

A Toolkit for Primary Schools to promote the development of spirituality.



I have come in order that you might have life - life in all its fullness.

John 10:10

Compiled by Jo Gotheridge (Winster CE Primary School) : As part of Farmington Scholarship 2021

Contents of the Toolkit:

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Introduction



What does spirituality look like in your school?



This toolkit is intended to support you with the development of spirituality in your school.

It is written as part of the Farmington Scholarship programme to develop the teaching of Religious Education in schools.

The toolkit is intended to be a practical tool which you can use to;

- 1) Assess where you are currently in your school

Using these terms

Developing		Embedding		Exceeding	
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- 2) Know how to move forward in your provision with practical ideas.

This toolkit was informed in part by the completion of a questionnaire by 13 Derbyshire/ Derby City primary schools. 84% of these being Church of England schools, 8% of these being Roman Catholic and 8% being a community school. These responses allowed me to analyse where schools were in terms of their spirituality provision and also where they needed more support. This has shaped this toolkit.

In addition, a sample of current and previous members of the clergy have been involved in this study, in order to gather another perspective to the teaching of spirituality.

All participants have been fully informed of these findings. The toolkit will be shared with the participants of the Farmington Scholarship programme 2020/21.

The school which is used as the main source of evidence is Winster CE Primary School (part of the White Peak Federation), following a 2019 SIAMS inspection, where it was judged to be 'Excellent'.



Defining Spirituality.



As a preface to this toolkit, we need to seek some clarification as to what **spirituality** actually is in theory and what this means for us in our schools.

We carry with us (from our own backgrounds, experiences of education/ schools, prior experiences and own faith contexts) some misconceptions where spirituality is associated with religion and cannot be separated.

This toolkit is to aid you in your teaching of **spirituality** not religion. Therefore, these resources can be used in non-church schools as much as those that are faith based. This is not to say that a well-developed sense of spirituality cannot be assisted by a well-developed RE curriculum and a thorough collective worship plan and there are sections relating to this within the toolkit. It is important that we don't fall into associating religion with Church schools and spirituality with community schools.

Tony Eade (2006) draws out key elements that teachers often respond with when asked '**what is spirituality?**'

- Religion and worship
- Relationships to other and/or to God
- Evocative or favourite places and experiences
- Creativity and responses to Art and music
- Mystery and what we can't really understand
- Prayer, silence and meditation
- The opposite of what we can touch and feel (the material world)
- Experiences which take us beyond ourselves
- What is everlasting, or transcendent or ultimate.

These elements would serve any school very well, regardless of their nature.

The ultimate questions children should be encouraged to answer are;

Who am I?

Where do I fit in?

Why am I here?

So, if our children are to be the most **spiritual** that they can be... what does this mean?
What does this look like?



As this toolkit is practical, consider the following insights and as a staff, it might be helpful to look at each one and assess where you feel your school is currently against each definition or statement;

- A strong shared understanding of spiritual development inspires a culture where pupils think deeply. They have a well-developed understanding of how they relate to themselves, to others, to the wider world and to God. As a governor noted, ‘at this school, spiritual development is about our children being able to value and accept themselves and each other, even in difficult times’ **(SIAMS inspection comment Dec 2019 – school assessed as Excellent)**

Do pupils at your school ‘accept themselves and each other, even in difficult times’?

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- “Delighting in all things being absorbed in 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” .

**(Rabbi Hugo Gryn : Childrens Spirituality :
Rebecca Nye)**

This definition of looking 'beyond' and at the 'other' needs some unpicking in terms of what this means for us in school, but in Rebecca Nye's book (Children's Spirituality : What it is and Why it matters 2009) she separates the definitions of spirituality from; theologians, educators and psychologists. All are useful, but many are based firmly in a Christian tradition. As she defines 'children's spirituality' she suggests that it may be 'God's way of being with children and children's ways of being with God'.

Martin Buber, within 'I and Thou' (1923) points out that we relate to the world in two different ways. The first way is how we relate to our environment through 'experience'. The second way is how we can interpret our experiences through 'encounters' with God.

This is useful if we take from it the fact that children's development of spirituality is multi-layered and can progress from part 1 of Buber's theories to part 2.

I would urge any classroom teacher to build in opportunities for the children to develop this 'deeper sense of Self' and hope this toolkit provides opportunities for such.

Do pupils at your school consider how they relate to the rest of the world and have a 'deep sense of self'?

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- **Ofsted in 2019** highlighted the importance of spirituality in schools and stated that;
"Pupils' spiritual development is shown by their:
beliefs, religious or otherwise, which inform their perspective on life and their interest in and **respect** for different people's **feelings and values**
sense of enjoyment and **fascination in learning about themselves, others and the world around them**, including the intangible
use of **imagination and creativity** in their learning
willingness to **reflect** on their experiences."

It is clear here, in Ofsted's definition that spirituality is not specifically religious. I would suggest that the words highlighted are helpful for the majority of school leaders when developing or embedding their vision and aims and should not be solely for church schools.

Religion can be a way of further developing spirituality and developing a wider knowledge of many cultures/ faiths notions of spirituality.

Does your school provide opportunities for the children to develop: respect, feelings and values, sense of enjoyment, fascination in learning, imagination and creativity and reflection?

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- In a research study carried out by **Anne Casson and Trevor Cooling** (2019), students themselves were interviewed and it was found that “Many students commented on how encountering the opinions of other people, and different worldviews influenced their spiritual development, learning about other religion ‘engaged’ their minds and helped them ‘understand other people’s kind of ways of thinking ’”. This was from a Year 9 student and I would suggest that a key ingredient for successful spiritual development is having the opportunity to hear and appreciate views that may differ from their own.

As teachers and school leaders, we need to provide numerous opportunities (not simply in RE lessons) to allow children to express their views, listen to others opinions and think more deeply about the world around them.

Do pupils at your school ‘understand other people’s kind of ways of thinking’?

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- **‘Values’** were identified as key to the development of spirituality, by the majority of primary school teachers/ leaders who embarked upon my initial survey. When asked by myself; *What is your understanding (or your staff’s understanding) of Christian Distinctiveness in your school and what does it look like?* , most responded with some definition which included values.

In itself, I would argue that the teaching of values solely, would not ensure the optimum in terms of spiritual development. However, there is no doubt that a basic foundation which focuses on key values, such as patience, trust, honesty, compassion, etc will provide a strong base for the rest of the spiritual provision that is then provided. However, teaching the values without a biblical narrative (stories, biblical verse, song) will only be superficial and lack any authenticity or depth.

Cupitt (1991) values the importance of narratives (both personal stories from their own lives / experiences) and more established stories. Children will often talk and talk and talk about their own lives, eg: Grandma’s dog did this... my uncle once went on a plane and... etc and this should be actively encouraged. We, as leaders, need to know how to guide and reflect on these personal narratives.

Later in this toolkit, we will look at how these key values can be best embedded.

Do you have a progressive and varied 'values' based scheme in place?

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In summary, although this might all seem like a mountain too high to climb at times, we must feel encouraged by Rebecca Nye (2009) when she reminds us that we are working with children who are naturally inquisitive and the seeds of their spirituality are already sown. I am reminded, as I am sure you are, of the toddlers we have all met, who constantly ask 'WHY?' and this is something that must not be quashed, but indeed encouraged within all we do in our schools.

Let us all...



Key findings from 'Definitions of spirituality' :





Developing spirituality through Collective Worship.



When seeking the honest opinions of schools, it was apparent that many schools believed that the majority of spirituality provision was delivered via daily collective worship. Again, within community schools, this can still be provided within the daily assembly.

Current law requires all state-funded schools in England, Wales and Northern Ireland to hold daily acts of 'Collective Worship', and in schools with no formal religious character this worship must be 'wholly or mainly of a broadly Christian character'.

The Religious Education and Collective worship circular 1/94 outlines how vital this time in the school day is, in terms of developing spirituality in our pupils.

“Collective worship in schools should aim to provide the opportunity for pupils to worship God, to **consider spiritual and moral issues** and to explore their own beliefs; to encourage participation and response, whether through **active involvement** in the presentation of worship or through listening to and joining in the worship offered; and to **develop community spirit, promote a common ethos** and **shared values**, and reinforce **positive attitudes**.”

The highlighted terms provide a good basis for us to explore what our collective worship/ assemblies provide on a regular basis.

Ask if your school includes opportunities for the following in your collective worship;

consider spiritual and moral issues

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active involvement

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develop community spirit/promote a common ethos

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shared values

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positive attitudes

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What constitutes effective Collective Worship in terms of developing spirituality?

In order to deepen and enhance our collective worship provision, we need to base this in theory and evidence from scholars.

Rebecca Nye (2009) usefully states that “spirituality is more about process than product” and in this aspect, we need to carefully **plan** this part of the school day, rather than letting it just happen and be ‘squeezed in’ as an after-thought (or a time to put the kettle on before break!).

Terence Copley (2000) charts the history of Collective Worship in schools and how it has evolved but is clear that schools face many demands that may compromise the quality of this precious part of the school day. He refers to a “triangle of tension” which demands that this daily act fulfils “the legal requirement; the need to protect the integrity of pupils and teachers involved” ; and that it must be of “educational value”.

This ‘triangle of tension’ must not detract from the quality of what we provide for our children.

Although ‘educational value’ , I would argue, should not be the driving force. NATRE states “collective worship is about the **growth of the person, their character and social outlook**, whatever their academic aptitudes”.

In my own experience, some children may well thrive more in effective collective worship than they ever could in an academic lesson, so this should be remembered at all times.

When Church of England schools are assessed as part of the SIAMS process, Collective Worship is an integral element but this is far more than a quick ‘snapshot’ of the collective worship taking place on the day of inspection. The programme of collective worship **will take years to develop and needs to be firmly embedded in the life and expectation of everyone within the school** and cannot be a ‘quick fix’.

This evaluative comment reinforces this;

Collective worship is highly valued by all members of the school community as the lifeblood of the school. It significantly influences the lives of both pupils and adults, particularly through provision for prayer. **(SIAMS inspection comment Dec 2019 – school assessed as Excellent)**

The Education Reform Act 1988 states;

“Collective worship and assembly are distinct activities. Although they may take place as part of the same gathering, the difference between the two should be clear. Collective worship can, nevertheless, be related to the day to day life, aspirations and concerns of the school.”

As this toolkit will serve both Church of England Schools and community schools, it is important to note that this designated time in the school day may look slightly different in these 2 groups of schools. However, keep in mind that regardless of the school’s nature, **spirituality can and should still be encouraged within this time of the school day.**

As part of the research prior to this toolkit, the participating schools were asked the following questions relating to collective worship;

What resources do you use for collective worship currently?

Who is responsible for planning collective worship in your school?

Which of the following do you have in place in your school?

- a. Values board/ collective worship display
- b. Prayer leaders
- c. Worship table
- d. Outside groups/ visitors to lead collective worship

Do you link collective worship with RE at any time? If so, explain how.

This section will now take each of those questions, where I will summarise the participants’ responses but also ideas of how that provision can be enhanced.



What resources do you use for collective worship currently?

The participants listed the following resources used to provide collective worship;

- Values for Life
- Roots and Fruits
- SPCK
- RE Today
- Internet
- Fischy Music
- Cafod
- Ten Ten
- Barnabas in Schools
- Archbishop of York
- Open the Box
- Big Start
- Seal/ PSHE
- Twinkl
- Out of the Ark.

This level of variety is encouraging, but this is by no means a comprehensive list. The appendix includes links to these resources (with some examples) and many more.

The important aspect here to remember is that there are many resources available and if the person responsible for planning collective worship, 'dips into' this extensive menu of resources, they will ensure that the collective worship evolves, is current and relevant and progressive.

Here are some practical tips to follow when planning collective worship:

- Base the term's collective worship around a theme (this is often a 'value for life') but ensure you don't use this resource in isolation, as this will lead to repetition and will mean the worship becomes 'staid' and lacking imagination and growth.
- The collective worship plans should ideally be recorded on a concise format (an example is included in the appendix) but would be most useful if they include the following elements; theme, objectives/outcomes, content outline, opportunities for children's involvement, link to music/ songs, any prayer links.
- Make links, where you can, with anything current/ in the news/ initiatives relevant to the community or linked to the church calendar. This makes the content more meaningful and relevant for the children.

- Allow for as many opportunities as you can for children to be involved in the collective worship through; planned questioning, drama, prayer leaders, space for their own reflection.



Who is responsible for planning collective worship in your school?

In response to the questionnaire;

23% stated that the Headteacher planned this

53% stated that the RE / collective worship lead planned this

24% stated that all staff planned this.

There is certainly no 'right' or 'wrong' and this must be something you decide as a school but there are certain elements that I have found will help in terms of consistency and maintaining a high standard.

Tips for success regarding who plans collective worship:

- A consistent format should be used by whoever plans, so others can follow it easily.
- Someone needs to have an overview of what is being covered (ideally the Head or RE lead).
- If all staff are planning (either in a rotation or on their own) they need to follow some model examples of what constitutes effective collective worship.
- If one person always plans (Head or RE lead), this can ensure the same standard and consistency is maintained, but refrain from excluding input and contributions from other staff.



Which of the following elements of collective worship do you have in school?

When asked in the questionnaire:

100% have a collective worship / values board or somewhere to share collective worship contributions

100% have outside visitors in to lead collective worship

92% have associated clergy to visit to lead collective worship

87% have a reflection area – either indoors or outdoors

87% have a worship table

54% have prayer leaders or a children's worship team
46% liaise with parents about their collective worship

This toolkit will now outline each of these elements:

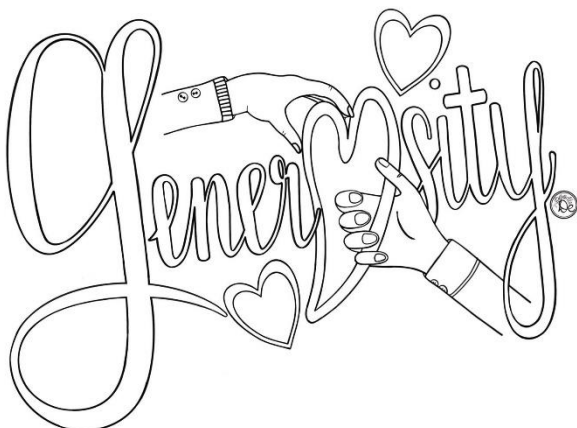
➤ **Worship / values board:**

These can include any images, biblical quotations, children's thoughts (on post-its, bubbles, etc) questions to think about, the chosen theme/ value.



If the

'values' approach to collective worship is used, the value should be given a high profile in the school.



This example of word art, produced by Deirde Korff Wilkens, for Winster School, is an example of how ownership of the value can raise the profile of this within school. These are changed termly and displayed around the school.

➤ **Outside visitors (including clergy)**

This can be teams (such as Open the book, MAST and others) or associated members of the clergy. We will look later about the involvement of the clergy specifically, but it is imperative that clergy leading collective worship are informed of the theme, aims and outcomes of the worship and if possible, involved in the planning process.

The teams mentioned ensure that collective worship includes fun elements and a higher level of pupil interaction through drama etc.

This is highly praised in SIAMS inspections;

The school engages exceptionally well with local clergy and church organisations in ensuring that collective worship supports pupil's biblical understanding and spiritual development.

(SIAMS inspection comment Dec 2019 – school assessed as Excellent)



➤ **Reflection Area**

This can be inside (if space allows) or outside (but clearly this is weather dependent).

Ideally, these areas should allow opportunities for children to contribute, develop it themselves, maintain and care for the area and times for them to 'use' it for reflection.

Questions to ponder on, music, lights/ candles, creative art activities or anything linking to what you have been focusing on, other church year links can all be incorporated into a reflection area.





This is often an area highlighted by SIAMs which can be seen in excellent schools.

➤ **Worship table**

A crucial focus of collective worship sessions can be a worship/communion table.

Even if the school does not administer communion, a central focus is ideal.

This signifies the start of this special time in the school day, when a candle is lit or the Bible opened.



In a similar way to the reflection area and worship board, it can reflect church calendar events, or the theme and should be changed and added to regularly.

➤ **Prayer Leaders/ Children's worship team**

Prayer is valued as something of great worth, with pupils appointed as prayer leaders daily.

(SIAMS inspection comment Dec 2019 – school assessed as Excellent)

Engaging children in the worship as much as possible should be an integral aim and this can be fulfilled in part by the introduction of **prayer leaders** who deliver their own prayers at the end of the school day, in collective worship and before lunch. Prayers can be provided specifically or ideally, children can write their own prayers using simple models, such as TSP (teaspoon prayers). Prayer leaders can keep any prayers they have written in a prayer book and this can be constantly used and referred to.

Children writing prayers is a crucial step in their spiritual development.

It is often stated that children should be 'leading and planning' the worship regularly as **worship teams**. This is happening in many church schools, but is perhaps the most challenging aspect to organise. Time to allocate a member of staff to model and shape this with the children is often a limiting factor. A possible solution is to combine the school council with the worship team so that the same children can develop these skills and combine their roles.

Ideally, a local member of the clergy could support the training of a children's worship team.

The key is to start simple and make sure that initially children feel comfortable with talking in front of the rest of the school about their feelings, with their reflections and talking about faith or the Bible.

➤ **Liaison with parents about collective worship.**

This area is often not explored, other than via the school website. In terms of encouraging children to become more spiritual, it is good practice to provide some reflection questions/ activities for the children to do with their families. A non-threatening way of initiating this could be by setting 'Big Questions' for families to discuss.

This home- school link can be stated on the weekly newsletter or other communications.

In my school, this then led naturally to use including a weekly input entitled ... 'This week in collective worship...'

Regular newsletter features on collective worship support parents in talking to their children about worship, significantly broadening the impact.

(SIAMS inspection comment Dec 2019 – school assessed as Excellent)

Notifying parents about this aspect of our school life, has been crucial in raising the profile of collective worship. Other forums, such as class Dojo etc, can of course be used to notify parents in this way.

This liaison with parents will be covered more extensively in another section of the toolkit.

In summary;

The Church of England website

<https://www.churchofengland.org/about/education-and-schools> states;

Collective worship gives pupils and school staff the opportunity to:

- Engage in an act of community.
- Express praise and thanksgiving to God.
- Be still and reflect.
- Explore the big questions of life and respond to national events.
- Foster respect and deepen spiritual awareness.
- Reflect on the character of God and on the teachings of Christ.
- Affirm Christian values and attitudes.
- Share each other's joys and challenges.
- Celebrate special times in the Christian calendar.

Ask yourself if these are being included in your collective worship and if not, how can they be?

Teaching Approaches:

When working on improving the RE teaching within your school, it is important that CPD is provided in this subject in the same way it would be for other curriculum areas.

In RE, more than some other curriculum areas, a creative approach to teaching is needed and will lead to the best results.

A creative, enquiry based approach empowers learners to confidently explore their own convictions and those of others with deep understanding.

(SIAMS inspection comment Dec 2019 – school assessed as Excellent)

It is imperative that a culture is established where children feel that they can express their views and beliefs freely without judgement.

If creative strategies are used, such as Art, Drama , debate, etc and children are encouraged to investigate and explore their own beliefs, then RE is 'doing its job'!

Spirited Play: is an example of a creative approach to the teaching of RE.

NATRE defines this as where “stories are told in as simple a way as possible to enable children’s imaginations to act upon the essences of the story and to make connections between the stories and their own experience”. This is related to ‘Godly Play’ but does not assume or require the child to have a relationship with God, therefore is more suitable for RE teaching.

This approach follows a set procedure of; At the threshold, Building the circle, Presenting the lesson, Wondering, The response, The Feast, Saying goodbye. The idea being that the children explore a story and return to it to again to gain a deeper understanding. More detail can be found on NATRE and an example is attached in the appendix.

Kagan Groupings:

Adopting a Kagan structure approach to grouping children in RE lessons, can be particularly useful and can lead to open and supportive discussions, if managed well.

"Cooperative Learning is a teaching arrangement that refers to small, heterogeneous groups of students working together to achieve a common goal (Kagan, 1994). Students work together to learn and are responsible for their teammates' learning as well as their own."

www.kaganonline.com

Essentially, mixed age/ability groups can increase levels of talk, engagement and questioning. In my own classroom, I have termed these groups 'Talking and Thinking groups' to make the purpose of this strategy clear to the children and is a more child-friendly term.

Quality questioning and 'talking and thinking' groups support pupils in thinking deeply about their own identity and God.

(SIAMS inspection comment Dec 2019 – school assessed as Excellent)

The Big Frieze:

The Big Frieze (from the Understanding Christianity resource) is designed to give teachers the opportunity to make pupils aware of the wider context of each concept, unit and text studied in the Understanding Christianity materials. The artistic images lend themselves well to pupil exploration and questioning. If this superb resource is revisited throughout the curriculum, it will help children to think spiritually about the story of Christianity and its meaning for the world.

<http://www.understandingchristianity.org.uk/the-project/the-big-frieze-emma-yarlett/>

How well does RE give pupils a safe space to critically reflect on their own religious, spiritual and /or philosophical convictions?

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How well does RE enable all pupils to develop knowledge and understanding of major world religions (including Christianity) and world views and their impact on society and culture?

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Do teachers share effective practice locally and regionally and engage in professional development? Does RE have in place rigorous systems of assessment?

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Christian Distinctiveness: What makes our Church school special?



This serves as a perfect starting point when self-evaluating your school, at any point, but particularly pre-SIAMS inspection.

It is a question that can be asked of all your school community and will serve to acknowledge and praise what you do well and what can be improved upon in your areas of development.

The SIAMS framework starts with the initial question of '**Is this a good Church school?**' and evidence will need to be provided to convince an inspector of an Excellent rating. When gathering evidence of an excellent assessment, a portfolio book (see above) or similar can be useful, especially if the children are involved in it.

The SIAMS framework (2018) states that when gathering evidence;

Try and draw examples from across several of the strands. '*One swallow does not a summer make*' (Aristotle)

And that; *There should be an inherent focus on 'serving the common good' It should go well beyond 'good'.*

In terms of this section of the toolkit, we will look at certain questions from with the SIAMS self –evaluation tool to help you to assess your current practice and how it can be enhanced with practical ideas.

How well does the school think of others by supporting charities and the community?



The establishment of school councils or school parliaments has ensured that the majority of schools have engaged with a comprehensive range of charities and fundraising.

But in terms of spirituality, supporting charities needs to be much more than just holding a cake sale.

Tony Eaude (2016) talks of a 'sense of agency' and this echoes a term used in many schools, where children are encouraged to be 'agents of change'.

"Moral identity requires a sense of agency, the belief or mindset that one can change and be in control of how one acts".

It is vital that if you are going to empower children fully, they need to actually believe what they are doing, however small, is making a difference to someone other than themselves. This is where a growing sense of spirituality can go hand in hand. If they believe that they exist within a wider world, they will instigate social action without being prompted. World charity initiatives that allow children to explore environments drastically different to their own, are very valuable in widening their worlds.

Pupils across school have a strong sense of social justice. They regularly take initiative to challenge injustice and engage in ethical social projects beyond those organised by the school.

(SIAMS inspection comment Dec 2019 – school assessed as Excellent)

The 'school community' is also a way of encouraging children to see their place in the world, their place in their village or town and to nurture relationships with those of a different age/ context to their own. The way that children conduct themselves in the village shop, when passing an elderly neighbour, etc is as important as their conduct in school.

How well does the school community connect their ethical and charitable activities to their vision and associated values? Do leaders provide opportunities for all pupils to engage in social action and to understand how they can challenge injustice?

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How well is the vision of the school embedded and shared with all stakeholders?



A vision within school could be likened to a blood being pumped around the body. It is the life-force behind everything that happens in school.

Children who are involved in the writing and promotion of the school's vision will certainly treasure it more and will allow it to seep into their activities and behaviours in school. It shouldn't be hidden away in a dusty document only revealed to governors or inspectors, it should be displayed and 'lived' with a real sense of pride and ownership.

The CACE (Center for the Advancement of Christian Education), specifically Tim Van Soelen, provides useful ways of devising a school vision statement which is based in Christian narrative and warns it shouldn't read like "an inscription on a tombstone or an elegy of a fallen hero". They outline 4 elements that should sit within a school's vision statement;

Who are we? What do we do? Why do we do it? For whom do we do it?

This is useful as a starting point and looking at existing visions from other schools can help, but it is important to personalise it to fully represent your school. This could take a biblical quotation as a 'theological tagline' .

To what extent is the school's vision and its associated values grounded in a clear theology firmly rooted in a Christian narrative?

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How well does your school support all pupils in their spiritual development, enabling all pupils to flourish?

It is vital that any school recognises that talent and aptitude can come in many shapes and forms and that all children can be given opportunities within their school family, to shine.

*¹⁰Each of you should use whatever gift you have received to serve others, as faithful stewards of God's grace in its various forms. **1 Peter 4:10 New International Version (NIV)***

Opportunities for this can include a multitude of extra-curricular clubs, visits/ residential trips, Drama/ music performances, Forest Schools, poetry recitals and much more.

Regular times, set aside to celebrate the achievements of the children should be an active part of the school's calendar and not be tokenistic but form the core of what the school values.

When parents' views were sought, as part of my action research, one parent summarised the importance of all pupils to flourish in different ways;

"Not every child learns well by being sat in a classroom, they can lose focus, get bored and eventually not be interested in learning. I think the school helps keep the children keen on learning by encouraging different ways of seeing and doing things. Some children are more creative and imaginative than others and promoting the 'awe and wonder' is giving those children a chance to stand out and shine within a normal school day and lessons."

How well does your school support all pupils in their spiritual development, enabling all pupils to flourish?

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How well does your school enable character development: Hope, Aspiration and Courageous Advocacy?

This is perhaps one of the areas that children can become most engaged in and passionate about. The challenge to help others less fortunate than themselves effectively widens their outlooks and helps them to consider the impact they can have on their community/ world. Projects linked to current issues (one of the most rewarding I have come across is Toilet Twinning) give children a sense of empowerment and moral purpose. The Diocese often promotes initiatives such as these and any church school should use Diocesan resources as these can enhance the program a school provides. For example, linking collective worship in September to a harvest appeal for another county or food banks, makes biblical / theological teaching more meaningful for the children.

How effectively has the school explored and engaged in diocesan and other global companion/world church links?

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Is your school environment built on dignity and respect?

In a small village school, with a predominantly White British demographic, it can be a challenge to prioritise this area. It is vital that children experience diversity in the faith of other's lives and their own. This can be achieved through both planned and unplanned opportunities such as; visits to other places of worship, visiting talks by those of other faiths, cross curricular themes focusing on other countries/ cultures. Unplanned opportunities can often call for children to be more accepting and welcoming. The way children treat each other and visitors is the weave in the fabric of the school and this respectful ethos can take years to model, shape and mold.

As one child noted in Winster School, 'Learning about other religions helps us understand people better and see what we have in common'.

The aspect of the **'whole curriculum'** is also key to prioritizing spirituality. The most successful schools, in terms of RE / spirituality and ethos, are ones where children are allowed to demonstrate a spiritual dimension in all aspects of their work, even Maths! The children in a spiritually rich school will often respond in a spiritual way that is not even necessarily planned for but should certainly be praised and nurtured by all school staff.



An example of this is seen here. When a KS1 pupil producing a poster on the issues relating to preserving the rainforest, generated this title to their work, completely independently.

Therefore, as a school leader, we need to ensure we create opportunities and embrace these 'pockets of spirituality' that happen outside RE lessons and not just at a set time each week.

How well does the whole curriculum provide opportunities for all pupils to understand, respect and celebrate difference and diversity?

Developing		Embedding		Exceeding	
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And finally...

In summarising your school's Christian distinctiveness, reference should be made to 'Valuing All God's Children Guidance for Church of England schools on challenging homophobic, biphobic and transphobic bullying' (Second Edition Updated Summer 2019). This document provides helpful hints to promote tolerance and acceptance within schools.

The last words should come from The Archbishop of Canterbury, Justin Welby :

*"Central to Christian theology is the truth that every single one of us is made in the image of God. Every one of us is loved unconditionally by God. We must avoid, at all costs, diminishing the dignity of any individual to a stereotype or a problem. **Church of England schools offer a community where everyone is a person known and loved by God, supported to know their intrinsic value.**"*

Valuing All God's Children (Second Edition Updated Summer 2019).



Other Perspectives on Spirituality in Children.

The whole school community is responsible for the development of spirituality in children and this includes; children, school staff, parents, governors and for church schools (and many community schools), this also includes the clergy.

This section of the toolkit will focus on how **everyone** can influence the development of spirituality.

Perspective of the clergy:

In a discussion with 6 members of clergy from different areas/ diocese, I asked them certain questions to gather their thoughts/ experiences.

1) What does 'spirituality' in children look like to you?

As outlined in the first section of this toolkit, spirituality can be hard to define and much has been written on this area.

The following words were key in the discussion with clergy;

Awe and wonder

An attitude of gratitude Stop and stare

Asking questions and joining up the dots

Thinking bigger and wider Creativity

Asking questions Becoming self-aware

'Do as you would be done by'.

One participant cited;

"the value system, the ethical and moral base on which they stand...and which underpins actions". (Alan Flintham 2005)

All these comments are excellent standpoints to try to encourage in our schools, regardless of the context, faith basis or demographic of the school.

2) What have you witnessed or established to specifically develop children's spirituality in a school setting? Outline good practice in schools in terms of spirituality.

Participants stressed the importance of **collective worship** in providing a discrete time every day, which allows children to have space and opportunity to reflect.

Although children may not be regular church-goers, experiencing high quality collective worship 5 times a week, is their 'church' and can have more of an influence on children than a weekly visit to the local church, it could be argued.

It was stated by one participant (who regularly delivers collective worship as part of the MAST team, in numerous schools), that collective worship should be 'invitational' in order to engage children and this would then encourage them to ask questions freely. This ability to **ask questions** about faith and things that puzzle them, will become more skilled the more that they practise. A slot for 'big questions' could be engineered initially in order to ensure this happens, before children then naturally ask questions regardless of the time of day or lesson that they are in.

It is important to allow children to ask questions whenever they wish to and for teachers to ensure they answer them. Even if there is sometimes no answer.

"It's not about having the answers but asking the questions".

The clergy or visitors to the school can be asked to respond to children's questions if this is easier for school staff.

It is absolutely permissible for teachers to say;

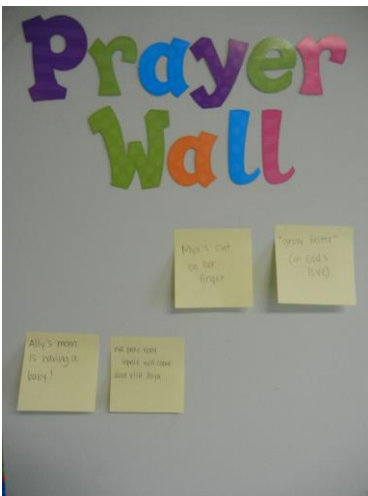
"I don't know but I will try to find out".

In schools where there is a strong sense of spirituality, the ability to question the world and to wonder at its greatness, will be woven through the whole curriculum. If children can see how Maths can be spiritual for example, (eg: Fibonacci sequences), then this is a level beyond spirituality which only exists within collective worship. If staff at school

compartmentalise spirituality and fail to encourage it at all times, the children will do this also.

Clergy can also be a useful resource in modelling and encouraging **prayer** in young children.

This can be done in many ways, but a prayer wall where children can post their prayers for others or themselves can be a good starting point and can provide a link between school and the church. Many schools allow the prayers of children to be taken to the church congregation, for them to pray over.



In some church schools, a member of the congregation could be encouraged to visit the school to pray with staff or the head teacher, to provide spiritual guidance and support, or even just a listening ear. This **prayer partnership** between church and school can be highly valuable.

Prayer leaders are an important way of allowing children to talk to God in their own way and makes prayer relevant, accessible and part and parcel of school life.

3) What are your thoughts on children being spiritual but not religious?

As is the case regarding definitions of spirituality, this is also a contentious question and one to which there are many differing opinions.

Perhaps this can help us to understand how relevant this is for us in school?

"in the end, spirituality is not technique but a lived faith"

(G S Wakefield, 2000)

We may have children of many faith backgrounds in our schools, including those who are atheist. However, if our job description is to develop the 'whole child' and encourage them

to be spiritual beings, this can be something that happens in our schools, without being attributed to just one specific faith.

The 'lived faith' can be the 'ethical and moral base on which they stand' we discussed earlier and this can arguably be existent in all faiths.

The clergy I spoke to, outlined some barriers that they had been aware of, in developing spirituality, but these will be discussed further (with possible solutions) in a later section.

How well does the school involve the clergy in the development of spirituality?

Developing		Embedding		Exceeding	
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Perspective of parents:

The role of parents in supporting the school's teaching of spirituality is crucial and parents need to be engaged for this to be a success.

This is not to say that parents have to 'practise' this level of spiritual awareness at home. Indeed, as I have stated, my current context is made up of a non-worshipping demographic, but which are fully supportive of what we do in school.

This level of support cannot be assumed or taken for granted but as Church schools, we have a responsibility to stay authentic as a school of faith and not 'avoid' this due to fear of opposition or apathy.

An initial way to do this is to update parents on newsletters, what is being covered in collective worship. If a question for discussion or a small home learning activity is included, it may also serve to engage parents more fully. An example of which is below;

This week in collective worship:

Bishop Philip has led us through Advent and this week, we looked at the pictures below and why they are so important in a spiritual way at Christmas.

Ask your child if they can remember their importance...



Values for Life Home / School Values:

The Values for Life / Roots and Fruits collective worship resource is very accessible for parents to engage with, particularly if a school adopts an approach where the family is engaged in related activities/ talk based on the current Value for Life.

<https://www.imaginer.co.uk/home-school-values/> is an excellent resource which aids this involvement of parents in a non-threatening way.

School websites are also a vehicle for communicating the spiritual aspect of education. Many church schools have a discrete section of their website dedicated to this aspect. If this element of communication is updated regularly, it will give be given higher status and importance.

Asking parents explicitly what their perspectives of spirituality are in the school can be useful (an example of such a questionnaire is included in the Appendix).

My action research led to the following conclusions;

When asked;

- 1) When you chose to send your child/ children to the school, did it influence your decision that the school is a church school?

80% stated that this was not a deciding factor.

- 2) Which elements of school life do you value the most in terms of how your child is encouraged to develop as a 'whole' and well-rounded child?

High priority given to mental health and wellbeing was ranked as of the highest importance.

Collective worship/ values for life was also ranked as a high priority.

The involvement of parents and clergy was ranked highly by the majority of parents.

The quality of RE teaching was ranked as the least important by the majority of parents.

- 3) Would you say your child/ children benefit from being encouraged to be 'spiritual' in school? If so, how does this show itself?

This gained the most overwhelming positive response of all the questions, with 100% of respondents saying that this was hugely valued. They all appreciated a focus on mindfulness and reflection, questioning and appreciation of nature and the world beyond themselves.

One parent stated of her reception aged child...

....has been encouraged in school to connect with nature and think about feelings and how experiences can make her feel. I feel this has increased her awareness in her own spirit and person. It also affirms self-confidence and encourages her to be more vocal about her feelings. In turn, this helps her realise how her actions and gestures affect her world and others.

How well does the school involve parents in the development of spirituality?

Developing		Embedding		Exceeding	
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Perspective of children:

Rachel Kemp (RE Coordinator working in several Primary Schools in Manchester) investigated Year 6 pupil's perceptions of what they view spirituality to be, by asking '***Spirituality: What is that?***'.

Asking your own children in school a question like this one, can be useful to help you assess where you are at. If the children don't understand the question or cannot willingly give their answers, then you may well assume that spirituality in the school needs more embedding.

One of the most effective opportunities for children to explore their understanding of spirituality is the annual 'Spirited Arts' competition, organised by NATRE. This activity gives a choice of themes on which to produce art work, but the accompanying commentaries written by children can effectively allow children to verbalise what they feel, see or think.

The RE Today document 'Spiritual Development' is also a rich resource with many practical classroom activities which either can be used to assess children's understanding of spirituality or develop this.

The children were shown **A Spiritual Life Cannot Be Bought** by Ryan (Age 12), an entrant in the Spirited Arts competition from 2006, referred to in 'Spiritual Development' (RE Today).

Using this as a stimulus for an initial but brief discussion (as I did not want to lead or direct the children too much), the children were asked to produce a 'spiritual star' activity for KS1.





In this depiction of spirituality by a Year 2 pupil, hearts and stars are shown, which quite understandably are 'borrowed' from the artwork by Ryan.

When asked to explain the elements, she explained that the cross belongs to her teacher, who she knows is a Christian. The eye in a leaf relates to the rainforest being destroyed which makes her sad. The hearts show love for each other. The brain is to show us thinking about the world. The star is to show when Jesus was born.

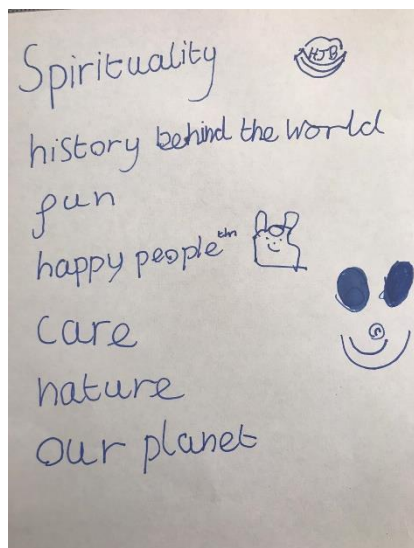
This detailed analysis shows the extent to which children are capable of thinking deeply and relating their current cross curricular learning (such as a Geography topic) to their spiritual beliefs.

I also used the 'Definitions of spirituality' activity for KS2 from the RE Today resource. I asked them to brain- shower words which helped them to "think deeply, and link us up to people, the Earth, God, or ourselves" (RE Today).

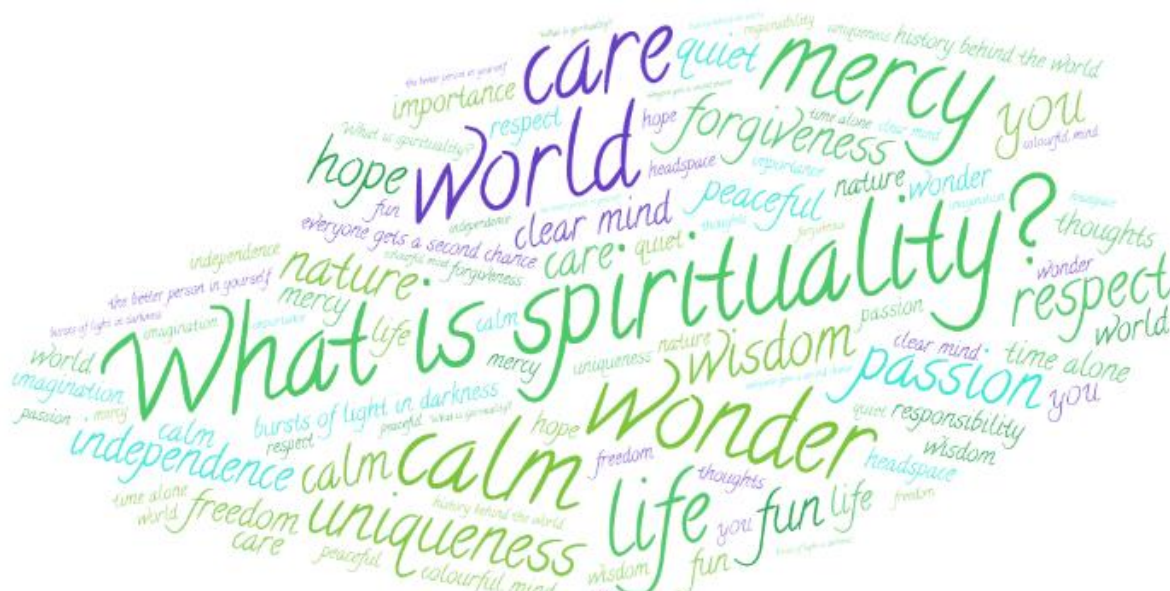
Whilst responses such as this (by a Year 6 pupil) , may be slightly 'fluffy' and based very much on the Values for Life, there is still worth in children completing this activity in itself.



Other responses were far more revealing and surprising. This response by a Year 4 pupil, is enlightening as it cites 'history behind the world' and also has a focus on happiness and nature. This can be seen as reflective of the ethos within the school, as this pupil is a previous member of an active school council, who has worked enthusiastically on climate issues.



I then asked all members of the class (Y3-6) to contribute their most revealing word to a word art collage <https://wordart.com/create> (which can be very useful in collating responses) and this was produced.



The children enjoyed this activity but more importantly, some of the most revealing responses included;

The better person in yourself,

time and space,

Everyone gets a second chance,

Bursts of light in darkness,

uniqueness.

This was clearly an insightful activity and your school can plan in sessions such as this one to further embed your work on spirituality with the pupils.

How well do the children in the school understand the concept of spirituality?

Developing		Embedding		Exceeding	
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How practical activities are you going to plan in school to aid children with their understanding of the concept of spirituality or to assess their understanding?

KS1	KS2
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Potential Barriers to developing a spiritually – rich school.

School leaders, clergy, teachers alike, will all have experienced settings where spirituality is proverbially... sown on stony ground.

This can be for a number of reasons and for spirituality to blossom and grow, these barriers need to be understood and ultimately overcome.

Ofsted 2013 stated 8 main areas of concern relating to the provision of RE;

- low standards
- weak teaching
- problems in developing a curriculum for RE
- confusion about the purpose of RE
- weak leadership and management
- weaknesses in examination provision at Key Stage 4
- gaps in training
- the impact of recent changes in education policy.

Whilst these are specifically relating to KS3/4, the general foundations in primary phase need to be secure and if as primary leaders, we are aware of these issues and work to overcome them, it can only benefit the spirituality of the children in our care.

This section of the toolkit will outline some of the potential barriers and what may be helpful in overcoming them.

- Teacher Attitudes/ weak teaching:

For some teachers, when asked which areas they lack confidence in, it could, be that RE is amongst these. This may be for a number of reasons, but primarily lack of any clear answers and insufficient knowledge of different faith systems.

Equally, it can be a misconception from some that a teacher who is an atheist cannot teach RE. Of course, this is far from accurate.

Some schools designate the teaching of RE to a teaching assistant. Whilst this is not an issue in itself, it can lead to teachers becoming de-skilled and the teaching assistant delivering RE needs to be given the same level of support and credence as a teacher would receive.

- Tackling 'tricky' topics:

By nature of the subject, asking the 'big questions' in life can be something that even adults find challenging. One of the hardest subjects in the KS2 curriculum is the aspect of creation v evolution. This aspect is an integral part of the Understanding Christianity curriculum under the strand, 'The Fall', and whilst this resource provides detailed plans and ideas, the issue of opening up debate about the biblical narrative in Genesis and the scientific/ Darwinian theory of evolution, can be at the very least, daunting for many teachers with primary aged pupils.

The British Humanist Association exasperated this turmoil by stating;

"Teaching creationism in RE is no more acceptable than teaching it in science, as pupils who are taught one thing in one subject and then the opposite in another are going to end up confused."

It need not be a case of 'confusion' and it is possible to teach this aspect of the curriculum without 'opting' for one or the other.

The Understanding Christianity guidance for teachers states regarding this dilemma and variety of perspectives;

Christians disagree about the nature and purpose of this text (and all of Genesis 1–11). Some see Genesis 3 as an historical event concerning two real individuals; some see it as 'proto-history' – not concerned with literal events but introducing the themes and concerns of 'salvation history' which begins in Genesis 12–50; some read it as 'mythic', in that it is not literally true but contains some truths about human nature and human relationships with God, other humans and the natural world. Whatever the perspective, most Christians would agree that the text supports the idea that God is Creator and worth worshipping, that Creation is good and worth preserving, that humans have the capacity to be both good and bad, but that they tend to turn away from God and need God's help.

If this approach is adopted when teaching the theories of creation, it can be more reassuring for teachers. Nevertheless, members of clergy when asked in my action research, cited this as a key time when teachers' beliefs may be compromised or fear of what the children may say, may dominate.

- Problems in developing a curriculum for RE:

This has undoubtedly been an issue, on the ground, for many primary school leaders/ teachers, in recent years. Whilst the Understanding Christianity curriculum has been a much appreciated resource, it is heavy in detail and content and in order to provide a curriculum which teaches children about other world faiths, it needs to be combined with an additional syllabus on a long term plan. Support may be needed from the Diocese or cluster schools in formulating a balanced long term plan.

- Confusion about the purpose of RE:

It is worth remembering that the provision of RE lessons in school is not the only contributory factor to effective spiritual development. However, without providing effective RE lessons, the development of spirituality will be compromised.

If we seek an effective purpose of RE, the Curriculum Framework for Religious Education in England (2013) states;

Pupils learn to articulate clearly and coherently their personal beliefs, ideas, values and experiences while respecting the right of others to differ.

Surely, if we take this as our central aim, no one can argue with providing this for our children.

- Opposition to spirituality from the school community:

It may be that there are members of the school community, either school staff, parents, governors, who either do not embrace the school's approach to spirituality or even actively oppose it.

Parents can be engaged in many ways, as outlined in another section of this toolkit.

Staff and governors of a church school, have a requirement to uphold the Christian ethos and this in turn will include the development of spirituality. But this requirement cannot be assumed or taken for granted.

I often cite the true account of a visit I once made to a Church school and when browsing around the space where 'collective worship' took place, a beautiful painted El Salvador cross was spotted 'hidden' and neglected down the back of the radiator.

This could be viewed as a metaphor to possibly show how spirituality and the space for reflection and worship was undervalued and therefore undermined.

In order for spirituality to bloom, the right conditions need to be provided and a role model in the school may need to be responsible for gradually 'feeding' the shoot of spirituality.





Progression in Spirituality Development.

Liz Mills (The Doughnut and the Hole, 1997) cites;

is there a sense that spirituality in any way ‘develops’? I and if so, is there a way in which we can become in some way more ‘holy’?

In the first stages of a school developing their spirituality curriculum, it is not essential that a progressive scheme is established. However, as the children become more familiar with a spiritually- rich curriculum, there needs to be some awareness of how their spiritual self can develop and be enhanced and fine-tuned.

Equally, in my experience, it is clear to see which children find ‘spirituality’ easier than others to embrace and I am able to ‘assess’ this (not in a formal way perhaps) but in terms of what those children would benefit from next.

In order to work on this as a school, you may wish to find a way to split spirituality into discrete areas.

This section of the toolkit offers you a range of options:

- 1) David Smith’s work for the Stapleford Centre ‘Making sense of Spiritual Development’ (1999) provides helpful definitions of 4 strands;

Spiritual Capacities: recognition that all human beings are capable of spiritual growth through capacities such as self-awareness, reflection, empathy, imagination and creativity

Spiritual Experiences: ways in which pupils can encounter the spiritual dimension of life

Spiritual Understanding: the need to have developed an understanding to make sense of the spiritual experiences encountered and capacities exercised

Spiritual responses: how this experience and understanding impacts on our lives and shapes the way in which we live our lives.

- 2) Values for Life Reflection Journals (Imaginer) are incredibly useful and child –friendly and link directly to the Values For Life Collective worship resources.

They use the images of a candle, mirror, window and door to encourage children to reflect in different ways.

This is based on Liz Mills' (1997) research.

The candle – indicates a time to reflect and thinking spiritually.

The window – encourages a 'looking out' and considering an 'ow' or 'wow' moment.

The mirror – is about 'looking in' and self improvement or reflection.

The door – is about moving onward with a practical action for the future.

3) The Diocese of Salisbury (2012) divides their assessment/ planning proformas into;

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')

These link to the Values for Life reflection approach.

The documents for this approach are included in the appendix of resources at the end of this toolkit.

Any of these ways of dividing 'spirituality' into a framework or progression grid for your school may be appropriate and is there for you to adopt what works for the stage your school is at.

Does your school have a framework for developing spirituality which looks at progression?

Developing		Embedding		Exceeding	
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Which themes will you use in your progression of spirituality?

Useful Resources:

Collective Worship Resources:

- Roots and Fruits: Creative Collective Worship for Primary Schools on Christian Values Themes (Imaginer) <https://www.imaginer.co.uk/shop/roots-fruits/>
- Values for Life (Imaginer)
- <https://www.imaginer.co.uk/reflection-diaries/> (pupil reflection on values)
- <https://www.imaginer.co.uk/home-school-values/> (parent/ family activities linked to Values for Life)
- <https://www.canterburydiocese.org/online-collective-worship/> (provides all year round collective worship stimuli and videos)
- <https://www.archbishopofyorkyouthtrust.co.uk/youth-trust> (this organisation often provides whole units of planned collective worship on a theme eg: Advent and are of a very high quality)
- <https://www.tentenresources.co.uk/> Catholic worship resources.
- <https://www.barnabasinschools.org.uk/ideas> (inspiring and engaging planned collective worship on wide range of themes which can be downloaded for free)
- <https://bigstartassemblies.org/> (paid subscription but highly engaging, interactive, fun and adaptable resources).
- <https://www.assemblies.org.uk/pri/> (free, downloadable pre-planned collective worship plans on themes)
- <https://cafod.org.uk/Education/Primary-teaching-resources/Primary-school-assemblies> (linked to world issues and regularly updated and linked to months of the year)
- <https://www.outoftheark.co.uk/products/assembly-songbooks/> (music resources to buy of worship songs)

Self-evaluation/ Developmental Resources:

- 'Valuing All God's Children Guidance for Church of England schools on challenging homophobic, biphobic and transphobic bullying' (Second Edition Updated Summer 2019).
- Church of England Vision for Education Deeply Christian, Serving the Common Good (Autumn 2016)
- <https://www.salisbury.anglican.org/schools/spiritual> - assessment grids and proformas.
- Religious Education in Church of England Schools A Statement of Entitlement (February 2019)
- <https://derby.anglican.org/en/education-department.html/> (superb resource bank of ideas/ self evaluation etc)
- <https://www.churchofengland.org/about/education-and-schools> (useful for self-evaluation/ vision forming etc)
- <http://www.farmington.ac.uk/index.php/farmington-scholarships/> (information on applying for a scholarship in the teaching of RE)
- <http://www.farmington.ac.uk/index.php/scholars-reports/> (read other reports on areas of RE teaching)
- <https://rematters.co.uk/> (offers CPD in RE/ Collective worship)

Project ideas/ planning resources/ Stories to promote questioning :

- <https://www.natre.org.uk/about-natre/projects/spirited-arts/spirited-arts-2021/> (Spirited Arts competition for schools to enter every year)
- Creating a Multi-sensory Spiritual Garden in your school – Shahne Vickery (Jumping Fish 2009)
- <https://www.toilettwinning.org/> (fundraising project to allow children to see how their money can affect others in poorer countries)
- <https://www.wateraid.org/uk/get-involved/all/schools-and-teachers> (useful resources to use, perhaps around harvest time)
- Spiritual Development (Primary RE/ RE Today – Ed. Fiona Moss)
- <http://www.understandingchristianity.org.uk/>
- <https://www.reonline.org.uk/teaching-resources/>
- But Why? Developing Philosophical Thinking in the Classroom – Sara Stanley (Network Educational Press Ltd 2004)
- Why is the Sky Blue?: Real Questions that children ask about the world around them – Ladybird
- First Stories for Thinking – Robert Fisher (Nash Pollock Publishing 1999)
- If the World were a Village: A book about the World's People –David J Smith (Kids Can Press 2011)
- Big Big Questions – RE Today/ Fischy Music (2015)

Research materials on Spirituality:

- Children's Spirituality: What it is and why it matters – Rebecca Nye (Church House Publishing 2009)
- New Perspectives on Young Children's Moral Education- Tony Eaude (Bloomsbury2016)
- Spirituality Workbook- David Runcorn (SPCK 2006)
- Children's Spiritual, Moral, Social and Cultural Development- Tony Eaude (Learning Matters 2006)
- Spiritual Development in the State School- Terence Copley (University of Exeter Press, 2000)
- The Doughnut and the Hole- Liz Mills (1997)- Farmington Institute
- Growing Together – Liz Mills (2019) - Farmington Institute
- Religious education for spiritual bricoleurs? the perceptions of students in ten Christian-ethos secondary schools in England and Wales – Anne Casson and Trevor Cooling. (2019)
- I and Thou – Martin Buber (1923)
- Spiritual Development Interpretations of spiritual development in the classroom
October 2019 – Church of England Education Office.
- <https://www.bathandwells.org.uk/wp-content/uploads/2019/11/CofE-Spiritual-Development-2019.pdf>

APPENDIX 1:

Interviews with parents to ascertain their perspectives and experiences of children's spirituality.

When answering, the following definitions of 'spirituality' might help you. By this, we do not mean 'religious'.

"Spirituality is a moral and ethical base on which you base your actions" and the way the school encourages children to think about...

- ***The opposite of what we can touch and feel (the material world)***
- ***Experiences which take us beyond ourselves***

-
- When you chose to send your child/ children to the school, did it influence your decision that the school is a church school?

- Which elements of school life do you value the most in terms of how your child is encouraged to develop as a 'whole' and well-rounded child?
(please rank 1-8 , with 1 being most important and 8 being least)

Collective worship/ values for life

Quality of RE teaching

Presence of an active school council

High priority given to mental health and wellbeing

Involvement of vicar and links to church

Space provided for children to reflect (in outdoors)

Sense of awe and wonder promoted in school

Communication with parents about what is happening in school

- Would you say your child/ children benefit from being encouraged to be 'spiritual' in school? If so, how does this show itself?

- Do you feel that the school has progressed and is in a better place, in terms of promoting the 'awe and wonder' of the world now? If so, in what ways? If not, how could this be improved?

APPENDIX 2: Example of collective worship plan proforma

Children's involvement in bold. PRAYER LEADERS are...

Please make sure that the candle is lit at the start of each collective worship and that the children start their worship quietly looking at the candle and reflecting. Please add to the worship table and maintain this as a 'sacred space'

Song for this week : Father I place into your hands <https://www.youtube.com/watch?v=PwuM4Div-y4> or worship workshop

	LED BY?	THEME	Learning Intention	RESOURCES/display
MONDAY	Own class teacher	Wisdom from the Tree of Life.	To explore words of wisdom and proverbs.	Show the quote from Proverbs 3 v 18 (display this as a heading on values for life board) "Wisdom is a tree of life to all who embrace her, Those who lay hold of her will be blessed" . Look at the image of the Tree of wisdom below and place on values display. Ask the children why a tree is a good metaphor for being wise and learning new things? Provide gold leaves to add to the tree as the weeks progress for us all to write words of wisdom on. Start with the 4 from p 322 V4Life booklet. Look at these on Weds.
WEDNESDAY	Own class teacher	Wisdom from the Tree of Life.	To know that wisdom is a gift from God.	P 322 booklet – look at Too many cooks spoil the broth, https://www.youtube.com/watch?v=ST-9HldYiQ4 Don't count your chicken's before they've hatched, https://www.youtube.com/watch?v=6EvSps3X8pM A stitch in time saves nine, https://www.youtube.com/watch?v=XHH2_BkZh08
				The early bird catches the worm. https://www.youtube.com/watch?v=qRGG79bUXk Discuss what each one of these proverbs means (or watch each video) and read out the scenarios on p 322 and discuss which proverbs word provide good answers to these problems.
THURSDAY	Own class teacher	Wisdom from the Tree of Life.	To know that wisdom is a gift from God.	Look at the idea of proverbs and PROVERBS in the Bible. Look again at the one from Monday "Wisdom is a tree of life to all who embrace her, Those who lay hold of her will be blessed" and discuss what this means. Try to learn this together as a memory verse. Look at the ppt with many other proverbs and ask them to choose one to write out and create a bookmark with this on, using pictures to illustrate.
FRIDAY	Own class teacher	Wisdom from the Tree of Life.	To know that wisdom is a gift from God.	Look at the idea of wise advice. Who gives us wise advice? Ask them to ask grandparents/ parents etc for a wise saying over the weekend (put on Friday letter) and bring this in next week. We will add these to the tree of life next week on leaves. Give pairs of children one of the Bible quotes and discuss what they can take from this for their own lives (KS1 can do one together).

APPENDIX 3: Example of RE planning.

Week	Learning Objectives	Activity: Year 3/4	Year 5/6	Assessment: (see attached assessment grids)
1	To suggest meanings of gospel texts.	Start by looking at WWJD merchandise https://www.amazon.com/what-would-jesus-do-bracelets/s?k=what+would+jesus+do+bracelets and ask why people might want to wear these?	1) Read as a group the Sermon on the Mount – Matthew 5-7 2) Look at the 15 things (res sheet 1) and think of them as '15 sentences to change the world' and explain why each one is so important for Christians.	<ul style="list-style-type: none"> I know that Christians believe that through his teachings Jesus challenges everyone about the way they live.
2	To suggest meanings of gospel texts.	The story of the Centurion's servant : Jesus the Healer 1 Ask the children how people are healed today... use ppt but drawn attention to <u>childline</u> etc. This is called 'indirect healing'. Then read the story of Centurions servant, to see how Jesus healed.		<ul style="list-style-type: none"> I know that Jesus' first disciples left their jobs and families to follow
	To make clear connections between gospel texts and how Christians live in the Christian community.	<u>Drama</u> : Use the story cards and script to act out the key events in mixed age groups. Extend – Y56 to complete thought bubbles for how key characters at key points would be thinking. Ask at end why this would be 'good news' in the gospels.		Jesus.
3	To make clear connections between gospel texts and how Christians live in the Christian community.	Jesus the healer 2 - Look at <u>miracles</u> and why these were such a key part of the Bible... use ppt. Continue looking at healing and why we need healing –	Y34 – simplified activity sheet on healing. Y56 – look at RE quest and compare healing in Bible with healing in our lives. Use Resource Sheet 2 (UC) to analyse interpretations of the healing stories in the gospels.	<ul style="list-style-type: none"> I know that it is claimed that Jesus could heal a leper. By doing this Christians believe that showed love for those that others ignore. I can relate this to the activities of the local church and of Christian charities.
4	To make clear connections between gospel texts and how Christians live in the	Return to theme of WWJD about Generosity (our value for life): Brainstorm as a class as many charities as they can name. Think about how Jesus was generous (find examples from the Bible) and how his example might lead other Christians to act generously		<ul style="list-style-type: none"> I can describe the work of a Christian charity that tries to put this teaching
	Christian community. To relate gospel ideas teachings or beliefs to issues in <u>today's</u> world.	and work for charities. Try to get a charity worker to zoom us to talk about their work and their motivations. (eg: Hope for Belper, Cafod, Christian Aid).		into practice e.g. Christian Aid. (I also know that people of other faiths and of <u>none</u> also run charity work.)
5	To relate gospel ideas teachings or beliefs to issues in <u>today's</u> world.	Jesus responds to people in unexpected ways: Justified Anger Look at the story in Matthew 21 v 12-16 of Jesus turning over the tables in the temple. Use https://www.barnabasinschools.org.uk/idea/palm-sunday-retold-one-jesus-enemies to act out the story from different characters' perspectives. At end of lesson – reflect on when we have been angry and classify whether this could be justified.	Year 34 – Look at 3 images of Jesus' turning over the tables and ask; <i>How do these images show Jesus?</i> Year 56 – Look at 2 images of Jesus turning over the tables and ask; <i>How do these images show Jesus?</i>	<ul style="list-style-type: none"> I know that Christians believe that through his teachings Jesus challenges everyone about the way they live.



It is the death of the spirit that we must fear.
To believe only what one is taught and brought up to believe,
to repeat what one has been told to say,
to do only what one is expected to do,
to live like a factory-made doll,
to lose confidence in one's independence
and the hope of better things-
that is the death of the spirit.

Tokutomi Roka (cited by Carr, 1984)

