflective about their religious beliefs and having respect for other people's beliefs and values. It also looks at how a school encourages and develops a much wider sense of spirituality - perhaps an appreciation of music, poetry, nature, etc. An important aspect would be how pupils are able to reflect.

Provision includes developing pupils:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, 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

Spirituality across the Curriculum

The following table updated from the Diocese of Norwich publication *Spiritual, Moral, Social, Cultural Development: a Christian perspective* provides many examples of how to develop spirituality across different areas of the Curriculum.

<i>Subject</i>	<i>Opportunities</i>
<i>PE</i>	By delighting in movement, particularly when pupils are able to show spontaneity. By taking part in activities such as dance, games and gymnastics which help pupils to become more focused, connected and creative . By being aware of one's own strengths and limitations.
<i>Computing</i>	By wondering at the power of the digital age e.g. use of the internet and social media. By understanding the advantages and limitations of ICT. By using the internet as a gateway to big life issues.
<i>Drama</i>	By allowing for insight, self-expression and the chance to walk in someone else's shoes

<i>Design and Technology</i>	By enjoying and celebrating personal creativity. By reviewing and evaluating created things.
<i>Music</i>	By allowing pupils to show their delight and curiosity in creating their own sounds. By making links between their learning in literacy (or other curriculum area) with music being played as background. By considering how music makes one feel and can 'move us' deeply.
<i>Art and Design</i>	By providing plenty of rich opportunities for pupils to explore both the spiritual dimension and natural phenomena e.g. Northern Lights. By exploring different artists' interpretations of a key figure or event and asking what the artist was trying to convey. By allowing pupils to show what they know through their own expression of big ideas about life e.g. morality; ethical issues. By promoting the process of 'reviewing and evaluating'
<i>PSHE/RSHE</i>	By developing awareness of and responding to others' needs and wants. By exploring meaning and purpose for individuals and society. By developing resilience and inner strength. By valuing self as unique in the image of God. By cherishing relationships. (See Goodness and Mercy resources) And Archbishop of York Youth Trust
<i>RE</i>	By experiencing wonder and joy through learning about and from stories, celebrations, rituals and different expressions of religion and worldviews. By asking and responding to questions of meaning and purpose. By considering questions about God and evaluating truth claims. 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. By working towards the RE Quality Mark.
<i>Geography</i>	By using Google maps and asking pupils to imagine what it might be like to live in different parts of the world. By making links with history when exploring the environment and speculating on why the landscape is as it is. By comparing their lives with pupils living in other countries or other parts of the UK, possibly through a schools linking programme. See Global Neighbours
<i>History</i>	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? By looking at local history and investigating the reasons why there is a landmark, building or museum.

	By speculating about how we mark important events from history and the people who shaped them.
<i>MFL</i>	By exploring the beauty of languages from around the world. By exploring the way language is constructed.
<i>Science</i>	By demonstrating openness to the fact that some answers cannot be provided by Science. By creating opportunities for pupils to ask questions about how living things rely on and contribute to their environment.
<i>Literacy</i>	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.
<i>Maths</i>	By making connections between pupils' numeracy skills and real life; for example, pie charts could compare how a child in Africa spends their day with how children in the UK spend their time. By considering pattern, order, symmetry and scale both man made and in the natural world. By appreciating the beauty of shape and space.

Spiritual Capacities

Much research has been conducted around spiritual capacities and how schools can recognise and help to develop these. The work of Shahne Vickery (Recognising Spiritual Development in a Primary School Context 2018) aimed to:

- explore the different ways in which spirituality can be recognised and expressed
- develop a common language to enable meaningful reflection to take place on the significance of spirituality in the whole life of the school
- be more alive to the possibilities and opportunities for spiritual growth across the curriculum

In his research he outlined the following spiritual capacities:

- be guided by their beliefs and values and be willing to take a stand to defend them
- be self-aware and empathise with the experience of others in the school and wider community
- love themselves, care for themselves, believe in their potential to achieve, and find inner strength and resilience when facing challenges
- exercise imagination and creativity, appreciate beauty in the world and be alive to experiences of awe and wonder
- be intrigued by mystery and be open to an awareness of the transcendent in the whole of life
- be comfortable with stillness and silence and open to engage in reflection/meditation/prayer
- be ready to say sorry when mistakes are made, to forgive themselves and to forgive others
- be willing to take risks and to reflect, learn and grow following experiences of failure as well as success
- demonstrate curiosity and open mindedness when exploring life's big questions
- appreciate and be thankful for what is good in life and show generosity towards others

The research paper, together with examples of spiritual capacities in a Christian context can be downloaded [Recognising Spiritual Development - Imaginor](#)

A Christian perspective (Taken from Diocese of Norwich SMSC Booklet)

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 how Spiritual capacities can be related to a Christian context can be explored through Appendix 2 [Recognising Spiritual Development - Imaginor](#)

Model Policy

Adapted from Bath and Wells Diocese

Spirituality in School - Model Policy

*Please delete all blue italic type once your school has considered the comments.
This is a model policy that can be adapted to the context of your school. The process of considering each aspect of the policy with staff, governors and perhaps children and families, will have an impact on how effective this policy is.*

Our vision

Write your school vision here.

Our vision influences the ethos of our school and the policies and practices within it. We believe that spirituality is a core thread that runs through our school and we attach great importance to it for both children's development and for the growth and well-being of all within our school community.

We aim for children, and adults, to grow in their ability to:

- be guided by their beliefs and values and be willing to take a stand to defend them
- be self-aware and empathise with the experience of others in the school and wider community
- love themselves, care for themselves, believe in their potential to achieve, and find inner strength and resilience when facing challenges
- exercise imagination and creativity, appreciate beauty in the world and be alive to experiences of awe and wonder
- be intrigued by mystery and be open to an awareness of the transcendent in the whole of life
- be comfortable with stillness and silence and open to engage in reflection/meditation/prayer
- be ready to say sorry when mistakes are made, to forgive themselves and to forgive others
- be willing to take risks and to reflect, learn and grow following experiences of failure as well as success
- demonstrate curiosity and open mindedness when exploring life's big questions
- appreciate and be thankful for what is good in life like friends and family, and show generosity towards others

(From David Smith's work on Spiritual Capacities)

Our working definition of 'spirituality'

As a staff and governor team, we have agreed on a definition of spiritual development in our school community to support us as we talk about spirituality.

Choose from one of the following or come up with something that resonates with your school:

Spiritual development is the development of an awareness that there is "something more to life than meets the eye, something more than the material, something more than the obvious, something to wonder at, something to respond to." (Terence Copley)

Spirituality is delighting in all things, being absorbed into the present moment, not too attached to self, and eager to explore boundaries of 'beyond' and 'other', searching for meaning, discovering purpose, open to more. (Rebecca Nye)

Spirituality is an awareness of mystery and its value to human flourishing.

"Spirituality was generally viewed as enriching individuals in their understanding of and ability to relate to, others and of society as a whole". Education for Adult Life (SCAA 1996)

"The term spiritual and moral development needs to be seen as applying something fundamental in the human condition which is not necessarily experienced through the physical senses and /or expressed through everyday language. It has to do with relationships to other people and for believers, with God. It has to do with the universal search for individual identity – with our responses to challenging experiences, such as death, suffering, beauty and encounters with good and evil. It is to do with the search for meaning and purpose in life and for values by which to live." SCAA discussion paper

Spiritual development is not about becoming, more spiritual (in a measurable or expansive sense). It is about realising or becoming more and more aware of one's natural, innate spirituality. This is sometimes a slow and gradual process, at other times there might be significant stages of realisation, which are part of the ongoing 'developing' process. Unlike the development of a photograph, people don't reach a finished state of spiritual development, but participate in the ongoing process of spiritual realisation. If spirituality were something which developed or grew in a quantifiable sense, then surely adults would be more spiritual than children. Many would argue that children seem to be far more spiritually aware than adults, Perhaps as a part of growing older, the pressures of life can distract or distort our interests so that as adults, our spiritual awareness is dulled and we do not 'realise it' to the full.

Legal requirements:

Section 78 of the Education Act 2002 states:

The curriculum for a maintained school or maintained nursery school satisfies the requirements of this section if it is a balanced and broadly-based curriculum which: (a) promotes the spiritual, moral, cultural, mental, and physical development of pupils at the school and of society, and (b) prepares pupils at the school for the opportunities, responsibilities and experiences of later life.

The SIAMS Schedule (amended September 2021) references spirituality in both the RE and Collective Worship strands but the main focus is part of strand two on Wisdom, Knowledge and Skills. The Church of England Vision for Education has a core desire for 'Life in all its fullness' (John 10:10) which requires educating the whole person.

The OFSTED framework 2021 states that pupil's spiritual development is shown by their:

- ability to be reflective about their own beliefs (religious or otherwise) and perspective on life
- knowledge of, and respect for, different people's faith, 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

We support pupils in their spiritual development by:

- providing opportunities for spiritual development in collective worship
- providing opportunities for spiritual development in RE
- providing opportunities for spiritual development in the wider curriculum
- capturing opportunities for awe and wonder as they arise
- providing 'Sacred Spaces' in classrooms, public spaces, outside, and by using the church building, and through the 'Prayer Spaces in School' website
- offering pupils opportunities to develop their own spiritual leadership, through leading collective worship and other opportunities

As a staff team:

- We have a staff understanding of spiritual development.
- We have a culture within our school that recognises the importance of spirituality to individuals, both children and staff.
- We revisit spirituality as an area for consideration in our staff meetings and offer training.
- Our governors monitor the impact of our spirituality focus. *You may like to outline here how they do this. Is it through regular ethos committee meetings, learning walks, a governor agenda item?*
- We have staff guidance accessible to continue to support staff in this aspect of our curriculum. *Please see our diocesan webpage on spiritual development if you would like to download the guidance, resources and reading to a staff folder.*
- We ensure new staff are aware of our school policy on spiritual development.
- We use models to support our own thinking in spirituality, such as the 'Windows, Mirrors, Doors, Candle' approach.
- We have a variety of spiritual spaces both inside and outside the school building.
- We are aware of spiritual development shown across four key areas of Self, Others, Beauty and Beyond (Andrew Rickett / Rebecca Nye).
- We recognise that children will have different 'Spiritual Temperaments' or 'Sacred Pathways, through the work of Gary Thomas (2010) and Myra Perrine (2007). This will influence our planning as we look to nurture spirituality across the curriculum, not just in RE and Collective Worship. *We encourage staff who are specialist subject*

leads to identify opportunities for spiritual development in their subject, and to share them with colleagues.

- We use the 'Ricketts Grids' to support our understanding of progression in spiritual development in these four areas of Self, Others, Beauty and Beyond.
- We actively use the language we have agreed on with staff to nurture an awareness of spirituality and its importance to well-being and development with the children.
- We aim to help each pupil to develop a spiritual understanding in terms of their own cultural context.
- We share with parents, whenever possible, the outcomes of our focus on spiritual development through newsletters, social media, displays and our website.
- We discuss spirituality with our church and others who can further support this thread.
- *You may also have decided as a school to create posters, a charter, or other school specific visual reminders in your school environment.*

Our awareness and understanding of spiritual development will enrich what we offer to the children and to all in our school community.

Other related policies:

Collective Worship

Teaching and Learning

Relationships and Behaviour

SMSC

All subject specific curriculum policies

Referenced reading:

Church of England Education Office (CEEO) Spiritual Development – Interpretations of Spiritual Development in the Classroom (2019)

<https://www.bathandwells.org.uk/supporting-children/school-effectiveness/re-collective-worship-and-spirituality/spiritual-development/>

Auditing Spirituality

Having a whole school understanding of spirituality is key in the process of developing your shared language for spirituality in your school and will help you formulate ideas in policy making.

Where can your school show evidence for spiritual development?

Quality of Education	Yes we can, because in this school:	Our Evidence
<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, apply and transfer a wide range of skills to a variety of contexts? • Our pupils have opportunities to critically reflect and develop personal knowledge 	<ul style="list-style-type: none"> • our pupils express enjoyment and curiosity in learning about themselves, others and the world around them • our pupils show imagination and creativity in their learning • our pupils critically reflect on their experiences • our pupils are nurtured and nurture each other to discover and develop their gifts • A safe time and space is created for thinking, reflection and structured opportunities for pupils to listen and talk to one another which supports their language development. • our pupils' work is shared beyond the classroom and develops pupils as global neighbours 	

	<ul style="list-style-type: none">• we celebrate occasions when pupils, staff or members of the community have risen above the ordinary, or shown courage in adversity• the more complex questions and concepts support personal learning and thinking skills development, and a safe 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.• Every child is celebrated in their uniqueness• Every child has experiences to enhance the journey of 'fullness of life'	
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Quality of Education	Yes we can, because in this school:	Our Evidence
<p>Can we say:</p> <ul style="list-style-type: none"> • We have high expectations of all pupils? • we generate high levels of enthusiasm for, participation in and commitment to learning? 	<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 worldviews 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 	

	<ul style="list-style-type: none">• 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, meditation• Feedback provides 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 curriculum design ensures that there are big enquiry questions; 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 generate questions to	
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	<p>allow children to explore the world they live in</p> <ul style="list-style-type: none">• we make sure our learning extends beyond the classroom. 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?	
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Behaviour and attitudes	Yes we can, because in this school:	Our Evidence
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<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?• Our pupils encounter and display inclusivity and tolerance, embracing diversity.	<ul style="list-style-type: none">• we encourage our pupils to express their feelings and emotions• our pupils' behaviour and attitudes to learning improves when they engage in wondering; 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 ourselves and others, e.g. visitors; those with a disability• We celebrate diversity and difference through encountering experiences our pupils for the wider world.	
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Leadership and management	Yes we can, because in this school:	Our Evidence
<p>Can we say:</p> <ul style="list-style-type: none"> • we are committed to be the best we can everyday? • this is shown by a highly successful drive to enable all the school community to 'live life in all its fullness'? • our school curriculum provides highly 	<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 	

<p>positive, memorable experiences and rich opportunities for high quality learning?</p>	<p>community and in all communications</p> <ul style="list-style-type: none"> • 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 • We have a shared language and policy for spirituality 	
<p>Personal Development</p> <ul style="list-style-type: none"> • our school develops pupils confidence and resilience to support their wellbeing 	<ul style="list-style-type: none"> • We are advocates for mental health. • We provide opportunities for self-awareness • We enable pupils to self-reflect so that they can flourish. • We recognize the school community can thrive together by enabling everybody's uniqueness to contribute to our vision. • We acknowledge that we sometimes need others in order to reach goals. 	

Other Useful websites on spirituality

<http://www.spiritualchild.co.uk/schools.html>

<https://www.quakercloud.org/spiritual-deepening/resources/small-groups/children>

<https://churchofscotland.org.uk/resources/children-and-youth/church/worship/spiritual-styles>

<https://www.salisbury.anglican.org/resources-library/schools1/cpd-courses/spirituality-across-the-curriculum/session-4-a-toolkit-for-primary-schools-to-promote-the-development-of-spirituality>

For further support contact Chris Allen or Jon Moule

