SCHOOLS FOR
HUMAN FLOURISHING

ssat the schools, students and teachers network

FAITH UNITY AND VISION woodard schools

THE CHURCH OF ENGLAND EDUCATION OFFICE

Schools for Human Flourishing

About the Church of England

The Church of England has been involved in providing mass education since the founding of the National Society in 1811. Today, the Church's network in education includes 4,700 Church of England schools educating over a million children, 11 Anglican Foundation Universities (with a particular focus on Initial Teacher Education), and many hundreds of thousands of Christians living out their vocation to a role in the education sector. The Church of England Education Office is the Church's national body for education, working in close partnership with the 41 Diocesan Boards of Education.

About SSAT

At SSAT, the Schools, Students and Teachers network, we believe that teachers make students' lives. Our membership, training programmes, events and publications help teachers carry out their vital job even better, more confidently and more professionally than before. As the hub of the largest and longest-standing network of school leaders and forward-looking teachers in England, the SSAT network helps schools collaborate meaningfully – learning from peers, measuring improvements and celebrating achievements.

About Woodard

Woodard Schools is a family of schools founded by Canon Nathaniel Woodard in the mid nineteenth century as a direct consequence of the Founder's concern to transform his contemporary society through the provision of quality Christian education to the emerging middle classes. Since that time the Corporation has attracted state maintained (Affiliated) and other independent (Associated) schools into its fellowship, along with academy schools, and Woodard Schools is a unique expression of Church of England schools in the nation. The Founder's vision of the family of schools as a Society is characterised by mutual support, help and encouragement.

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Foreword

The Rt Revd Stephen Conway, Bishop of Ely

So much public discussion around education focuses on policy and structures: who goes to which school, who runs those schools, how should funding be allocated. It is no surprise that the Government's white paper '*Educational Excellence Everywhere*' has generated a vigorous discussion about academisation, which will be front of mind for educational leaders across the country.

And yet, if we are to have any hope of answering these technical questions fruitfully we must first of all concern ourselves with the purpose of education. This collection of essays and case studies is focused on doing just that. They explore what it means to offer a vision of human flourishing for all, one that embraces excellence and academic rigour, and sets them in a wider framework.

Reading through these pages, I reflect on the importance of having exceptional leaders for our schools. It is the leader who sets the vision for the school, and navigates the challenges when they come. But it is also the leader who understands the people – pupils, teachers and support staff – within their schools, and what they need in order to flourish.

I am thrilled that in putting this book together we have secured a partnership between three powerful forces in education: SSAT, with their innovative network of school leaders, the perspective of Woodard Schools which draws on experience in both the state-funded and the independent sectors, and the Church of England which has been committed to public education for over two hundred years.

Together we hope that these words will challenge and inspire further conversation and debate about the purpose of education today.

Introduction

Chris Wright, Director of Education, Woodard Schools
and Bill Watkin, Director, SSAT

What is the purpose of education? Few would argue with the widely shared ambition to continue to raise the bar and improve academic standards, supporting young people on their journey to thrive in adult life and in the workplace. However, the current definition of educational outcomes and a criterion for success that places a dominance on academic progress can present challenges to models of schooling grounded in human development. Education is about more than the flight towards academic success and employment. It is, at its heart, about human flourishing. This book is a celebration of some of the outstanding things that are being done in our schools to nurture human flourishing.

At a time when there is such pressure for pupils, teachers and schools to demonstrate their academic achievements and progress through exam results, it is vital that we do not lose sight of the true purpose of education. Pupils, teachers and parents all recognise the importance of wellbeing, confidence, happiness and relationships in education. In these pages we explore how they can be drawn out together with academic rigour in order to offer all children in our schools opportunities to flourish.

In the opening essays Professor John West-Burnham and Amira Chilvers argue for a more holistic view of education that nurtures the whole person and respects the unique identity of every learner.

In the first part of the book a series of essays reflect on what it means to flourish as a human being. Dame Julia Cleverdon makes the case for putting service learning centre stage as a way of nurturing the hearts of children. Patsy Kane and Elizabeth Hole's case study focuses on nurturing a value rich and driven community. Valentina Mindoljevic and Andrew Watson's case study from Mostar provides an opportunity to reflect on what it might mean to promote fundamental British values in schools through consideration of an international school's mission. This mission is grounded in a particular vision of humanity and prophetic concept of schooling.

It would be naïve not to recognise the challenges in encouraging schools to be places focused on human flourishing. Revd Steve Chalke's essay encourages schools to take a positive approach against extremism through articulating a compelling overarching story that imbues a deeper and more powerful sense of purpose, identity, meaning and belonging into the lives of our young people. He makes the case for schools to nurture emotional and social literacy in their students. Sir Iain Hall and Catherine May's case studies provide examples of how schools can help to mitigate the challenges of the inherent social inequality of our present educational system.

The second half of the book focuses on the particular contribution of Church schools to the development of human flourishing. Revd Nigel Genders' essay sets the scene in drawing our attention to current concerns about students' well-being and making a case for the importance of religious education to prepare students to navigate the complexity of our modern world. Revd Dr John Caperon argues that school chaplains have an essential role in church schools in nourishing the inner, spiritual self and thus educating the 'soul'. Professor Gerald Pillay's essay traces the Church's contribution, showing how its educational vision was at the heart of forming European and British cultures.

The two case studies from Kat Pugh and John Goodey explore what it means to be a church school in today's complex world, providing students with skills to navigate moral dilemmas, the confidence to believe in their innate gifts and the tools to fulfil their potential as children of God. Stephen Tierney's case study illustrates the way in which church schools are rooted in a view of God and humanity that forms the essential elements of their story and ethos. A role for the school leader is to be the chief story teller for the community. This section ends with an essay by the Archbishop of York. He returns to the Latin roots of the word 'education' to focus on the role of schools to 'lead

and draw out that which lies within', to enable each person to become fully alive and to make a difference by working for the common good.

In the final essay Peter Green argues that at its heart education should address the formation of character through the development of the whole child. The importance of character education is increasingly recognised in schools across the country and there are several examples of pioneering work and essays by leading proponents in SSAT's *Mind the Gap* (2014), a collection of essays exploring why character education is important and how it can be developed in schools.

As Peter says, a complete education is one that nourishes the mind, body and spirit. The whole child is the whole point. A number of questions act as leitmotifs throughout this book:

- Who are you?
- Why are you here?
- What drives you?
- Who are you dancing for?
- Who inspires you and how?
- What kind of person do you want to become?
- What is the nature of your CV – the 'course of your life'?
- How then shall you live?

In attempting to answer these questions for ourselves, our schools and our young people, we are journeying on the road to human flourishing.

Human flourishing and educational leadership

Libby Nicholas, Chief Executive, Reach4 Academy Trust;
and Professor John West-Burnham, an independent writer, teacher and consultant in education leadership and a director of academy trusts and trustee of educational charities

Most developed societies might be described as 'school-centric'. They see schools as the key element in education and schooling as the optimum means of creating an educated society. Therefore the codification of the curriculum is one of the most significant moral statements any education system makes. This process will always be frustrated by the demands for levels of uniformity and straightforward definition. Consequently our attention is often focused on the so-called academic subjects at the expense of broader concerns around human development and human flourishing as expressed through notions of wellbeing and happiness. This has very clear implications for the work of school leaders in terms of the definition of educational outcomes, the focus of accountability and criteria for success.

This in turn has led to strategies that are based around the notion of school improvement, as though schools exist in a sort of cultural vacuum that makes them impervious to the range of social factors. For example Desforges (2003) demonstrates that in the primary years the family is six times more significant than the school in terms of the potential to secure educational success. Yet the focus for a generation has been on improving the school, rather than the family. In terms of impact on educational outcomes, enhancing the quality of family life is more likely to make an impact on educational outcomes than endless variations on the theme of school improvement.

The question for school leaders is how to ensure students make good progress in the so-called academic subjects whilst also embracing a more holistic approach that starts with the whole person as a unique individual.

Goleman (1995) famously argued that EQ is more important than IQ, Steiner argues for emotional literacy – ie, the ability to interact and engage as a more appropriate model. It could be argued that SQ (social capital, or social intelligence) is even more significant. Archbishop Desmond Tutu provides what is probably a definitive definition of the relationship between community and personal flourishing, wellbeing and so happiness;

> *'We don't come fully formed into the world. We learn how to think, how to walk, how to speak, how to behave, indeed how to be human from other human beings. We need other human beings in order to be human. We are made for togetherness... to exist in a tender network of interdependence. That is how you have ubuntu – you care, you are hospitable, you're gentle, you're compassionate and concerned.'*
>
> ***Desmond Tutu as quoted in Battle 1997:35***

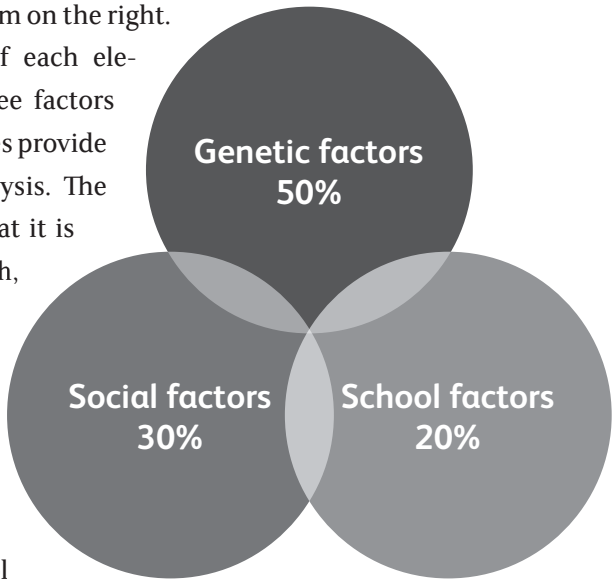
Ubuntu is an Nguni Bantu term that is usually translated as 'A person is a person through other people' or 'I am because we are.' In this worldview we can only understand who we are in relationship with other people; only achieve our full potential through that 'tender network of interdependence'.

The research base now provides more evidence than ever before about the fundamental assumptions underpinning professional practice in education – especially with regard to strategies to support learning. While almost all schools seek to provide a range of learning experiences including the classic social, moral, cultural and spiritual, there are signs that the narrowly defined academic curriculum is becoming increasingly dominant and excluding those elements of learning that do not carry outcomes assessable according to prevailing criteria.

Understanding educational success and failure

If educational policy and the leadership agenda are derived from research, then a very different set of perspectives about the nature of the educational experience emerges. A potentially profoundly challenging perspective to the dominant educational

hegemony is summarised in the diagram on the right.



Obviously the quantification of each element and the ratios between the three factors cannot be exact or consistent, but it does provide a framework for discussion and analysis. The crucial element of this approach is that it is derived from rigorous scientific research, which provides clear evidence of how every individual develops and therefore offers a new rationale for the nature of the learning process.

Traditionally the potential for academic success was seen as a balancing act between social and school factors – with the social dominating. In essence the nature/nurture debate has now been resolved as nature via nurture. The research led by Robert Plomin points to the need to start with the individual learner because of the impact of our genetic inheritance. He maintains that we can make even stronger assertions about the centrality and distinctiveness of the individual learner:

> *'Individual differences in educational achievement at the end of compulsory education are not primarily an index of the quality of teachers or schools: much more of the variance can be attributed to genetics than to school or family environment.'*
>
> ***Asbury and Plomin 2014:9***

In a sample of 11,117 16-year-old twins drawn from the Twins Early Development Study, heritability was substantial for GCSE performance for core subjects (58%) as well as for each of them individually: English (52%), mathematics (55%) and science (58%). In contrast, the overall effects of shared environment, which includes all family and school influences shared by members of twin pairs growing up in the same family and attending the same school, account for about 36% of the variance of mean GCSE scores.

'Our evidence makes it crystal clear that treating children as blank slates or empty vessels, using a factory model of schooling, and arbitrarily imposing the same targets for everyone, are approaches that work against, rather than with natural child development. Our schools and our educational policies will be improved if they are designed to respond to naturally occurring individual differences in ability and development.'

Asbury and Plomin 2014:12

In essence we need to personalise educational provision in order to recognise and respect the unique identity of every learner. This imperative needs to be reflected in each aspect of a model of the curriculum that reflects the full range and potential of the human experience.

There is a very real and proper debate about the relationship between an individual's academic success or failure and the relative significance of social and economic factors. In most developed societies negative social and economic factors do seem to be linked to perceived educational failure, and the converse is clearly true. There are distinguished examples of schools that have questioned and successfully repudiated the inevitability of failure. However it remains true that a very high proportion of those young people who do not derive full benefit from their school years share negative social and economic factors – notably poor parenting, dysfunctional communities, low social class and poverty.

'...even if we found all the factors that make schools more or less effective, we would still not be able to affect more than 30 per cent of the variance in pupils' outcomes. . .. Interventions will need to impact more directly on pupils' environment and life chances.'

Muijs 2009:96

In essence it may no longer be enough to run a good school:

'At present, the tragedy of school change is that only about 30 per cent of the explanation for variations in school achievement appears to be attributable to factors in the school . . . Perhaps it is now time for leaders to ... exert their influence far beyond the school walls'

Moreno et al 2007:5

Focusing on human flourishing and wellbeing

Malcolm Gladwell provides one of the most compelling accounts of an effective community in his book *Outliers*. He describes the Italian immigrant community of

Roseto in Philadelphia that was probably one of the healthiest in the USA in the 1950s. Roseto became famous when it emerged it was effectively free of heart disease and almost all other chronic illnesses, and equally free of psychiatric disorders. The people of Roseto were not healthy because of their Mediterranean diet (long since abandoned) but 'because of where they were from, because of the world they had created for themselves in their tiny little town in the hills.' (Gladwell 2008:7)

To understand why Roseto was so successful the researchers had to 'look beyond the individual. They had to understand the culture he or she was part of, and who their families and friends were. They had to appreciate the idea that the values of the world we inhabit and the people we surround ourselves with have a profound effect on who we are.' (Gladwell:2008:9)

The people of Roseto were physically healthy because they had very high levels of personal wellbeing and happiness and that made them socially healthy; and they were socially healthy because they lived in an effective community. It might just be that they were healthier because they were happier – which seems to be an entirely appropriate model to influence the education of children.

Circumstances appear to be even more propitious in Sardinia:

> *'In Sardinia 10 times as many men live past 100 than the average. . . a sense of inclusion turned out a to be a crucial piece of the longevity puzzle. Every centenarian we met was supported by kith and kin, visitors who stopped to chat, bring food and gossip, provide personal care, a kiss on the cheek.*
>
> *Our survival hinges on social interaction, and that is not only true of the murky evolutionary past. . . social integration – the feeling of being part of a cohesive group – fosters immunity and resilience.'*
>
> ***Pinker 2015:57***

There would seem to be a very strong case for an educational equivalent of a 'kiss on the cheek'. There is a strong correlation between living in an effective community with high social capital, wellbeing, enhanced life chances and educational success. One of the factors that explains the success of some independent schools is the very powerful sense of community and belonging they create. If a school is an authentic community in its own right, and if it provides a range of authentic experiences beyond the confines of the traditional academic curriculum for its pupils and their parents, then

there is surely the possibility that the school will help to influence the nature of the community that it serves?

There are numerous formulations as to the criteria for an effective community, and the type of community and its context will always determine the particular set of permutations. However for most purposes the following factors would seem to be relevant:

- shared values and norms that actively inform day-to-day life
- a strong community identity and a sense of place
- positive social relationships, high trust and a sense of interdependence
- open communication based on a shared language
- a sense of equity and fairness.

Implications for school leadership

Perhaps the greatest challenge for leaders of schools and academy trusts is to develop an holistic model of education that serves multiple masters and highly varied outcomes. We understand better than ever what is needed to secure consistent and sustainable improvement in terms of academic outcomes, and schools' academic performance is improving, albeit slowly. What is now necessary is to develop educational experiences that engage all the dimensions of the learner's life – especially those of the most vulnerable and disadvantaged learners. Their educational potential may be inhibited if not actually compromised by the lack of access to those aspects of learning and development that enhance personal aspiration, a sense of efficacy and self-respect. Most important is the opportunity to grow in community and so enhance physical, psychological and spiritual wellbeing.

For leaders this means developing strategies that address the following areas:

- *Personalising the learning experience:* in effect this means starting with a deep respect for the uniqueness and integrity of each individual. This in turn involves designing the total educational experience around the needs and interests of each learner through the provision of valid alternatives and the opportunity to make personally authentic choices.

- *Developing personal skills and qualities:* empowering learners by giving them the skills and behaviours that move them from dependency to interdependence to personal autonomy. Such skills and qualities might include emotional literacy, collaborative learning and working, self-management and crucially developing the strategies to manage personal wellbeing, and physical and psychological health.

- *Early intervention to prevent failure:* this strategy works on the principle of moving from putting things right (finding and fixing) to stopping things going wrong (predicting and preventing). It might be thought of as social and cognitive vaccination or upstreaming (Manchanda 2013); ie, understanding the impact of cause and effect and looking upstream to understand what is causing illness and failure. For example, educational success is significantly determined by literacy. Exposure to language and conversation at an early age is far more effective than remedial strategies later in childhood.

- *Developing the school as an authentic community:* as was discussed previously with the examples of Roseto and Sardinia, social context is a vital component of human flourishing. Even if children come from highly dysfunctional communities there is still the very real possibility of learning to live in community in school. Many schools, especially secondary schools, are effectively modelled on organisational structures and roles. There is a case for exploring what it might mean to develop schools as communities – possibly taking the village as a model. This might involve learning in family size groups, all-through education, progressing on the basis of stage not age, and sharing in a wide range of social activities and a sense of identity and common purpose.

- *Designing an integrated and holistic curriculum:* traditionally a curriculum refers to the subjects taught in schools. However it might be more appropriate in the context of this discussion to explore the usage in terms

> of curriculum vitae – 'the course of my life'. The curriculum has to be seen as the total potential life experiences of the learner, rather than narrowly defined academic subjects. This approach would integrate the various points made above. In essence there has to be movement towards creating a community in which learners work collaboratively to solve problems.

All of these points will only work if they apply equally to all members of the school community, irrespective of age or status; and if school and trust leaders model in their own working lives the centrality of flourishing, wellbeing and so happiness. The Roman philosopher and statesman Seneca talks of our duty to 'cultivate humanity' – there is perhaps no better summary of the search for wellbeing and human flourishing, nor a more precise injunction to educational leaders debating their core purpose.

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Re-teaching us our loveliness: human flourishing and the hidden curriculum

Amira Chilvers

The bud
stands for all things,
even for those things that don't flower,
for everything flowers, from within, of self-blessing;
though sometimes it is necessary
to reteach a thing its loveliness,
to put a hand on its brow
of the flower
and retell it in words and in touch
it is lovely
until it flowers again from within, of self-blessing;

Excerpt from St Francis and the Sow, by Galway Kinnell

Our education system is increasingly a giant sorting system, reminiscent of Brave New World with its alpha to epsilon classification of human beings. Examinations are an ever-changing set of hurdles to jump, offering access to the hallowed halls of privilege for those who pass.

We are selling our children a lie: work hard, pass your exams, go to university, get a good job, and you will be happy and successful. As if being an efficient little economic unit of production was all that we need to be happy. But a university education does not always lead to meaningful employment, nor does meaningful employment always lead to a happy life.

Nor do we count the cost. One in four adults will suffer from a mental health problem at some point in their lives. One on ten children will develop one before the age of 16. It doesn't take an enormous leap of logic to consider whether the pressure that we put on children to achieve in an increasingly regimented schooling system, which bears little if any relevance to what they need to know, do or be as adults, is contributing to an impending mental health crisis.

There is a great deal of emphasis on tackling mental health problems at all levels. One million pounds of funding has just been pledged to the NHS to do precisely this. Schools are encouraged to find ways to respond to ever more complex mental health issues.

And yet, as with all public health issues, prevention is better than cure, and our education system could be at the heart of that.

The psychologist John Welwood describes the DSM classification of mental illnesses as 'all the wretched ways people feel and behave when they do not know themselves to be loved.' Of course it is more complex than that, but a great deal of the wretched ways that children and adults feel and behave come from a fundamental lack of self-love and self-worth. The schooling system that we currently have contributes to that. It could be seen as measuring the worth of human beings in SATs scores and Progress 8 targets.

Much of the impact of schooling on the flourishing, or lack thereof, of a young person, is to be found in what one might call the hidden curriculum. This is made up of the tacit, everyday decisions made in schools that convey, however unintentionally, messages about what is valued and what is not, what constitutes appropriate knowledge, attitudes and behaviours, and what does not; decisions about whose voices are heard, how children are grouped, which groups get which teachers, what gets praised in assembly and whether staff and pupils eat together. They send covert messages about what, and who, is of value.

One example of this might be the way in which students are grouped – whether by prior attainment, or by some other method. My PGCE placement school streamed

pupils by 'ability'. What resulted was a social map of the catchment area – middle class, white and Indian pupils in the top sets, with a majority of girls; working class, white, Pakistani, and black Caribbean pupils in the lower sets, with a majority of boys. The impact was immense, disproportionately so for those children who found themselves consigned to the bottom stream in year 7, with little possibility to move upwards. Not only did they make less progress than the students in the top sets (a finding borne out by wider research into the impact of setting in schools – Ireson, 1999). Many of them also came to believe that they were of less worth than others, that they would never do well, and that there was therefore no point in trying. Small wonder then, that their lack of self-worth showed in their behaviour, their relationships and their academic progress. They were given the message, however unintended, that they were of less value than their peers in the top sets. Who knows what opportunities to flourish they might have missed?

Often, the hidden curriculum in schools can send out the message that only a narrow range of traits and skills, and only a particular subset of pupils, are of real worth. Could it be different? Could we rediscover education as a fundamentally human activity, to do with the relationships between human beings of different generations as they learn together what it is to be fully human?

What would schools look like if that were the priority? If we were free from the rigidity of targets and examination results and able to concentrate on the actual, living, breathing children who each need a unique approach?

- Could we abandon an over-emphasis on literacy and numeracy, as important as these are, in favour of educating the whole person?
- Could we abandon classes of 30 and one-teacher-per-class in favour of a more flexible approach?
- Could we abandon teaching-to-the-test in favour of nurturing a love of learning which will carry through a person's whole life?
- Could we abandon a culture of compliance in favour of a culture of compassion and empathy for others?

The purpose of education is to teach us to be fully human, flourishing in all domains of our lives, personal and professional. It thrives on authentic, loving, compas-

sionate relationships between people. The question is, do we have the courage to change the hidden curriculum in our schools – from one which serves the purpose of sorting people into their 'rightful' place in society, to one which truly educates them as unique and inherently valuable human beings?

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Schools as change agents: how we do it

John Goodey, St John the Baptist CofE Primary School, Lewisham

Schools can be impressive change agents if they enable children to flourish. In this chapter I will attempt to share some of the approaches that our school has taken on our quest to enable our children to achieve that.

We have recently been developing a 'learning philosophy' to try to crystallise and sustain the most successful of our approaches. These are the ideas, practices and pedagogy that we stand for. Our learning philosophy focuses on our school values, learning to learn, our 'irresistible curriculum', and our pedagogy.

Our context

St John's is a one-form-entry, Church of England primary school in Lewisham, South-East London. It serves a richly diverse community and has very strong links with St John the Baptist Church and other community organisations. There has been gradual change in staffing and very consistent leadership in the school. In 2005 the school was inspected and graded as satisfactory. In 2014, Ofsted judged the school to be outstanding.

Our school aims to embody love and understanding, and to nurture individuals as they grow and develop into responsible and successful citizens. We see each child as a unique and special child of God. We believe all can achieve in our inclusive community. We work to develop excellence in teaching, learning and relationships. We use our growing expertise and knowledge to structure learning in a way that ignites curiosity and

confidence in our learners. We design learning that is assessment-led and responsive, identifying gaps and intervening to ensure all children achieve well.

We aim to bring together each element of our learning provision so that they connect and form part of a coherent whole. There is a danger that these elements develop as unrelated, fragmented or 'atomised' bolt-ons and our school becomes awash with initiatives and approaches that don't mesh together - a bewildering mess! In our learning philosophy, we aim to show how elements relate to each other.

Our learning philosophy

1. Grounded in values

In our school we have a distinct set of 22 values.

All stakeholders were able to contribute to the choosing of these value words. We immerse the children in this ethical vocabulary so that they develop a moral compass from which they can make effective decisions in their lives. Each value word is explored in depth for a month, so the 22 values spread out over a two-year cycle. The children explore the value word in worship times and circle times. Children are encouraged to ask questions and relate the value words to their own lives. When children experience challenge or have problems with their behaviour, they are supported to draw on the

value words to understand their situation. The value words are displayed everywhere in school as a constant reminder of this ethical vocabulary, which helps us make sense of our lives.

The value words are related to the learning powers; eg resilience is related to the value words perseverance, quality and excellence; collaboration is related to the value words respect, empathy and understanding. These values are central to our curriculum. Each year group explores a values-based project eg:

- St Christopher's Hospice project (year 5 children explore death and dying, partner up with patients, create artwork and tell their life stories)
- Greenvale Special School link (year 6 children partner-up with children with severe learning and physical difficulties, and share learning experiences on a Friday afternoon)
- Roots of empathy (year 3 and year 5 children follow the development of a four-month-old baby over the course of a year, learn about their development and needs, and develop their own ability to empathise, thanks to this social innovation charity which in the UK originated in Lewisham and Newcastle).

2. Learning to learn

Two key concepts underpin our approach to learning to learn: Guy Claxton's (2002) concept of building learning power and Carol Dweck's (2012) concept of mindsets.

Our school has developed the use of learning powers (sometimes known as 'super learning powers', where learning is portrayed as a 'power' possessed by a super-hero who is an amazing learner). We have drawn on Guy Claxton's approach in building the learning powers of reflection, collaboration, problem-solving and resilience. They enable children to understand what makes for effective learning and what an effective learner does. Adults will highlight which learning powers and 'learning muscles' are in use or could be used to improve learning. We are giving children the language for learning so that they can ultimately become independent and skilled learners who can apply this ability to any learning situation.

'Meta-learning' has been shown to have high impact on achievement (Sutton Trust and John Hattie meta studies (2012)) and we feel that it is an essential element of the learning experience in our schools.

LEARNING POWER	LEARNING MUSCLE	EXPLANATION/EXAMPLE
Reflection	Reviewing	*Looking back at my learning*
	Revising/redrafting	*Deciding what could be improved and producing a better piece of work*
	Evaluating	*Deciding how well I have met my learning targets*
	Meta-learning	*How did I learn this? What was the most effective way for me to learn this? What skills did I use?*
Collaboration	Listening	*Making sure I heard the ideas of my learning partner(s)*
	Empathising	*Understanding the points of view of my learning partner(s)*
	Sharing ideas/discussing	*Sharing my ideas with my learning partner(s)*
	Explaining	*Explaining my ideas to others*
	Deciding together	*Reaching a joint decision*
Problem-solving	Brainstorming	*Collecting together lots of ideas*
	Questioning	*Posing questions that I can investigate*
	Making links	*Making connections with things I already know*
	Imagining	*Creating an idea; seeing a solution in my mind*
	Reasoning	*Explaining a reason for something*
	Making decisions	*Deciding what to do*
Resilience	Keeping focused	*Making sure I concentrate and I'm not distracted*
	Persevering	*Keeping going and not giving up*
	Accepting feedback	*Listening to feedback in order to improve and learn*
	Improving	*Having another go to do something better*
	Overcoming barriers	*Pushing myself to learn something difficult*
	Having a growth mindset	*Pushing myself to grow my intelligence and learn more; knowing that 'effort' is the most important part of learning*

Mindsets: We ask children to reflect on the mindset they have used in a given situation – growth or fixed. Drawing on the work of Carol Dweck (2012), we teach the children that intelligence is malleable and that their brains are like muscles that can be strengthened through hard work and perseverance. We are careful about how we praise.

We praise and acknowledge effort, focus and perseverance to achieve a specific goal or target. We find ways to praise the process. We avoid praising the child with comments like: 'you are so clever!' This kind of comment nurtures a fixed mindset: instead of 'you did well because you are clever', we would rather say 'you did well because you listened to the feedback and pushed yourself to achieve your goal'. When children say, 'I am not good at maths' or 'I can't draw,' they are exhibiting a fixed mindset and should be encouraged to add yet to the end of their sentence. When children have a growth mindset, they will take risks with their learning and have a positive view of failure. They know that learning takes effort and focus, and they believe in their own ability to learn. They are willing to invest time and effort into learning new things.

We provide children with a vocabulary for learning; using the value words and the learning powers enables a child to become self-aware and more emotionally intelligent. They reflect more and are more likely to make reasoned choices. They develop the resilience needed in the face of challenge and the empathy to become citizens who contribute to their community. We believe that when children use the value words and learning powers to become effective learners they also develop a strong self-belief or 'self-efficacy.' Psychologist Albert Bandura has defined self-efficacy as one's belief in one's ability to succeed in specific situations or accomplish a task. A child's sense of self-efficacy can play a major role in how they approach goals, tasks, and challenges. When creating a learning product or artefact, children are encouraged to refine and redraft that piece of work until they reach a standard of excellence (see Ron Berger's *An Ethic of Excellence* (2003)).

Accelerated progress occurs when teachers plan learning that is based on what the children already understand, and then map out the stepping stones towards the learning target. Taking the children through this learning journey often involves identifying and addressing gaps. Teaching is responsive to the child's needs. Children learn that they can achieve well, even when the learning is very difficult. We refer to learning involving a struggle, and learners must be prepared to go down into the 'learning pit' (*Teaching Backwards*, Andy Griffiths & Mark Burns). When we emerge from that learning pit, we know we have learned well and this improves our self-belief. It develops a growth mindset in us and we are more willing to invest effort in the future.

3. An irresistible curriculum

We aim to create irresistible learning experiences through themes and projects

linked with each year group. The aim is to make learning 'irresistible' to the children so that, when they move on to the secondary phase of their education, they are self-motivated and proactive learners. In order to achieve this, we seek to make these themes and projects highly relevant and engaging. They do cover the national curriculum requirements – but that is not their sole purpose. We hope that the children will contribute ideas and lines of inquiry themselves. Each half-term we share a mindmap of the curriculum for each year group with children and parents. It is hoped that new ideas will be added as the theme progresses. Embedded within each theme are trips and extra activities which combine to form a programme of cultural entitlement. This ensures that all children experience an entitlement of activities that broaden and enrich their lives. The events take learning beyond the classroom into the wider world.

There is a values-based theme or project for each year group. It is designed to develop empathy and to incorporate the using and applying of the school's values in a real context. All projects or themes of the irresistible curriculum incorporate the learning powers of reflection, collaboration, problem-solving and resilience, and their respective learning muscles. Children are encouraged to produce a 'learning product' as part of their work in the class theme. They are shown exemplars of excellence which inspire them to produce work of quality. As the children progress, they critique activities with their peers and refine and improve these products in response to feedback. Excellent products are archived to inspire future cohorts.

4. Our pedagogical approach

'Assessment is...the bridge between teaching and learning.'

Dylan Wiliam (2011)

A key aim of our pedagogy is to enable children to become independent and resilient learners. Teachers, through their feedback and interactions, enable children to reflect on their learning and become better learners. Planning is the engineering or designing of learning and it should be assessment-led. Every day, the class teacher needs to consider their assessments (including observations and children's learning books) so that the learning they plan addresses any gaps and all children make progress towards the learning targets. Hence, assessment is the 'bridge between teaching and learning.'

When designing a unit of learning, teachers map out the learning journey from prior understanding to achieving the learning target(s) for that unit. This learning journey will include all the stepping stones in between that are needed for that target. Every day, gaps are identified and addressed by the adults and children in the class. This formative assessment is the key to accelerated progress and the attainment of mastery of the destination target(s). A possible template for planning a unit of learning might be:

- Destination target(s), eg from our learning ladders or the national curriculum.
- Entry assessment: what is each child already able to do and what do they know?
- Vocabulary circles: establish the vocabulary that children will need to be using to achieve the target(s) and then identify what is already known and understood (centre circle of two concentric circles); what is partially known (outer circle); and what is not known (outside the outer circle). Each word/term is written on a moveable label; as it becomes known and understood the teacher will move it towards the centre circle.
- Map out 'stepping stones' by unpicking the target and planning backwards to what the lowest attaining child can already do or understand.
- Consider a stimulus that will excite and engage the children in the context and content of the learning.
- Share exemplars of excellence in order to set clear expectations for the children.
- Plan any 'pre-teaching' necessary to support those children working from an earlier starting point.
- Design authentic activities/problems/investigations. Will the children be creating a learning product (eg a book, a film, a blog, an exhibition, a model, an event)?
- Plan opportunities for deliberate practice of key skills involved. These exercises may then support the authentic activities in which children use and apply those key skills.
- Opportunities for critique and other feedback from peers and adults in the class. Is there scope to involve invited experts?

- Exit assessment: identify any remaining gaps and secure action/ intervention to address these (involving parents/carers as necessary). Show the children the progress they have made in order to ensure they are developing growth mindsets. Update learning ladders software where appropriate.
- Archive best work to use as exemplars with future cohorts.

We are moving away from ability grouping as we recognise the harm it can do to a child's self-esteem if they are constantly reminded they are not 'clever.' There are times when children with similar needs are grouped together in order for the teacher to provide bespoke teaching or intervention. At other times, children will work with mixed ability groups or learning partners. Often when a more competent child works with a lower attaining child there are advantages for both children: the lower-attaining child receives increased support from their peer; the higher attaining child becomes more skilled at explaining, reasoning and using specified vocabulary. Sometimes children will choose their own learning partners; and sometimes they will choose the level of difficulty from a range of options.

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Nurturing the heart through service learning

Dame Julia Cleverdon, Co-Founder of Step Up To Serve

I am delighted to contribute to this collation of essays on human flourishing three years after the Prince of Wales convened the cross-party initiative Step Up To Serve and launched the #iwill campaign. The vision of the campaign is to encourage and support more than 60% of all young people between the ages of 10 and 20 to be involved in practical action in the service of others by 2020. The impact will be to nurture the heart through service learning.

I have spent much of my campaigning life in the fascinating triangle between leaders of business, leaders of education and the motivation and energy of young people. Starting at The Industrial Society in the 70s, I ran the Challenge of Industry Conferences in schools, bringing trade unionists and managers to debate roles and responsibilities at work. Later, colleagues and I developed 57 Industrial Societies in universities, to encourage more graduates to come to industry and create the worth, or wealth, to pay for a compassionate society.

The challenge of my work, as I reflect on it, was how to prepare, engage and inspire young people to see work as service. It was also a personal journey: my first marriage collapsed in a welter of recrimination – 'Julia lives to work – I work to live'. My intelligent

and sorrowing godmother – composer Liz Poston – said wisely that I must sort out the answers to two questions before I went much further in my life.

What drives you on? Who are you dancing for?

These were great questions for me but also for schools – and particularly interesting as I began to do more school prize-givings. You could tell so much about a school's purpose by what it celebrated and recognised – a rigorous academic escalator, an 'all must have prizes' bunfight, leadership recognition (but only on the sporting field) – and the occasional award for community service.

It became clear the greatest schools saw the purpose of education far beyond a narrow definition of academic success. It lay as much in preparing and inspiring young people to give more and get more from their lives. I learnt about the importance of practical action in the service of others when, as chief executive of Business in the Community, I commissioned the review by McKinsey that led to the setting up of Teach First in 2002. Our first 180 high-calibre graduates from the top universities, coming to teach in some of the most challenging schools in London, were chosen for their academic excellence and determination to be of service to the cause of tackling educational disadvantage. Having chaired Teach First, now the largest graduate recruiter in the UK recruiting over 1600 young graduates a year, for nearly ten years , we see the vision of being of service to disadvantaged communities is a powerful motivator to young people.

Daily I meet new ambassadors of Teach First's leadership development programme working across different sectors, united in driving to make the world a fairer and better place. Their service learning at the start of their careers set them on a purposeful mission in life, based on the foundations of growing immense personal strengths through acting in the service of others.

This two-year service journey model has been followed by Frontline for social workers, Police Now for police officers and Look Ahead for mental health workers. I believe the appetite is there in young people and there is compelling evidence that they are keen to be involved. We should orchestrate, primarily through the school system, the starting of the service learning journey at a younger age – so that flourishing of the heart becomes a habit for life.

What is youth social action and why does it matter?

Youth social action is young people taking practical action in the service of others to create positive change. It can take many shapes and forms, based on the passions of the young people getting involved and the needs of the community they are seeking to serve. From mentoring younger students in the playground at primary school, to visiting older people at the local care home, or campaigning for equal opportunities across the globe.

Youth social action has a clear double benefit. It transforms young people's character as well as improving community cohesion. There is new robust evidence to back up this theory. The government's Behavioural Insights Team saw significant improvements in character qualities like empathy, grit, problem-solving and cooperation in those taking part in social action compared to those who weren't. Participation in social action is also associated with marked improvements in young people's wellbeing: and in one group, anxiety was reduced by more than a fifth.

In 2015 only 42% of 10-20 year olds across the UK are currently getting involved, and those from less affluent backgrounds are significantly less likely to participate than their more affluent peers. Could this be because they don't want to get involved? Quite the contrary, the main barrier is no one ever asked them to.

What is the #iwill campaign and what is it trying to achieve?

In 2012, the Prime Minister asked Amanda Jordan and me to review how the government, business, voluntary, public and education sectors could work together to support young people to engage in social action between the ages of 10 and 20. After a wide-ranging consultation in the UK and internationally, we reported on the barriers to youth social action and produced a set of recommendations. These included creating an easy to navigate 'service journey' for young people; scaling up programmes to fill gaps in provision; embedding social action in young people's educational experience (school, further and higher education); and developing a culture of promoting and celebrating youth social action. The review concluded that a national initiative uniting organisations and the public should be set up, be time limited, add to existing activity and be a research and advocacy body. This is the #iwill campaign.

After launching, we went to find out how schools and colleges embed social action in their culture and practice. In my experience, nobody has greater influence than lead-

ers in schools. Therefore we asked #iwill partners to nominate some of the greatest headteachers and principals across the UK who embed social action at the heart of their vision.

What can we learn from great education leaders already embedding social action in their culture?

We asked 50 great headteachers and principals what worked well and what they thought needed to happen for every young person to be participating in social action through school.

They were clear that social action would look different in every school. When done well, the passions, needs and thoughts of young people and issues of the communities they identify with and care about will shape the activities.

Practices of one school don't always directly apply to another, so they identified four practical tips that can be applied to any setting.

1. Embed social action within your culture

Schools that have social responsibility written into their vision and mission statement make it policy and put it into practice. The best schools consult with students, staff, parents and the wider community on what meaningful social action looks like for them. They then use this as the basis for a compelling community-wide vision of what young people can achieve through social action at school.

A notable example of this is the inspiring leadership of Bethnal Green Academy's principal, Mark Keary. The school, in a community rife with inter-neighbourhood conflicts, was in special measures when he became head in 2006. At the time he described an atmosphere of fear, intimidation and a lack of belief that things could change. Keary knew the most effective way of turning the situation around was to embed a culture of listening to students and empowering them to take positive action. Students sat on the board of governors, year 7s were given a 'buddy' and corridors had 'voice boxes' to leave anonymous notes about anything stopping students from feeling happy. Student voice went from nothing to everything in a year, as reflected in the Ofsted report.

Social action underpins the culture and ethos of the academy – it's an entitlement for every student. Each curriculum area is given real-world meaning and application; students are encouraged to participate and are recognised and celebrated for their

achievements in school; and outside, at parents' evenings and community events. Every staff member and student makes an #iwill pledge about what they will do to make a positive contribution.

2. Empower young people to lead their own social action

Young people are the greatest agents of change. If they want to get involved and think it's important, it's incredible what can be achieved. Great primary headteachers know the social action journey starts early – age 5 is not too young to make a difference! The key to success is asking students' opinions and giving them responsibility to make decisions. Brilliant education leaders know one of the most effective engagement tools in schools is harnessing students' passions and encouraging them to channel that into meaningful, positive change.

Newton Farm Nursery, Infant and Junior School students learn about philosophy from the word go. Year 6 students are currently discussing the refugee crisis and how they can help. Staff will empower students from a young age as peer mediators, meaning six-year-olds are in the playground solving problems and developing negotiation skills.

Work is needed to ensure that social action in primary schools is followed through at secondary school, creating a habit for life. Social action can be a powerful tool to support this transition, as seen by headteacher Caroline Vernon of Victoria Academy in Barrow-in-Furness.

In collaboration with local schools, businesses and their local MP, the school developed Furness Future Leaders Academy for students in years 5-7: over the summer months they support young people in Barrow in striving to reach their full potential and benefit their community. Victoria Academy serves young people from some of the most deprived backgrounds in the country.

Furness Future Leaders Academy supports students in learning and leading their own social action campaigns. This year, students decided to campaign on equality for children and against pollution. They worked with local businesses to spread their campaigning message, creating websites, speaking on the local radio station and printing leaflets to share at their local supermarket while helping shoppers pack their bags. In just two days they reached 50% of their fundraising target.

3. Inspire and reward youth social action

Hearing from inspiring role models can be a key motivator for engaging reluctant young people. Whether it's other students, ex-pupils, parents, community members or teachers – we can all inspire young people.

Ysgol Dyffryn Taf in Camarthenshire recruits strong social action ambassadors as staff. All staff help students to get involved in social action projects; and older students mentor younger students with their Duke of Edinburgh's Award.

East Kent College also do this: staff and students work collaboratively with local businesses to improve the local area. This has resulted in over 250 youth-led community projects and over £50,000 raised.

Once young people have the social action bug, they become the inspiration for others. One student at Yeading Junior School, whose social action was recognised at 'WE Day', speaking to thousands of others, inspired her father to make social action a core part of what he and his colleagues do at work.

4. Build strong partnerships

Some of the schools embed social action in their culture partnerships with supportive organisations, locally, nationally and globally, to help students make a real-world impact with their activities.

Organisations that can provide transformative experiences for young people to take action include the Duke of Edinburgh's Award, National Citizen Service, the Citizenship Foundation and Free the Children's WE Day.

Gordon Moulsdale at Bishopbriggs Academy has helped his pupils work with local and national organisations to: write to prisoners; take part in the Silver Surfers programme to help older people get online; and train at East Dunbartonshire Voluntary Council. This inspired an in-school programme of 'community ambassadors' – students who encourage and inspire peers to get involved.

East Norfolk Sixth Form College students volunteer every Wednesday at James Paget University Hospital with their Meals on Wheels programme, creating and delivering nutritious and enjoyable dishes for patients; or supporting and caring for long-term in-patients.

What can you do?

Lying on your deathbed, what will be your answers to those two great questions? What drives you on? Who are you dancing for? Will it be to build a better society, a more tolerant community and to transform the character and lives of your students?

If so, make an #iwill pledge today. Embed social action in your school culture and practice, so all of your students can reap the rewards while making a positive impact in their communities. Raise the profile of youth social action across your networks; inspire others at the events you attend or speak at; encourage local and national press to celebrate the difference your students are making; and showcase the great social action your students do on your school website and social media.

Young people are the greatest change makers. As Prince Harry remarked at the Free the Children rally for WE day at Wembley last year 'Some people do not think it is cool to help others – personally I think it is the coolest thing in the world.' Getting leaders who influence young people to make it clear that human flourishing of the heart comes from opportunities to learn through service to others is the challenge we now face.

Values matter: a case study on human thriving

Patsy Kane, Executive Headteacher, Education and Learning Trust;
and Elizabeth Hole, Academy Headteacher, Whalley Range 11-18 High School

'Being the best you can be' captures much of our approach to growing our young women, who all need to achieve the best academic qualifications they possibly can. But they also need to be strong, confident, kind, considerate and enterprising if they are to thrive in the world beyond school and make a positive contribution to our society.

Manchester is an exciting, cosmopolitan city with great universities and huge employment prospects in a wide range of sectors – health and health sciences, media, hospitality, sport, retail, education, legal and financial, transport and logistics and all things digital. The city contains, however, communities with high rates of deprivation. Our school welcomes students from over 70 different primary schools and from all over the globe. Many languages are spoken; and while some students will be born in Manchester, others have moved and some will be here for a limited time as parents complete their studies at the universities.

Our students have so much potential to do good and lead positively in their families, school, community and workplace. It is our job to harness their energy and passion so they develop a strong and positive sense of personal identity, a sense they belong in our city and country as well as being active and aware global citizens. They often have low attainment on starting and, sometimes, little English when they arrive but they are supported to make rapid progress and to challenge themselves to aspire to great out-

comes and great careers. They also need to understand they will need to draw on their personal and collective strength to deal with challenges, whether in education, employment or life itself. 'Together we are stronger' resonates powerfully with them.

Many of our students hold a deep personal faith; but we felt it was important to respect all faiths but remain steadfastly faith-neutral. We needed clear values which could be articulated and shared with our diverse student body. Values which could draw us together and recognise we share far more than we are separated by – despite the wide range of faiths, cultures, languages and personalities.

Student leaders show the way

The school, originally as a business and enterprise college and then as a sports college, has always been outward looking. It has engaged with businesses to highlight a wide range of careers and the skills needed to thrive. Our links with a group of co-operative business schools meant ethical approaches were promoted from the start of the specialism. And the co-operative values influenced the kind of curriculum, pedagogies and governance we developed.

To grow the sense of family and community in a large urban comprehensive, we moved to a system of vertical tutor groups. The intention was that older students would take responsibility for welcoming new students and settling them into our school community. Friendships flourished across the age ranges and students felt that the school had become a friendlier place.

Sports leaders were the first to show the power of student leadership. They organised primary school sports days, lunchtime events and our own sports day with great confidence and effectiveness. The personal gains from this were evident and we explored how we could build on this success. We created a teaching and learning responsibility post for 'learning to lead' and held discussions with staff and students about the value in developing the role of a range of student leader groups in our school.

Students had some training in organising groups, recruiting students and sustaining an impact. Students identified areas they wanted to improve and organised themselves into effective units to show what they could do. They led assemblies and encouraged other girls to take part. They helped develop the impact of the house system, with house leaders taking up a number of roles and responsibilities as well as running a school council. Students planned activities for tutor time, organised charity events and fundraising activities and mounted campaigns for sustainability.

The list of groups grew as staff realised how much students could achieve with just a little guidance and encouragement. English leaders, digital leaders, science leaders, media leaders and many others flourished. Girls gained confidence and presented their achievements proudly to governors and visitors to our school, who are frequently enchanted and awed by their engaging and articulate explanations of the schools' values and the personal impact they have had.

Confidence and self-belief are key aspects of achieving strong academic results. Students needed to grow their resilience in learning as they had in their personal lives. As successes came, students who began to realise that they were capable of so much shared their experiences and insights with other students.

Together they wrote a school pledge, linking current students with women who had gone before and articulating the theme of 'together we are stronger'. The pledge was recited at the start of assemblies. We weren't sure at the time whether the girls would reject this, but student leaders modelled the pledge and other girls followed.

In 2010, the school wanted to be proactive about its own future, so it moved to become a co-operative trust with a focus on enterprise, health and sport. This gave us another opportunity to articulate clear values of co-operation, collaboration, thinking globally – but also a very important value, which has served us so well: self-responsibility.

The move also reinvigorated our focus on demonstrating our values, in a number of ways.

- **Our curriculum:** by studying Robert Owen and his contribution to society, going on walking tours to learn the history of Manchester, highlighting Fairtrade and ethical business practices. The extra-curricular offer supported the values and all encouraged an active engagement with learning.
- **Our pedagogy:** co-operative learning strategies encouraged students to listen and learn from each other and proved effective in formative assessment. They also encouraged students to respect and value each other's contribution and to appreciation the diversity of views on a particular topic.
- **Our governance:** the standards of conduct expected and the establishment of a community forum.
- **Our contact with parents:** vertical tutor groups meant we could change the nature of parents' evenings, which were quite challenging and

> alienating for many parents. We moved to a system of academic tutorials where students booked a half-hour meeting with their tutor and parent or carer. The student prepared a presentation about where they were succeeding and where they needed to make more effort. They summarised their involvement with extra-curricular clubs and activities and set themselves targets. This really put the responsibility for improving their learning and progress firmly on the student. In addition, parents felt they had a full discussion with their child and the tutor, who saw their child every morning in school. Attendance at these meetings rose dramatically and both staff and parents enjoyed the conversations. Students also gained another opportunity to use their IT and presentation skills.

Thematic approaches were adopted to promote our values and ensure the students could understand them and evidence them in their personal lives. Co-operative enterprises operate round the world so the concept was already familiar. The values could be incorporated without any clash with those of many faiths. They enhanced our work and gave us more power to influence students' personal development in a structured way. Annotated displays around school demonstrated the values in action, as students could see their positive, happy peers achieving things and overcoming challenges.

A clear commitment to growing leadership skills in staff led to in-house leadership courses for a variety of staff, who took them up with enthusiasm. The trust has developed a professional offer so it can grow and nurture talent and plan succession for the future, keeping the schools and trust strong.

In 2014 Whalley Range became part of a two-school co-operative academy trust in order to sponsor Levenshulme High School, another girls' school with an equally diverse student population. The title Education and Leadership Trust was chosen to reflect our commitment to a holistic approach to a deep and rich education and leadership for staff and students. The values allowed us to develop a shared bond across the schools very quickly. Student leadership groups flourished quickly as the model had been established at Whalley Range.

Students were listened to and also challenged to own their behaviour and success through hard work. Co-operative learning strategies were already in use, so common approaches were soon spread across the school.

Impact can be measured by, for example, both schools having attendance and pro-

gress which is well above the national average. Visitors to the school often comment on the positive ethos. Girls proudly display the badges they have earned through modelling the values. The feedback on the excellent confidence, presentation skills and engaging attitudes of our students during external visits and competitions has been consistent over several years now. Both schools are oversubscribed and parents express high rates of satisfaction with their daughters' school and education.

The strength of this work has meant that, when schools' duties to promote British values became a national agenda, the schools were already in a strong position. The challenge has come from our focus on encouraging strong, articulate young women who are globally aware. Our students take a keen interest in current affairs and are passionate about fairness and politics. They have attended talks about the political situation in the Middle East and asked direct and challenging questions of eminent speakers. They are keen to understand what is happening around the world and can identify issues of discrimination or inequality in their own society and across the globe.

Sometimes their view of the world may make them more susceptible to negative or extreme ideologies. We have tried to explore strategies for challenging negative narratives and creating space for them to explore their own views safely, with an openness to other perspectives. Both schools have taken approaches to working with students but also informing their parents so they can take steps if they judge they need to keep their daughters safe.

Faculties have built on their curriculum contribution to co-operative values and have identified how and where they are building on British values as well. Student leaders have received training from the Foundation4Peace in Warrington and are actively planning how to share their learning with other students. They welcome the opportunities to work collaboratively with students from the other trust school. They appreciate they can learn more from this collaboration and see just how differently different people can interpret news and current events.

We have learned we can trust their views and their commitment to working together to improve the school, but also to keep all students safe. A peaceful and secure community has freed girls to focus on their academic learning and personal growth.

The lessons we learned

The importance of a school's vision in developing the whole child and preparing them for a challenging world is central to this process. A key feature is a leader's role in

communicating successes and steps forward linked to this vision. Staff need to understand how all their work and the experiences they offer to students contribute to the whole.

Formal recognition of growing skills and competences needs to be captured systematically and celebrated in a variety of contexts – lessons, assemblies, governors' meetings and through websites and communication with parents and community. Skills need to be articulated and explicitly taught.

We need to have a coherent approach to listening and respecting students so they become confident their ideas will be listened to and they will have the opportunity to shape the development and improvement of the school. Staff need to know their leadership will be recognised and supported. It is important, however, to ensure the adults in the organisation build in checks so that student-led assemblies or presentations are appropriate and key messages have been understood and represented fairly. It can be too late when an assembly is in full flow!

Displays around school communicate so much about values and pride in the success and achievements of a wide range of students. Visitors and staff are reminded of the broader impact of the school's work.

In time, the school can trust the students to understand the school's mission and build momentum to incorporate the shared values into the curriculum and school life. Staff will understand the blocks to this and have creative approaches to overcoming these blocks. Careful training from internal or external providers can build their skills and ability to do this. The work of The Diana Award Anti-Bullying Ambassadors and the Foundation4Peace are excellent and empowering training providers. In a multi-academy trust, students can work across the schools and enhance their creativity and impact.

My final message would be: be open and honest with parents and carers so they are clear about the school's values, even when those values may differ from those in the home and community. Parents need to know they can trust the school and be proud of how their children grow into confident and articulate young people who achieve academic success, with a clear idea about their future career and contribution.

United World College in a post-conflict society

Valentina Mindoljevic, UWC Mostar Headmistress,
and Andrew Watson, UWC Mostar Board Member

The United World College (UWC) movement aims to make education a force to unite people, nations and cultures for peace and a sustainable future.

UWC believes that to achieve peace and a sustainable future, the values it promotes are crucial:

- international and intercultural understanding
- celebration of difference
- personal responsibility and integrity
- mutual responsibility and respect
- compassion and service
- respect for the environment
- a sense of idealism
- personal challenge
- action and personal example.

The school year 2012-2013 marked the 50th anniversary of the United World Colleges, the Atlantic World College in Wales having opened in September 1962. Atlantic College challenged the legacy of the Second World War by bringing together young peo-

ple from Britain, Western Europe and North America, to live and study together for their formative years 16-19 in the same school. In time they would, it was hoped, be joined by contemporaries from the Soviet Union and the countries of Eastern Europe. The following years saw United World Colleges open in Singapore, Canada, Swaziland, Venezuela, the United States, Italy, Hong Kong, Norway and India. Along with this geographical and cultural expansion went an engagement with the issues of racial equality, human rights and third world development.

These same three decades saw the continuation of the Cold War. The foundation of the United World College of the Adriatic in September 1982, only a few kilometres from Trieste, the southernmost point of the Iron Curtain, was the UWC response. By 1990, one third of the college's student body was being recruited from the countries of the eastern bloc. The decay of the socialist regimes of Eastern Europe, the consequent collapse from within of the Soviet Union, and the fall of the Berlin Wall in 1989 confronted the Adriatic College with new challenges and opportunities. Throughout the 1990s the college recruited and funded students from all parts of the now bitterly disintegrating Yugoslavia.

The United World College in Mostar

The war of 1992-1995 led to the fragmentation of Yugoslavia into independent republics. Bosnia and Herzegovina in particular suffered horrifying devastation – mass destruction, more than 100,000 people killed, most of them civilian and roughly 50% of the population displaced. Demographic structures of the country changed and many previously culturally mixed cities became dominated by one of the three main national groups.

Mostar, the scene of such bitter fighting and still a critically divided city in both mentality and practical administration, was at the same time a clear focus and litmus test for international aspirations and international aid. The relevance of the UWC mission in international education, the prospect of joining forces with all those who were determined to revitalise Mostar itself in the face of bitter antagonisms – was an opportunity that would carry its own message and mission.

The insertion of a United World College into the premises and the life of a national school, the students living in local accommodation and taking part actively in city life with their international composition and UWC ideals, would create a whole new dimen-

sion for the UWC movement itself and for international education as a whole.

In May 2016, UWC Mostar will be celebrating its 10th anniversary, a milestone that at one time, as the college buckled under economic, political and bureaucratic pressures, seemed an improbable aspiration.

At its heart, UWC Mostar has twin purposes. First, it is a United World College for 16-19 year olds who study for an International Baccalaureate (IB) Diploma. Second, the college aims to affect meaningful change in Bosnia and Herzegovina through education.

Just as the college itself sits on the former front line of what Martin Bell calls 'the most consequential war of our times' so UWC Mostar is increasingly recognised as being at the front line of the UWC movement. What really makes UWC Mostar stand out, even among other UWCs, is how the daily lives of staff and students are woven into the fabric of the town. Student residences lie on both sides of the Neretva river - spanned most famously by the Old Bridge, the 2004 reconstruction of the 16th-century Ottoman bridge. The Old Bridge has become a living symbol for the work for the college, one that reflects its mission and vision to come to terms with the past, engage with the present and prepare for the future.

The college board quite consciously encourages a local and global balance in a student demographic drawn from areas of conflict and post-conflict from around the world. Of the 200 students who study the IB Diploma, 50% are drawn from the 'old Yugoslavia' and 50% from elsewhere.

In their four-bed dormitory rooms, students are deliberately placed in cultural juxtaposition. So in one room, you might have a Palestinian living with an Israeli, an American and an Afghan; in another, you might have a Serb, with a Croat, A Bosniak and a Slovenian. This simple strategy reflects the vision of Kurt Hahn, the German founding father of the UWC movement, who believed that living and working together as young people is the best antidote to hatred and the best way of avoiding conflict. There is a wonderful story from Mostar of the young Croat student from the town who had never ventured to 'the other side' of the Old Bridge. She was taken there for the first time by her friends, a Palestinian and an Israeli.

At UWC Mostar, experiential learning comes first for students, and inspires both the subjects and the internal assessment of their International Baccalaureate Diplomas. Indeed, its IB Diploma programme is created to reflect the moral purpose of the college. Global politics, for instance, is one of six IB diploma subjects that students can take,

alongside literature courses which examine identity and world views through local and world literature. Moreover, three mandatory components at the heart of the IB diploma allow students to develop in-depth understanding of what they are doing and why. First, through the creativity, activity, service (CAS) programme, students have to actively engage in a range of experiences with local, regional and global resonance. Students in Mostar work every week with refugees, orphans and minorities in the town and engage with local and regional governments, NGOs and the United Nations to share their experiences. A 4000-word research based extended essay must be written in an IB subject; increasingly students feel inspired to write essays born of their CAS experiences, in subjects such as human rights. And a critical thinking course called theory of knowledge demands that students explore multiple perspectives, enjoy the ambiguity and understand what novelist Chimamanda Adichie calls the 'danger of a single story'.

In addition, staff at UWC Mostar have developed a Balkan studies programme, mandatory for all students, which creates a focused understanding of context in the town they are going to live and work for at least two years. It is grounded in experiential learning, teaches local languages and fosters understanding of the complicated narratives of the social, cultural, economic and religious history of the country and region.

Potentially most significantly, an active board has worked with the principal and staff at the school to develop a programme on education in conflict and post-conflict contexts programme to coincide with the 20th anniversary of the Dayton peace accords. This hugely ambitious programme provides a challenging, transformational experience to a diverse cross section of participants from education, politics and non-governmental organisations from around the world. The programme reflects on the relationship between education and conflict, learns from conflict and post-conflict contexts in which we live and work, demonstrates how the UWC mission is 'lived' in Mostar, and imagines and designs strategies for education that can respond to humanity's most urgent issue.

Being a teacher or student at UWC Mostar is an intense sensory immersion experience for people who really do want to change the world for the better.

> *'Arriving here certainly was a cultural shock. All of us had to learn to live in a city full of destroyed buildings. In fact, soon we came to terms with the fact that Mostar is a tale of two cities. That there are two post offices, two bus stations, etc; that bread can be Bosnian: 'hljeb' and Croation; 'kruh'."*
>
> ***Elena Garadja, first generation student from Russia***

'The college is situated in a country deeply wounded and in a region where tensions are still simmering … the bravery of youngsters to join the adventure and to confront their prejudices, having been taught all their lives that they were different from each other … the courage of parents to go beyond their memories of the war and the associated suffering and to support their children in attending the college ….'

Melanie Coquelin

'Two girls, citizens of the divided city of Mostar, who previously attended the same school but were taught different curricula and never met in the school's corridors, were also scheduled to share a room. What we all witnessed was the growth of a new understanding and friendship. They enrolled in the same university, so their story continues.

'After watching the news on TV, it becomes even more interesting to read the names of students on bedroom doors and realize over and over again that they come from every corner of the world, in particular from the middle east and former Yugoslavia, and despite that live together and enjoy their time here, respect one another without prejudices.'

Zdenka Susac

'I felt weak and incapable to change anything in my previous school. This was the opportunity to grasp something pure, disinfected from all the prejudices … we teach them how important it is to accept the role of an activist … the majority of our students come from societies oppressed in this or that way … those who come from the developed parts of the world learn that the world is far away from being an idyllic planet, they become ready to see and grasp the reality. And the most important virtue of our college is by far its location. This is where the problems exist and this is where the students need to act.'

Ivana Knjezevic, English B teacher

'International education will remain truly relevant in the globalised world of the 21st century only if it manages to provide answers to the acute problems and questions of our time. The UWC and IB work in Bosnia has been an important opening in that direction and offers many lessons that should be taken into account.'

Pilvi Torsti, co-founder UWCM and chair, Education in Action

Transferable reflections

An international school in Bosnia is a geographically a long way from schools in the UK. However, the UWC in Mostar provides an opportunity to reflect on the purpose of education in the development of human flourishing, not least in the light of the DfE's guidance to promote fundamental British values in schools.

- A school's mission can be based on a vision of humanity it is trying to nurture. To what extent is your mission aligned to the view of humanity you are nurturing?
- This vision can be articulated to all stakeholders – families, local, regional and national. Schools need not be limited to being part of the service industry. They can also have a prophetic role in society. What is your prophetic voice? Where is it heard?
- The curriculum is built on the foundation of carefully thought through rich experiential learning experiences that nurture the heart, mind and soul. What experiences are you immersing students in? What impact are you anticipating?
- The college articulates and attempts to address some of the most pressing issues of our age. Which issues are you trying to address? How do you encourage students in your school to actively engage with the community in social action?

Reference

Promoting fundamental British values as part of SMSC in schools; Departmental advice for maintained schools (2014) https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/380595/SMSC_Guidance_Maintained_Schools.pdf

Inspired to take a positive approach against extremism

Revd Steve Chalke, founder, Oasis Trust
and senior minister, Oasis Church, Waterloo, central London

It was Tuesday 17 February 2015, during the half-term holiday. Three British teenage schoolgirls from East London left their homes before 8am, giving their respective families plausible reasons for why they would be out for the day. Instead, they met and travelled to Gatwick airport to board a Turkish Airlines flight for Istanbul.

Commander Richard Walton, of Scotland Yard's counter-terrorism unit, described the three as 'normal girls' and 'straight A students'. In time, however, each was to contact their parents to say they were living in Syria, with no plans to return home. Instead, police believed that they were training with ISIS for 'special missions'.

What we know is that this story is just the tip of a large iceberg. In October 2014, Metropolitan police commissioner Sir Bernard Hogan-Howe revealed that an average of five Britons travel to Iraq and Syria to join ISIS every week. But we have an even bigger issue to face. How many more young people are there, who choose not to leave, but to stay and to plot? As Hogan-Howe concluded, the "drumbeat of terrorism in the UK" is growing ever "faster and more intense."

It is also true that, even though Islamic extremism presents our contemporary world with a unique threat, radicalisation is much more than an Islamic problem. It is a human problem, fuelled by the fact that so many young people – growing numbers of girls as well as boys enticed by the lure of gangs, knives and guns to those seduced by

the sinister world of jihadist terrorism – do not feel that they have a place or voice in mainstream society.

Extremism, of any variety, finds no more fertile soil than that among young people who harbour a sense of injustice, and believe they are unheard. It slowly takes root in the seemingly unanswered search for voice, identity and hope, which inevitably leads to frustration, resentment and anger.

The problem is that our present counter-terrorism and anti-gang solutions just don't make this connection. As a result, they fail to get to the heart of things. Instead of tackling the fundamentals of the issue, they attempt to deal with the symptoms of its growth. In a phrase, they are just not radical enough.

Let's get radical

So it is not enough simply to attempt to build a defence against the threat of radicalisation through anti-radicalisation strategies – such as that prescribed here in the UK by the government's Prevent initiative for schools and universities. It is time to prioritise how we might imbue a deeper and more powerful sense of purpose, identity, meaning and belonging into the lives of vulnerable young people in our communities.

For a healthy sense of identity, everyone needs to feel that they have a place; that they can contribute to the society of which they are a part, and that their contribution is appreciated. The very heart of the problem is that so many young Muslims, as well as those of other social groups and cultures, do not feel that they have a place or voice in mainstream society.

Without a compelling overarching story – a sense of who we are and where we fit – we are lost.

Recently, a senior representative of the British establishment and I discussed this issue. He'd enjoyed the privilege of being educated at one of Britain's most prestigious public schools and then one of its oldest and finest universities. Now, in his mid-forties, he held an extremely influential position professionally. He lamented the number of highly paid, 'professionally successful' people he meets in the course of his work who, he told me, it was clear are simply drifting – sleepwalking – through life. I had also seen evidence of this. For example, a well-known, well-educated public figure slumped, all evening, in a corner by the bar at a meeting in a smart hotel, on his own, downing one gin after another. Alone, abandoned and isolated, with a reputation for being socially challenging, he sat there with no one, and nowhere, to go to. His struggle wasn't that he

didn't have the right educational qualifications from the right establishments. It was well known, he had the lot. His problem was that his IQ was not matched by his EQ or his SQ – he was intelligent, but emotionally and spiritually illiterate.

The primary question for any mentoring course for young people (or for people of any and every age group) is not about what you do with your life (as important as that question is). It is about something much deeper: who do you become while you are doing it? It's a question of your character rather than your career.

My visitor noted that throughout his education and subsequent career he'd never been asked that question. At countless careers advice sessions he'd been asked about his professional ambitions and salary and lifestyle aspirations. But, he said, not once had he ever been confronted with life's primary question: what kind of person do you want to become?

Nature abhors a vacuum. So, rather than making our overall battle one to 'prevent' radicalisation, our priority should be to 'encourage' or 'inspire' a different pathway. If we are going to overcome the escalating threat of radicalisation, we need to find a narrative – or group of related narratives – strong enough, compelling enough, infectious enough, deep enough, rooted enough, indeed radical enough, to turn the tide.

It is only owning a healthy and life-affirming story, which creates resilience, which will guard against a warped and destructive one. In the words of Catholic writer Richard Rohr, 'When you get your "Who am I?" question right, all of your "What should I do?" questions tend to take care of themselves.' If we are going to overcome the escalating threat of radicalisation, we need to find a narrative – or group of related narratives – strong enough, compelling enough, infectious enough, deep enough, rooted enough – indeed radical enough – to turn the tide.

Whole life learning

What kind of counter-narrative do we need on which to build a counter-extremist strategy that is powerful enough to bring real peace to our streets as well as to our wider world?

Oasis' 'whole life learning' educational philosophy is built around an integrated approach which explores and emphasises character and community as well as competency. Our intentional goal is to develop a deep sense and experience of wellbeing: contentment, health, prosperity, justice and unity – for each of our children and students. This wellbeing will not only at an individual, but also at a family and communal level –

INSPIRE

Inspire is a peacemaking initiative for schools and children's and youth groups across the UK and beyond.

Inspire will support children and young people in finding a positive narrative for their lives; a sense of worth, direction and belonging which will enable them to live fulfilling, peaceful lives immune to the lure of gangs, violence, extremism and terror.

Inspire will enable children and young people to develop core skills in active listening, conflict resolution, negotiation and community building.

Inspire is designed to add value to the educational curriculum, as well as to support this through extra-curricular activities that have peace-making at their core. It will enable young people to develop core skills of active listening, negotiation and dialogue, conflict resolution, community building and social responsibility, as well as a respect for and celebration of diversity of religion and culture.

Inspire has created a set of resources, for both primary and secondary schools, built around sport, art, music and community engagement.

Inspire culminates in Peace 2018, a series of simultaneous events of remembrance and hope, which will take place across the UK on Friday 9 November 2018 in town and community halls, cathedrals and churches, mosques, synagogues and temples, as well as war memorials.

To be part of Inspire call *020 7921 4200* or email *inspire@oasisuk.org*

intellectually and spiritually, morally and socially, emotionally and physically, economically and environmentally.

Although Oasis is a Christian foundation, we do not run faith-based schools. We do believe, however, that it is essential to explore spirituality. Spiritual is simply a constituent part of a life that is complete, integrated and whole. In our 'disintegrated' Western culture, life has become compartmentalised and spirituality is generally regarded as something a little aside from the rest of life, or even optional. As a result, we are painfully inarticulate when it comes to our ability to express or explore our moral and spiritual development.

The questions 'who am I?' and 'what is living for?' are the most important a person can ask, argues Professor Anthony Kronman, the former Dean of Yale University. Education has to be more than a preparation for a career. It must also explore the art of living – the spiritual question of how we ought to live our lives. But, he claims, this issue about what makes life worth living has been largely abandoned in our mad rush to gain qualifications.

Writing in the context of American university education, Kronman contrasts our own times with an earlier era, when the question of the meaning of life was at the very centre of the curriculum. He suggests that teachers, who in generations past once felt a special responsibility to guide their students in exploring the question of what living is for, have lost confidence in their authority to do so. But more than that, he reflects, they have lost sight of the question itself in the blinding fog of political correctness that now dominates their disciplines.

Kronman, who is not religious, believes that what we desperately need now is what we once had: an approach to education that takes these matters seriously without pretending to have instant, pre-packaged answers to them all. 'The fundamentalists have the wrong answer', he writes, 'but they've got the right questions. We need to learn to ask them again.'

He argues that we neglect these social, emotional, spiritual and moral questions, not only to our individual cost, but also to that of our communities and of society itself. 'When we ignore life's biggest questions', he says, 'we all pay the price.'

Thinking especially around the dangers that are associated with gangs and extremism, Oasis has launched Inspire – built around our integrated approach to a curriculum that explores character and community as well as competency – for both our primary and secondary schools.

Reference

Kronman, A.T. (2005), Education's End: *Why Our Colleges and Universities Have Given Up on the Meaning of Life*. Yale University Press.

Human flourishing: how schools can meet the challenges

Sir Iain Hall, Chair, Great Schools for All Children Trust

Almost 7% of young people in England and Wales are privately educated in independent schools whose fees range from £12,000 to £30,000 per year. Despite this small number these students gain almost 50% of the total A and A* grades that are awarded each year. With results such as these, it is no surprise that approximately 45% of all Oxbridge entries come from the independent sector.

This 'unbalanced representation' continues after university. *Leading People 2016*, a report published by the Sutton Trust, cites the following statistics:

- 74% of leading judges working in the high court went to independent schools
- 61% of the county's top doctors went to independent schools
- 80% of the editors of our leading newspapers went to independent schools
- 70% of our top military personnel went to independent schools
- 47% of our present cabinet went to independent schools.

It is clear that the 'privilege' of a child's parents being able to purchase an independent education can readily open more doors for their children than are open to their peers in the state sector.

Let us look at the other end of the spectrum. The Child Poverty Action Group reports that:

- In 2014 some 28% of children were living in poverty
- 64% of children growing up in poverty live in a family where at least one person works
- By the age of 16 there is a 28% gap between young people receiving free school meals and their wealthier peers in terms of the number achieving at least 5A*-C grades at GCSE.

For these children social equity in terms of human flourishing is an aspirational dream. There is little point, as educators, in being critical of wealth buying high quality education. Our challenge is to produce an education system which will raise the aspirations of all children and their families, drive their ambitions, address the lack of both intellectual and social capital that may be hindering the progress of these children, and empower them to break through the perceived glass ceiling of career progression so that there is social equity in terms of human flourishing.

In 2011, working with Shane Ierston and Andrew Reay, we founded the Great Schools Trust and submitted a bid for a free school designed to readdress the social inequality of our present educational system.

Kings Leadership Academy Warrington

The proposed free school was to be founded on six beliefs that we all dearly held:

- If young people come to a school where they feel valued and safe and that teachers have their best interests at heart, then they will commit themselves. They will work harder, suffer fewer distractions, become more motivated and achieve more.
- Every pupil can succeed irrespective of postcode, home background or poor key stage 2 outcomes given appropriate self-belief, support and challenge.
- Self-belief increases when a pupil has sufficient literacy and numeracy skills to access the curriculum.
- Pupils need the determination, resilience and grit to see failure as an essential step to long-term success.

- These traits can only be developed in a school where the development of specific values and character strengths are seen as a fundamental lever to producing enhanced outcomes.
- Leadership opportunities help develop character, as a person's values and beliefs influence their actions.

These are the six beliefs that underpin our vision: it is possible to develop excellent 'world class' academies that allow all pupils, irrespective of starting point or background, to access university or a career of their choice and succeed in life.

Our values code

We did not want a set of values that would just adorn a blazer or sit proudly at the top of a piece of headed notepaper. We wanted them to be the daily oxygen that we breathed. They had to be so powerful that they drove the school forward to attaining its vision. Above all, they had to be easily remembered by pupils and their teachers. Words and phrases such as aspiration, 'work hard', 'it's cool to achieve' all became part of our deliberations but finally we came up with the acronym ASPIRE which would stand for aspiration and achievement, self-awareness, professionalism, integrity, respect and endeavour. The ASPIRE code would become the cornerstone of all that we undertook. It would help us raise aspirations; guide our sense of dress; determine how we related to each other; encourage us to work hard; and, above all, modify our behaviours so that firefighting poor behaviour in the classroom would become a distant memory.

Our mantra

We knew that educating our young people to the same standards as the independent sector was to be our priority – but this could not happen unless we equipped them with the aspirations and strength of character to step out of their comfort zone and believe that they could achieve. If we could achieve these two fundamental aims we would be empowering them to flourish and compete, at the end of their secondary education, with their peers from more advantaged circumstances. This led to 'educating, equipping and empowering' becoming the daily mantra which would drive us forward.

- **Educating:** In terms of educating our young people we fully recognised that schools in the independent sector exposed their pupils to a traditional

education based on the acquisition of knowledge through a longer school day; this was their key to success. We decided to follow suit by having a longer school day and deconstructing the GCSE curriculum in the core subjects so that it became a five-year journey rather than two years starting in year 10. Believing that young people learned best in short bursts, we would deliver this curriculum through five seven-week learning cycles each year. Each learning cycle follows a teach-test-repair methodology, consisting of five weeks of tuition; assessment of the new learning in week six; following the assessment, remediation of any individual mistakes, misunderstandings or misconceptions in week seven. As the year proceeded we would, during assessment week, revisit the learning from earlier learning cycles so as to produce a synoptic system of assessment which would help move this knowledge from our pupils' short term to their long term memories.

- **Equipping:** We needed to nurture high aspirations, encourage a greater work ethic and equip our pupils with the resilience to see failure as a necessary step on the road to final success. This would come from the development of a firm ethos of high expectations and a refusal to accept excuses for poor performance or uncompleted work.
- **Empowering:** We would build into their daily lives opportunities for each pupil to lead others through simple things such as our daily lineups before entering the building and leading the lesson mantra at the start of each lesson. Further, pupils becoming house or sports leaders and gaining a leader's qualification at one of four different levels, with the higher levels demanding the demonstration of school or community service in many aspects of school life. These actions would be reinforced through annual visits for all pupils to our outdoor pursuits partner, the Brathay Trust, where through land and water based activities they would be encouraged to step outside their comfort zone and taste success beyond their present expectations. We also decided that the Duke of Edinburgh bronze award would be compulsory for all pupils in year 9 as part of their character development programme.

If we could get all of this right then we would be well on our way to empowering our pupils to flourish and compete on equal terms with their peers from wealthier backgrounds for long-term success.

Appointing the right people

We know that we cannot follow the conventional application process if we are to find the right people to drive our vision forward. We need to look for like-minded people who want to work in a values-led academy that has a strong sense of purpose in pursuing social equity for its young people. Only applicants whose letter reflected that they had researched the academy and understood the rationale behind our approaches are shortlisted.

Each interview day starts with a series of individual 'values based' interviews to see how well the applicant is aligned with the values of the academy. We do observe a sample lesson but we do not wish to see one that has been well honed through constant practice. Each applicant is given time during the day to plan a lesson on a topic of our choice. In observing the lesson we are not necessarily looking for the best teacher but one who has the potential, given appropriate support and coaching, to become consistently outstanding. It is more important that we can see that they quickly develop good relationships with the class, demonstrate some degree of energy and flair but, above all, have used the information we previously gave them to provide individual support and challenge during the lesson. Each successful applicant has a final brief second interview, where we feed back our observations of their performance during the day so as to ensure that they are receptive to feedback and are eager to flourish within our system.

Inducting and aligning staff

Each time a new member of staff joins a school they bring with them their own past practices and ways of doing things. Without alignment to the vision, ethos and daily practices of the school, there is a danger that new appointments will slowly dilute the school's ethos. We work hard at avoiding this by taking all staff, including support staff and new appointments, on an overnight residential to our outdoor pursuit partner. During this stay they will revisit the mission, philosophy and current practices, take part in team-building exercises using the centre's facilities, to make sure we bond as a unit before the start of the new academic year in September.

Inducting and aligning students

At the start of each academic year, all new year 7 pupils take part in a three-day induction process led by their personal tutor. During these three days they are introduced to our ASPIRE code through the use of powerful stories relating to the achievements of famous people, with each story illustrating one of our seven values.

This is followed by a 'dream big' exercise, where we encourage them to identify a dream career, work out the qualifications they would need to achieve this dream and, if relevant, the best university to support their studies. This then becomes their initial 'flight path', which will be revisited in one-to-one sessions with their personal tutor throughout the year.

They are also challenged to make four levels of progress over five years and set their own personal targets to achieve such an aspirational flight path. On the afternoon of the third day, all year 7 pupils assemble in the school hall where, in front of their parents and to the sound of the Triumphal March from Aida, they take it in turn to come on stage and sign the ASPIRE code. After this, they are presented with their school tie to formally induct them into the academy.

To ensure all pupils are completely aligned with the values code at the start of each academic year, years 8-11 spend their first two days revisiting their flight path with their personal tutor and setting targets for the new school year.

Will it work elsewhere?

While we fully accept that it is much easier to build a values-led school if you are starting from scratch, we know that the model is transportable to turn around schools. In October 2014 the fourth member of our core team, Michael Taylor, took over as principal of the Hawthornes Free School in Sefton Within eight months using the philosophy, ethos and practices honed in Warrington, he and his colleagues brought the school out of special measures. He is now principal of Kings Leadership Academy Liverpool (formerly University Academy Liverpool), while also acting as executive principal to the Hawthornes, and intends to achieve the same result by bringing our third academy out of special measures in the same timescale.

What advice would we give to others who wish to follow such an approach?

1. *Start with the end in mind.*

   It does not matter if your school is a start-up, turn around or on its own

journey to success: you have to have a clear vision of your preferred future if you are ever to attain it.

2. *Always put people before systems.*
   New systems very rarely change a school unless those that have to implement the systems can see the point of the change and buy in to the philosophy. You need to put at least the same amount of energy into gaining their buy-in as you intend to put into the implementation of the change. If they do not really like or understand what you are trying to achieve, they will implement it poorly or, at worst, subvert it.
3. *Innovation can be exciting, yet an enemy to progress.*
   Successful schools invariably become hives of innovation. However, each innovation brings the possibility of increased staff workload. Wise school leaders always seek to apply the principle of abandonment, and remove a former practice if they wish the new innovation to be successful. Tired teachers are not going to be consistently outstanding.
4. *The road to success begins in year seven, not year 11.*
   If schools invested as much energy in pupils in year 7 as they do in year 11 they would not be playing catch-up after five years of secondary education. Year 7 is the most crucial year in a child's secondary education. This is where real aspirations must be nurtured.
5. *Put human flourishing at the heart of all that you do, and invest wisely in the development of your teachers.*
   All schools want outstanding outcomes for their pupils. However, these outcomes will not be achieved unless you invest heavily in the personal development of your teachers. Outstanding teachers will always produce outstanding pupil outcomes. The role of school leaders is to work with each individual teacher in helping them to become consistently outstanding. Lesson observations should be about identifying areas where incremental improvement in pedagogical practice can be identified, and personalising each teacher's professional development to meet that need.

Reference

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The transformative power of four types of capital

Catherine May, Headteacher, St Saviour's and St Olave's Schools, Southwark

St Saviour's and St Olave's (SSSO) is an inclusive Church of England Comprehensive School for girls in an area of Southwark, inner London, traditionally known as one of the most economically deprived in the UK. Statistics often quoted in the press indicate the community has high rates of teenage pregnancy and of knife crime with a strong gang culture. Against this backdrop, one might expect to find students with poor attendance, a lack of aspiration, low attainment and significant numbers of leavers being NEET (not in education, employment or training).

However, SSSO is a high aspiration, high achieving community which regularly sees students' progress to Russell Group universities and prestigious apprenticeships. We have not had a NEET student for many years. Visitors often comment on the school's purposeful atmosphere. From my personal experience of working in five different London comprehensive schools across three different local authorities, it is clear there is something very different about this place. How has SSSO transformed those expectations?

'Heirs of the past, children of the present, makers of the future', our school motto and mission statement, is grounded in our Christian foundation and the belief that we are called to live the gospel, and live the transformative power of Jesus' words and deeds. There is no single definition of success. Whatever her background, every child who joins us will be nurtured and supported to discover her God-given talents, and will leave

school with genuine choices about her future. Successes have included the girl who was the only one of her six siblings to complete compulsory education without being permanently excluded, the girl who turned down a Russell Group university offer to take up an apprenticeship at PWC, and the girl now studying at Cambridge whose journey to this country during her young years was traumatic. There are countless other examples. This transformative journey is facilitated by our investment in cultural capital, along with aspirational, pastoral and professional capital.

Cultural capital

By cultural capital we mean giving the students a range of experiences beyond the academic curriculum that will enable them to step into different situations with confidence. Offering them opportunities to see the world as other people from very different backgrounds to their own might see it. Trips and visits are heavily subsidised, to enable all students to experience theatre and galleries, museums and places of worship which they might not otherwise do. But it is also events such as family dining days, when students are required to sit and eat with girls in different year groups, learning to make conversation (and sometimes learning table manners!) that would then give them the confidence to accept an invitation to dinner. Every day the attention we give to the mundane details, such as reminding a girl not to use slang terms when speaking to staff, nurtures our students in a rich ethos grounded in the belief that we are all made in the image of God and are of unique value. It is the embodiment of our commitment to educating and nourishing the whole child.

Aspirational capital

Girls arrive in our school from a huge variety of backgrounds and places, life experiences, and expectations of their future. A few have no expectation beyond a life supported by the state. Others have dreams of fame, while the majority have aspirations within a narrow set of careers such as medicine and law (as seen on TV).

We relish the challenge of broadening their understanding of careers available, pushing at the boundaries and limitations they put on themselves, establishing hope, expectation and determination to build a successful future. Careers education begins in year seven. The growth mindset approach underpins every aspect of school life, and we continually relate career opportunities to teaching and learning activities in the classroom. Girls learn to appreciate that they have choices, to know what they need to do to

access those choices, and they are challenged to achieve beyond any limits they might have previously experienced. Our alumni include lawyers, doctors, teachers, vicars, hairdressers, property surveyors, HR managers, local councillors, actors employed in Hollywood and West End theatres, and many more. They leave our school with hope and aspiration for their future, and give us the hope that they have the potential to transform life chances for the next generation too.

Pastoral capital

Being a relatively small school ensures that every student is known. Our well-established pastoral capital spreads like a web across the community. Students whose families are struggling with housing or financial issues will be noticed and supported. As well as staff with a specific role in pastoral support such as the learning mentors, all staff in school accept that they have a role to play in ensuring the welfare of students. It is as likely to be a member of admin staff as it is a form tutor who passes on the crucial information that triggers a supportive intervention. The provision of hardship funding by school partners allows us to support students with anything from a meal or new school shoes to the train fare to attend a university interview. All such support is managed discreetly.

This approach, coupled with a very traditional uniform that is strictly enforced, helps to set a tone that academic expectations are for everyone. No matter what challenges the young people are facing, they may provide reasons for additional support but never an excuse for poor performance.

Professional capital

Absolutely crucial to achieving this transformation is the professional capital in our school. All staff have a shared understanding that no matter what an individual's role or title, our first responsibility is to bring out the best in our students. All of us will challenge their use of language and behaviour, and all accept responsibility as role models of manners. Teaching staff have the highest expectations of every student regardless of SEN, EAL, or issues caused by deprivation.

These high standards are maintained because we benchmark ourselves against the best. We have a wide network of professional partners and a team of leading practitioners to constantly shine a light on teaching and learning. Sharing good practice with colleagues in other high-achieving schools in both the state and independent sectors,

and ensuring that we set similar standards for our own students, challenges us to be creative in the ways we can support our students' achievements. It consistently focuses our effort on ensuring that we can intervene when there is a reason for underachievement, and not allow anything to excuse underachievement. As one student put it, 'when things are really rubbish at home, school says it's ok, we got you'.

In summary, we are a school that serves its community. Open to Christians, those of other faiths and those with none, our service is driven by our faith in the God-given potential of each child, and guided by the example of Jesus. We are relentless in our ambition and aspiration for every student, but we do not define success for her. We encourage every student to know she has the right to make her own future, and our role is to open her eyes to the possibilities. We provide a safe, secure and challenging environment in which she can flourish physically, spiritually, emotionally and academically. And, much like the caterpillar to the butterfly, she will transform her life.

The purpose of schooling

Revd Nigel Genders, Chief Education Officer, The Church of England

In his book *Not in God's Name* Rabbi Lord Jonathan Sacks challenges those of us in education to support our students as they grapple with three fundamental questions: 'Who am I? Why am I here? How then shall I live?' For me these questions go straight to the heart of an education which enables students to flourish.

The church in England has a very long history of being involved in education and the provision of schools, from the earliest days of St Augustine's evangelisation of England in 597AD and the establishment of a monastic school in Canterbury.

The founding of the National Society saw the Church of England at the vanguard of providing mass education for the poor of the country from 1811 onwards. Driven by a desire to serve the common good, Joshua Watson and his colleagues had a vision to establish schools with the clear purpose of educating the poor in suitable learning, works of industry and the principles of the established religion. The fundamental principle that education enables people to discover the liberty which comes through understanding and truth has remained at the heart of our commitment to education for over 200 years, and in many ways led the development of the English education system as it developed in the early nineteenth century into a form we can recognise today.

In 2016, as we think about our place in the wider world where many are tempted to reduce education to being solely about ensuring economic prosperity for an individual or for society, it is more important than ever that institutions like the Church of Eng-

land, the Woodard Trust and SSAT are championing an education which focuses on the powerful combination of high academic standards and a rounded approach to personal development.

Academic standards matter

Robust academic standards must form our starting point to enable even a basic exploration of Sacks' three questions. It's through a confident command of our language, both written and oral, that we can begin to explore all that cannot be demonstrated to us in front of our eyes. Reading and writing enables us to access the vast repositories of human wisdom recorded by current and past generations. Through science we can seek to understand the world around us, and indeed what it is that makes us who we are. Religious education can offer an insight into the different frameworks by which we can understand the big questions of the universe that can't be simply observed. For those of us who are inclined to explore Sacks' questions of identity musically or artistically, it is only once we are familiar with the basic rules of those disciplines that we can then have the confidence to give them our own form. Indeed, we may wish to go on and challenge or break the very rules which we have learned.

Wellbeing as a priority

So we must maintain a profound commitment to the academic success of every child in our schools. But that cannot be the last word on the purpose of education. If we are to commit to a vision for education which sees our students fully flourish, we cannot ignore the increasing body of evidence which indicates that the wellbeing of today's school generation poses some serious challenges. The Children's Society have done excellent work giving a voice to young people to speak about what a good childhood would look like. They have identified key drivers for flourishing:

- How young people feel about their lives as a whole
- How they feel about their relationships
- The amount of choice that they have in their lives
- Their future.

Addressing all this can seem like an overwhelming task for a school, but there are creative approaches out there, such as the 'steps to awesomeness' programme at All

Saints Church of England Primary School in Fleet. The programme rewards pupils with badges for kindness, appreciation, positivity, courage, goals, exercise, participation and service. This encourages pupils to think about the development of their wellbeing, and exercises focused on the programme are embedded across the curriculum.

There are many challenges for children and young people in society today, and perhaps too often our education system is burdened with responsibility for all sorts of problems it cannot reasonably be expected to solve. And yet, schools more than anywhere else should be places where children and young people can build their confidence and see hope for their future, while shaping high quality supportive relationships around them.

Opportunity for all to flourish

It should be a matter of deep concern to everybody involved in education that the most significant factor in almost every indicator of flourishing (flawed though they all are) – educational achievement, salary, health, life expectancy – is the income of a person's parents. That means that too many of a person's life chances are dependent not on the choices they make or the effort they put in, but on the background they come from.

That is not a society in which people can truly flourish, and it is not one we should be prepared to put up with.

And it is education which is the key to breaking that relationship between background and success. Clearly qualifications are a first step in offering a relatively objective indicator of a person's achievements, but organisations like the Sutton Trust have repeatedly identified that this is not enough. An education for flourishing needs also to encourage people to be aspirational and reach beyond what is sometimes offered as a limited horizon – hence the importance of encouraging people from all backgrounds to consider applying to university or to pursue a vocation where they can make a significant difference.

Furthermore, education must give our young people a confident sense of their identity in the context of a complex and often intimidating world – and this is where Sacks' three questions help us out again.

Challenges for the future

Finally, any education which hopes to enable a student to flourish must have an eye to the future. It may be impossible to predict what the world will look like in 50 years, but the current state of global affairs gives a clear indication that understanding religious motivations and worldviews is likely to become more important rather than less.

Jonathan Sacks, again, argues 'young people are in danger of being radicalised because they are searching for a sense of identity in a moral vacuum.' If this is true then high quality religious education is a vital part of any solution. The deep and rich study of religions on their own terms so that students gain a thorough understanding of what followers of those religions actually believe and how it impacts on their daily lives is essential to prepare our children for life in the modern world. Such depth of study will equip students to understand the driving force in the lives of over three-quarters of the world's population, and so enable them to engage meaningfully and positively with people, understanding what motivates them.

Religious education is about giving people the critical skills they need to recognise deep differences in religion, belief and worldview, to understand our history and to take the diversity of voices seriously. To do all of that they need to question and engage with their own tradition and other traditions in a way which grows in depth and maturity of understanding and expression. And for that they need to be religiously and theologically literate.

This means much more than simply accumulating knowledge about religion and belief. It's about enabling children and young people to encounter and wrestle with fundamental questions about God, with the core beliefs and ideas in the faith such as salvation, incarnation, creation; and to explore inner meanings and interpretation of sacred texts.

It involves understanding and evaluating a concept and its impact on the lives of believers and what difference this belief or practice makes.

So what?

On all of these questions, it is unlikely that educationalists are going to find a unanimous and clear answer. We should embrace the richness which a variety of views may bring. The purpose of education is not to find a way of us all coming to a uniform

position on who we are, why we are here, and how we should live, but rather to ask the question and prepare people to grapple with finding an answer. That is an essential part of what we offer. The great joy of being involved in education is that we are challenged every day by working with people who bring different perspectives.

We must share that joy with our students, and make sure that they can look at themselves and look into the future confident in who they are, why they are here and how they want to live.

So much of the debate around our education system is focused on structures. But whether you are an academy or a maintained school, a Teach Firster or a traditional PGCE graduate, it is your vision for education which shapes the way your students' lives are transformed.

Nurturing the soul – the chaplain's role

Revd Dr John Caperon, Visiting Scholar, Oxford Centre for Ecclesiology & Practical Theology; Provost, Woodard Schools; author, A Vital Ministry: Chaplaincy in Schools in the Post-Christian Era (2015)

Schools committed to a holistic view of education inevitably want to promote all-round pupil wellbeing. This involves not just pupils' intellectual development – what can be measured through examinations – but the imaginative and creative aspects of their living and being; their emotional selves, their spiritual selves, and their 'souls'.

Though English educational law suggests a priority for the spiritual dimension – SMSC begins with the spiritual – recent research concludes that SMSC is 'losing prominence and sliding to the margins'; and that of the four aspects of SMSC, 'it is the spiritual which is most at risk of neglect' (Peterson, Lexmond et al. 2014: 20,16).

And we might look in vain among core educational documents for mention of 'the soul'. The notion goes back to ancient civilisations, both Hellenic and Hebraic. For the Greeks, the physical self was the external clothing for the immortal inner being, the soul. For the Hebrews, there was no immortal soul; instead, simply a whole psycho-physical entity, the living being. Either way, real education must imply the education of the 'soul', whether seen as the 'inner self' or the 'living being'.

But who in schools cares for the soul? The evident answer is that chaplains, as representatives of Christian faith and life, as pastoral carers and spiritual leaders, are the only people directly charged with this responsibility. It is only the chaplain who is obliged to see pupils as 'souls', as 'living beings'. So Christian schools need chaplains –

and those without a formal Christian foundation might well consider chaplaincy too – just because the spiritual needs of the young need to be acknowledged, and their souls – their inner, spiritual selves – need to be nourished.

How do chaplains fulfil this brief? Corporate worship remains a core, legal entitlement for pupils, and in this realm a chaplain's task is to engage pupils across the age and attainment range in accessible and meaningful worship. Once, this meant providing 'a story, a hymn and a prayer' (plus a telling-off each day). Now, the chaplain will – in her or his capacity as worship co-ordinator – plan the worship and assembly themes for the year; shape suitable thematic materials for classroom reflection and prayer; and lead larger assemblies for worship which acknowledge the diversity of the school's ethnic and religious makeup and enable reflective participation by all.

The Chaplain will draw on the resources of art and poetry, image and word, to create memorable and profound presentations, recalling that beauty nourishes the soul. He or she will mine the rich tradition of the Church to shape liturgical worship which can speak to the heart and soul of the young and convey the reality of the transcendent in the midst of the here and now. The Church's core sacramental rite of the Eucharist, which brings the Gospel events into the present and continues the 'chain of memory' which is the ongoing Christian community, will be at the heart of this. Here, in the dramatic re-living of the Last Supper, in sacramental bread and wine, is the most telling enactment of basic spiritual truths: of life as grace and gift, as both receiving and giving. This is soul-nurture, nourishment for the inner being.

As pastoral carer too, the chaplain seeks to nourish the soul. While the academic and disciplinary structure of the school – including its 'pastoral system' - will be concerned to keep pupils on track, to iron out problems and to ensure good examination outcomes, it is probably only the chaplain who is duty-bound to see the pupil as a whole person, a living being whose life as a child of God is infinitely precious. Hence the chaplain's soul-nourishing work in generous listening, in paying attention to the pupil in need or emotional confusion. Hence their willingness to go beyond the school gates in family care or in bereavement support. Hence their availability as a listening presence for staff colleagues and school leaders. The chaplain's pastoral care is at root about the generous offering of love, of disinterested but committed care given in the name of Christ.

A chaplain is a personal expression of the school's Christian commitment, embodying its ethos of care and nurture, even embodying Christ. If we ask students about chaplaincy, they grasp clearly the chaplain's commitment to 'care', to an educa-

tion whose priority is 'building a person' (Caperon 2015). Students recognise the role of a chaplain in accompanying them in their search for meaning, and in sustaining a 'sacred space' in the school, whether in a fine chapel or a quiet office where candles may be lit and prayers said. In conflict resolution and in the promotion of school charities, in being a conscience for the community and alerting all its members to the eternal and spiritual dimension, the chaplain acts as a soul-feeder, an embodied expression of the Christian values of faith, hope and love.

This is relational ministry, where the pupil is before all else a person, a soul, a living being, not simply one who is taught. The chaplain is a soul-feeder, someone whose personal faith is at the root of their being and identity, whose authenticity is transparently visible, whose calling is to be with and for others in the name of Christ and His church. And this is credible whether the school is mono- or multi-cultural, whether there are many faiths represented or simply the Christian faith. For relational ministry is about being open and inclusive, about accepting and rejoicing in people whoever they are and whatever their cultural or faith heritage.

A school chaplain represents faith, embodies the life of faith, and is a person whose communication with those around them echoes the words of John Henry Newman: *Cor ad cor loquitur* – heart speaks to heart. Or, we might say, soul speaks to soul. Being this soul-person is a demanding vocation; but the benefits to the school community and identity – to its own soul – are many and profound.

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CASE STUDY

Nurture and welfare stem from the Eucharist

Paul Finlinson, Chaplain, Worksop College

The weekly celebration of the Eucharist, attended by the whole community, stands at the centre of the chaplaincy of Worksop College. It is from this celebration that the nurture and welfare of each individual proceeds, and staff and students alike become aware of this during their time here.

The results of the nourishment of the soul become evident in a number of ways. These include active participation in the services through enthusiastic hymn singing and a willingness to read lessons and to serve in the services, and through extensive charity fundraising.

Most noteworthy, however, is the pupils' capacity for contemplative thinking and reflection and the number of college members, including staff, who seek to be confirmed. In an increasingly secular nation, this is most encouraging as many of our pupils come from non-faith backgrounds where church of any kind is an alien experience. The worship and witness of the chapel demonstrates that there is a desire for faith which is not being fulfilled elsewhere.

Pupils who interesting in discovering more about the Christian faith and who find faith here are not interested in the historical divisions of the Church. Here Anglicans, Roman Catholics, Orthodox, Lutherans and other reformed Christians worship together, united in their search for nourishment. The challenge for schools, and chaplains, is to equip our students for a life of faith when they leave.

The Church's contribution to education

Professor Gerald Pillay, Vice-Chancellor, Liverpool Hope University

The steeples on our ancient cathedrals are seen as symbols of our religiosity; but they are more than that. Though lost on the consciousness of modern people like us, the very first efforts in literacy in what is now called 'the west' were often inspired and initiated by Christian scholars. Take, for example, the Carolingian Renaissance in the 8th and 9th centuries. Named after Charlemagne, it was one of the earliest cultural revitalisations in the history of how the west came to be civilised. Inheriting warring fiefdoms and tribes, illiterate and isolated by their dialects, Charlemagne embarked on a programme of education. Drawing on scholars like the Englishman, Alcuin from York, he set up the first cathedral schools, the precursors of western universities by more than 250 years.

Moderns tend to impose on these educational efforts solely religious purposes, normally proselytising, but that was seldom the driving force. In this case, the Frankish kingdoms were culturally backward vis-à-vis the more sophisticated Byzantines and the scholarly Ottomans (especially in mathematics). Charlemagne was faced with a court largely unsophisticated and an illiterate population where education was limited to the very privileged few; even his priests were unable to read the Scriptures. His educational campaign was a civilising project. The Holy Scriptures spawned literacy, and learning Latin promoted writing and discourse across the dialects of small tribes locked within themselves. Education was an escape from parochialism and petty warfare.

This broad literary and cultural vision sparked calligraphy and the careful copying of manuscripts – religious and non-religious; philosophical and classical.

That quiet and serious activity still gives all of western efforts at education its long view. There is no direct continuity between what we have today and what we conceive as classical. Christian education formed that vital bridge. Sadly, it was lost again in more recent preoccupations; with narrower concerns about skills training, and education for utilitarian ends such as economic development and commerce.

Christian education was at the heart of the process that formed European and British cultures. The churches, with theology and philosophy forming the bedrock, inspired many of the first western universities in Europe and again, some five hundred years later, in the USA.

The idea of a university was unprecedented in Europe. The name derives from the first university established in Bologna (late 11th century), which was described as 'a community of teachers and scholars' (universitas magistrorum et scholarium.) Their standing as universities depended on papal or kingly patronage, often both; not, as moderns assume, to keep control of them but to ensure that they were protected from local politics. On numerous occasions the Pope intervened to protect the academic freedom of scholars. Students, for example, were granted similar status to priests, ensuring that they were protected and tried in religious rather than secular courts. Pope Honorius III supported scholars at Bologna in 1220 when their rights were threatened; Gregory IX acted similarly on behalf of scholars in Paris in 1231. Innocent IV granted the University of Oxford its degree-awarding powers in 1254, so its graduates would be recognised as teachers anywhere in Christendom.

The tedious work of copying, protecting and translating classical literature, both theological and ancient philosophy texts, undertaken by scholarly priests and monks, laid the basis for the rich cultural awakening we call the Renaissance. Christian themes and a newfound humanism inspired one of the greatest creative periods in western history. The holy text lay at the basis of this cultural awakening. For example, Michelangelo, reports his friend Vasari, 'delighted much in the sacred scriptures, like the good Christian he was, and held in veneration the of Fr Girolamo Savonarola, having heard him preach.'

Educational mission to civilise

The Enlightenment in Europe was not anti-religious, as it often was in the Anglo-Saxon world. For example Descartes, the father of modern philosophy and of modern mathematics, was a devout Catholic. Newton wrote more on theological themes, especially the Trinity, than on physics where he made such seminal discoveries.

When we take the long view on both faith and education in the west, and their inextricable interconnection, it is quite incongruous that today faith-based schools have to make a case for their existence or value. Our age suffers from either historical myopia or plain ignorance about how we came to be civilised and literate in the first place.

Admittedly, the dominance that the church came to have in the public square was not without the dangers that it succumbed to, neglecting its spiritual witness and yielding to the comforts of temporal power and extravagances. The reforming orders sometimes precipitated a self-critique, but that was never comfortable. Nevertheless, Europe's cities and architecture gained lasting benefits.

The Church continued its abiding educational mission to open doors for the socially disinherited, despite competition in the public square and, more recently, a decline in its dominance of public life and politics. It was a late dawning on the English consciousness that the children of working class families should be educated; but even after the Reform Bill of 1832 made it possible, governments achieved little initially.

The churches established some of the first schools for the socially disinherited in England. Preparing teachers for this educational watershed was a prime concern of the churches in the 1840s; they offered many women the first opportunities to study beyond high school. When the first of the three founding colleges that today make up Liverpool Hope University was established in 1844 there were only six universities in England (two of them medieval) and none admitted women, Catholics or Jews. It was the National Society that determined in the wake of that Bill to have a school in every parish in England; a grand and noble dream that set in motion the educational renewal of all England. Catholic and other church denominations too played their part, although they were still politically marginalised. The Sisters of Notre Dame from Belgium established the second of Liverpool Hope's colleges in 1856. The caring catholic priest Father Nugent – after whom that great contributor to the social care of the North West, Nugent Care, is named – sent an invitation to these nuns to come over to Liverpool to help him. The

second most important economic centre in the empire, he pointed out, had over 20000 children roaming the streets. The solution was to establish schools for them and these schools needed teachers; so the nuns established a college to train teachers. The Liverpool Hope story is replicated in many other places in England.

Some still argue about the motives of these faith foundations, assuming that their involvement meant proselytisation; this was the easy assumption made about the missionary schools during the colonial period as well. My own forbears were taken as indentured labourers to the British colony of Natal with false promises of settlement or free passages home. Only 1.4% of them were Christians; the rest were Hindu or Muslim. Yet it was the Catholic priest, Fr Sabon, who welcomed the first shiploads that arrived in Durban in 1860; all of them sought his prayers and comfort. The churches, Methodist, Catholic and Anglican, established the first schools and encouraged girls to be educated while the colonial governments either ignored their educational needs or often made it difficult for these Christian educational attempts. Education often disrupted the colonial need for labourers. It is significant that these schools led to few conversions; that came in the late 20th century with Pentecostal missions.

I grew up resentful of the indifference of the British colonial governments' to the plight of these immigrants in 1860. But when I came to work in England I discovered that until the mid 19th century very little was done for the education of the majority of English citizens either.

Great education reforms and campaigns are driven not only by government, but also by churches and by all those who are motivated by a moral imperative to pioneer and sustain an educational vision for all .

What it means to be a church school: how St Marylebone navigates the moral maze

Kat Pugh, Headteacher, The St Marylebone CofE School, London

British schooling has, for centuries now, aligned great moral purpose with an ostensibly practical one: equipping young people with the foundations of skill and knowledge required for adult life. The interpretation of and emphasis on these two purposes has varied widely according to the religious and political ideology (or correctness) of the day. While 17th century educationalists agreed that teaching literacy in school enabled believers to access the Bible and therefore apply it more readily to their own lives, today the dictates of religion per se have been supplanted by an (undefined) sense of commonly accepted understanding of what is right and wrong. Ofsted examines the school's spiritual, moral, social and cultural (SMSC) education – and the current government advocates the teaching of 'character' and 'British values' but does not recognise Religious Studies GCSE – the one subject which truly explores such moral, social and ethical questions – in its headline EBacc measure. School leaders' educational philosophy ('what's the point of school?') is rightly probed in job interviews – and yet, once in post, the headteacher or principal has to navigate and hold fast to his or her position between two shifting goalposts which he or she played no part in fixing in the field: 'the school promotes moral purpose and behaviour' and 'the school promotes the current political priorities'. It is indeed, a moral maze.

I write as a headteacher of a state, comprehensive, Church of England school in inner London. Our school, St Marylebone, is 225 years old this year and evolved out of the Church's sense of social duty to provide its local children with free education. Today, one of London's best-performing non-selective state schools, we serve a multi-faith, multi-ethnic community of young people aged 11 to 18. Nearly 40% of our students are eligible for free school meals and about the same number speak English as an additional language. Collectively they speak some 44 different languages. It is a lively and dynamic place to work and learn: 'an exceptional place, where students flourish both academically and personally within a strong spiritual ethos' (Ofsted 2014). There are a number of ways in which being a church school makes a great and positive difference to the education experience of our students and the working lives of our staff.

We attend a whole-school assembly every Monday morning in the neighbouring St Marylebone Parish Church, where a varied rota of weekly themes allocated to departments and senior leaders ensures a vibrant, inclusive, creative introduction to the week's learning. Everyone attends. Our assemblies explicitly address the variety of faiths in the cohort – teachers included. Muslim girls sing in the gospel choir 'Shout Out' and atheist physicists make forceful baritone and bass additions to the staff choir. We celebrate the Eucharist termly, hold services for Advent, Christmas, Epiphany, Ash Wednesday, Easter and our year 9, 11 and 13 students enjoy services dedicated to their achievements in Church. We find ways to make learning and life connect with why we are there, using story, dance, song and drama, even whole-school science experiments, sports races and stand-up surveys to illustrate the point. We sing hymns. We begin the week in a sense of collectivity and connectedness, without dogma, without preaching.

Our school chaplain, Father Ed, has used humour, candidness and humility (also costume, self-deprecation and references to Paloma Faith) to establish himself as an authentic source of kindness and community spirit. This is evident not only in our students' responses to 'Faith Fact Finding' surveys, but in the way he is both cheered for his creative casting in assemblies and turned-to by groups and individuals at times of grief – again, regardless of their faith. When our religious studies conferences put 'God in the Dock', Father Ed articulates a relevant, fair and reasoned argument which promotes tolerance and insight – even when the atheist camp wins the debate. Faith matters matter – and no-one is shy about it.

As such, students who otherwise would not ever have such opportunity learn the value of rites and ritual, ceremony, prayer, silence, reflection, propriety and still-

ness, authentic and relevant, uncorrupt and meaningful spiritual leadership. They may believe in a Christian god, they may believe in another god or no god at all; their beliefs at age 11 may develop, ebb, flow, waver, grow and be very different aged 18. But in the meantime, they have learned that variety and diversity are facts of modern life which should be regarded with tolerance and curiosity rather than fear and ignorance.

This openness and boldness has implications for learning across the school. While our curriculum is organised traditionally by subjects, we explicitly address the creative and explorative potential in all subjects. Teaching is as creative in the science lab as it is in the dance studio; the process of gleaning, editing and critiquing practised in art is transferable to learning in maths and English. As a performing and visual arts specialist school, we have ensured that the ability to wonder, question, appreciate, experiment and grow is prized in all teaching.

- A year 8 scheme of work on plants is entitled 'Botany: the Science of Beauty' and each lesson opens with a piece of botanically themed music.
- Students in French and Spanish are released from inhibition by playing dramatic parts 'a la boulangerie de mes rêves'.
- Geographers barter for your ecological conscience at the World in One City fayre.

In this way, we aim to nurture the soul and inspire the spirit rather than simply make and polish the machine.

Correcting misconceptions about church schools

Being a 'church school' therefore means so much more than a tokenistic nod to a certain belief system – and goes so much further than narrowly promoting a set of agreed words which stand for values. I find that the concept of 'church school' is strangely misunderstood by people who, for the most part, are intelligent and informed, responsible citizens. Common misperceptions include:

'The Church funds the school and, as such, the school is obliged to promote its gospel.'

Oh if only the Church did have such funds to bestow on us ... but not so. State church schools receive no additional funding as a result of their church status – and

all state schools are publicly accountable for their financial affairs. We are also, rightly, accountable for the quality and objectivity of our religious education (note – education, not instruction) and, as such, do not dictate one particular view as right and correct above others.

'Everyone attending must be a Christian, or pretend to be Christian, and this excludes vast proportions of the local community.'

Dating back to the National Schools programme in the 19th century, church schools' admissions make explicit provision for pupils of all faiths and no faith. Today this is sustained in many schools, including St Marylebone, by admitting a balance of 'foundation' and 'open' places. Our 'foundation' places, for example, are all filled by local Christian families who attend the local church. Our 'open' places include Muslim, Hindu, Jewish, Catholic and non-faith families – as is quite clear from our debates, assemblies, conferences, performing arts festivals and public speaking competitions. Again, state schools are accountable for their admissions procedures.

'A Christian school does not reflect or teach relevant, modern values and ethics.'

Far from it. The Christian ethos of St Marylebone means that religious values are explicitly in the spotlight. They are questioned, interpreted and challenged along with other moral and ethical questions relevant to modern life. It means the forum is open for intelligent debate in response to Charlie Hebdo, the migrant crisis, democracy and freedom of speech. It sees students initiate a school-wide charitable response to the Nepalese earthquake appeal and frame a performing arts festival inspired by the educational deprivation of Malala. Could these things happen if the school did not have a faith basis? Yes. Could they happen with such confidence and lack of politically correct inhibition? Arguably not.

'Studying religion has no place in modern schooling.'

A stance explored by all our students, since they all take Religious Studies (RS) GCSE. As such, they all engage in academic exploration of the way religious values and laws translate into modern life – or are lost in translation. It is in RS that students debate

whether marriage is an outdated institution; abortion a right or a wrong; jihad a scourge, scare or sacred privilege; and similar issues about capital punishment, euthanasia, fundamentalism and freedom. It is not uncommon to overhear conversations between students about how 'you've started wearing a headscarf, how come?' or 'It's symbolic, you know, like taking bread and wine.' In other words, topics which would be taboo or delicate in a less informed environment are rendered open, interested, informed. Such study develops school-wide religious oracy and literacy, so that students can express concern if someone voices an intolerant or fundamentalist view, can confide their fear of overseas under-aged arranged marriage, or simply support each other in times of loss and grief. It is, quite simply, the part of the curriculum which most explicitly, openly and fairly addresses issues of tolerance, diversity and ethics.

As educators, our role is not to draw a straight line and lead students along it. There is no straight line. Today's social and religious landscape is as complex as it ever was: a maze of contradictions, arguments and events about belief, tolerance, jihad, fear, crusade, corruption, ignorance, democracy, diversity, citizenship, identity. Our role is to ensure our students can navigate this moral maze themselves: firstly by enabling them to acknowledge its existence and complexity and then to arm them with the literacy, oracy, openness of mind and flexibility of insight to navigate it.

Therein we do not inculcate or dictate – we educate. Therein we nurture independent thinkers, responsible citizens and sound, kind people. Therein we breed tolerance, understanding, humility and love.

Human flourishing in a faith-based school

Stephen Tierney, Executive Director,
Blessed Edward Bamber Catholic Multi Academy Trust

'And then in Dublin, while working in the University he had founded there, he affirmed: "An academical system without the personal influence of teachers upon pupils, is an arctic winter; it will create an ice-bound, petrified, cast-iron University, and nothing else".

Historical Sketches iii. p.74

'It was always the same message: education is never merely a matter of learning; it involves a care for the person as well ... In so many ways education was Newman's line. He cared for standards, but never forgot the person. He can be an inspiration for teachers and for all of us. So when you think of those who taught you, ask who inspired you and how?'

Strange, 2008

Monsignor Roderick Strange (2008) captures part of the life and work of Blessed John Henry Newman, when writing *The Idea of a University*. The quote came at the start of a series of papers I wrote in the buildup to our moving into our refurbished and new buildings. A seven-year marathon led to the opening of a new Catholic Primary school, Christ the King Catholic Academy, a new Christ the King Parish Church and the now St. Mary's Catholic Academy. We had focused on spaces, specifications and sticking together – but by the end of 2011, we needed to refocus on coming and being together and what this meant in the reality of our daily lived experience.

An understanding of a faith-based school, in our case a Catholic school, is rooted in a view of God and humanity which form the essential elements of our story. This story and its understanding are the roots that feed our Catholic ethos. You cannot understand the fruits of our work in Catholic schools without understanding our roots. The story has been passed down to us over 2,000 years; we are an apostolic faith which remains open to the signs of our time. As leaders we are storytellers rather than authors who devise the story; the latter creates a particular pressure for many leaders of community schools who need to devise the story prior to articulating it. Some are helped by tradition but many have to start from scratch or recent history.

Our story

The community that is God's people, of which we are an integral part, is universal and all-inclusive - Catholic in the deepest and most profound sense of its meaning. The story of our welcoming and invitational community has at its core a love story, a love story between God and his people.

God established a covenantal relationship with his people and will stay true to them, for all time, come what may. God is ever faithful to His people, leading us with justice and mercy towards salvation. We play an active part in this love story through our day-to-day dealings with each other, our striving to be happy and complete, and our longing to be close to God and to follow His ways. Connecting or reconnecting with our story was a fundamental part of reflecting on and reviewing our ethos. Our ethos must flow out of this story; it calls us to a way of living in which the development of the whole child and growth in wisdom is of primary importance.

A significant part of our early work with staff was essentially correcting errors in understanding. For many people their education in faith stops when they leave school. It runs the risk of being dated and childlike; I am no different. In writing the papers I spent 18 months reading and bouncing ideas backwards and forwards with far more learned theologians. My biggest contribution was in the connect between an understanding of faith and how this could be brought alive within a school setting. I remember committing heresy only once in my various writings and musings; this was gently and carefully brought to my attention as I was guided back on track.

Our early work with staff who volunteered to engage in a series of discussion sessions used the work of Treston (2010) from which the ideas below are taken. People want to understand faith-based schools but don't want to talk about God in our increasingly

secular world. For a 2000-year-old Church which believes it will exist until the end of time quick fixes, short cuts and silver bullets are a bit of an anathema. The following is an extract from the original papers so you get a flavour of the thinking and discussions.

From the start of the 'love story' in Genesis which establishes a Catholic view of humanity that sees each individual person, created in God's image, as blessed and holy while recognising the incompleteness of the individual and the need for relationships, for us to be 'persons-in-community'.

Relationships and the formation of community are again deeply centred in our view of humanity; it seeks to balance the 'we' and the 'I' of our existence.

> *'The experience of community for a Catholic school is not just some vague ideal but an essential mark of the school's authenticity as a Christian learning community. People, as relational beings, have a serious commitment to the promotion of the common good, social justice and life in abundance (Jn 10:10) for everything in creation.'*
>
> ***Treston, 2010***

The Christmas story of a small baby, who was to become the Saviour of the world, Emmanuel 'God-with-us', takes us back to God's creative power and forward to a God deeply rooted in humanity.

As God became human so 'God, in the person of Jesus, fused together our humanity and divinity.' Respect for the human body is again rooted within the theology of the incarnation. This also means that the ordinary and everyday becomes sacramental and this is where the theology of the incarnation comes alive. As the famous quote from St. Athanasius says, 'He became human so that we might become divine.'

Revisiting our ethos

The papers (Tierney, 2011) totalled over 12,000 words and were split into six major sections. Most were subdivided into two smaller papers and over a three-four month period each section was sent out to all staff. The papers also formed the core discussions in a number of governors' meetings. The journey towards the publishing of these short papers was deeply formative. Following the sending out of each paper members of staff were invited to meet together, after school on a voluntary basis, to discuss the papers and the implications for us as we sought to convert the 'house' we had built into a 'home' in which we would work together.

An example of the papers - which looked at basic Catholic theology, our view of humanity, the importance of community and discipline – is one on vocations. This sense of vocation means that a Catholic school may never see education in purely utilitarian terms.

> *'As part of the Building Schools for the Future dialogue process, the bidders had to understand core elements of the vision. One of the ways both bidders did this was to reflect back to us ideas they had picked up in documentation and through discussions. The phrase that was most often referred to was that students must be 'known, owned and belong'. This simple statement links powerfully to our story and reminds us that students must be known to us as unique individuals (known), be linked to an adult who has a significant responsibility for their development, formation and wellbeing (owned) and be part of the network of relationships that brings a sense of belonging to the St Mary's community (belong). The role of the form tutor cannot be underestimated in making the phrase a lived reality for each and every student.'*
>
> ***Tierney, 2011***

We believe our life is a gift and that we are given life to become more fully ourselves and to deepen our relationship with the mystery we call God and with each other. This encompasses the spiritual dimension of our lives; it leads to us asking the 'big questions' in life. Why am I here? What is it all about? What is my purpose?

> *'God has created me to do Him some definite service. He has committed some work to me which He has not committed to another. I have my mission. I may never know it in this life, but I shall be told it in the next. I am a link in a chain, a bond of connection between persons.*
>
> *'He has not created me for naught. I shall do good; I shall do His work. ... Therefore, I will trust Him, whatever I am, I can never be thrown away ... He knows what He is about.'*
>
> ***John Henry Newman***

Newman's quote about our 'definite service' brings within our story that deeper sense of vocation many of us have about our work as teachers, support staff and governors alongside other aspects of our lives as spouses, parents, children, brothers and sisters and friends.

McCann (2003) explores the four aspects of the Catholic Mission of the Church and how they relate to a certain type of school. These types of schools are not exclusive. If we are to fulfil our Mission within the Church then we need to pay attention to the different aspects:

1. Kerygma (Announcing – distinctiveness of witness, religious contribution to every aspect of its education. The Proclaiming School).
2. Leitourgia (Liturgy – classic Catholic educational theology or philosophy – Grace builds on nature but must acknowledge the sphere beyond the natural world. The work of the Christian assembly to adore God in prayer, thanksgiving and penitence. The Worshipping School).
3. Diakonia (Ministry – contemporary Catholic educational philosophy. Culture has to be changed and transformed by the Christian Gospel – emphasises social activism and the service of the poor. The Serving School).
4. Koinonia (Community – Christian community existing in reasonable harmony with the surrounding society. Christian school plays a part in the country's general education provision. One mission of all Christians is the creation of community – inevitably involve at times compromise and creating common ground with the surrounding culture. The Civic School).

All of these elements are part of the Mission of the Church and all these elements must be found in the authentically Catholic school. Kerygma and Leitourgia give the essential 'roots' to the community and help define our distinctiveness. They provide the opportunities to gather and centre ourselves around a core of beliefs. Diakonia and Koinonia give the opportunity for our faith to take 'wings' and reach out beyond our own community in order to have a positive impact on other communities, particularly those suffering from poverty, and society in general. The service and civic nature of our schools helps give witness and richness to our distinctive way of life. Proclaiming, worshipping, service and civic duty are essential elements of the Catholic school, not a wish list we can choose from. We need both roots and wings. As the Franciscan Friar Ronald Rohr said, we work on 'the edge of the inside', drawing strength from our distinctive roots and yet reaching out to those in need.

Lessons learned

In terms of lessons learned and hopefully of benefit to others, my first piece of advice would be 'develop yourself first.' Leading a faith-based school requires an understanding of the story: my realisation, through this process, was that my understanding lacked depth. I could paint in broad brush strokes; but when your understanding is too

shallow it is easy to make a wrong decision, a counter ethos one, without realising it until the fruits produced by your labours are a poor, sour or bad ethos. We are called to create a 'people's place', one in which pupils achieve academically within a far bigger context of developing spiritually, morally, socially and physically. They are not either/ors but complementary elements of growing up and hopefully growing in wisdom; the ability to make life-enriching choices for yourself and others. The same applies to our work with staff. This is always a challenge; increasingly counter-cultural these days.

As leaders, our time within a school is fleeting and transitory, even my 14 years as a headteacher will pale into insignificance compared to the time the school is in existence. And its impact will be limited compared to the thousands of staff, pupils, parents, governors and supporters who will contribute to the school's mission. There needs to be a sense of serenity in accepting this; do your best but remember you are not working alone. Other people are working alongside you; there needs to be space for God's grace to enter and bring your work to completeness, that is, to help things become fully alive.

Be systematic in your approach. The inclusion of the four aspects of the Catholic Mission of the Church in our development plans over the years has helped guide our actions. The language is deliberately ecclesiastical as we wanted it to be explicit; as a Catholic school we are part of the Church. As we meet as directors and school leaders each May their inclusion challenges us to reflect on whether we are being true to our roots and wings approach. What will we be doing this year to secure, develop or deepen our ethos? It's a good challenge.

Not everything can or needs to be evaluated for impact. Sometimes data collection can be counter-productive as it emphasises a particular aspect, when it is the whole experience that is key. While this may fly in the face of the present orthodoxy it is extremely liberating; in taking our ethos forward it may make more sense and bring a greater sense of coherence to our work if we measure a little less and trust a little more.

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Nurturing the heart, mind and soul: the spiritual context of education

Archbishop of York

The thief comes only to steal and kill and destroy;
I came that they may have life, and have it abundantly.

John 10:10 (NRSV)

At the heart of the Good News of God in Jesus Christ we are presented with a life-changing message of transformation. In his proclamation of the Kingdom of God, Jesus Christ offered humankind a transforming vision for a society geared towards the wellbeing and wholeness of every human being, flowing out from the loving purposes of God. I believe this vision must be central as we consider the role of schools and the responsibility we all have to encourage wholeness, human flourishing, and abundant life – life to the full – in our young people today.

This vision of wholeness has always been integral to the Church's vision for education. The provision of general education in this country is the legacy of the National Society, whose pioneering vision in 1811 was to establish a church school in every parish in England and Wales. Today these schools provide education for approximately a million children and young people. This is an ongoing legacy of which we can be immensely proud. But we must never grow tired of asking, how are our schools enabling their students to 'have life, and have it abundantly'?

What do we mean by 'education'? There are two Latin roots for the word: *educare* meaning to 'bring up, to train and to teach', and *educere*, meaning 'to lead and draw out that which lies within'. Together both meanings provide a helpful picture for what education should be. But I believe we now need to place greater emphasis on the educational qualities expressed in the word *educere*.

The belief that we are all created in the image of God is an empowering and liberating message for education. God has already placed a life-changing potential within each child; gifts waiting to be drawn out and nurtured so that life can truly be lived to the full.

When I visit schools so many teachers tell me that it is this aspect of education – 'educere' – which was their reason for entering teaching. But often, amidst the growing demands for monitoring and assessment, it is hard to focus on this approach. If we want our schools to be places of human flourishing it is vital we give priority to '*educere*'.

As the Delors report produced by UNESCO in 1996 noted: 'Education should contribute to every person's complete development – mind and body, intelligence, sensitivity, aesthetics, appreciation and spirituality.'

When I look at the example of Jesus I see someone whose deep concern was to help each person he met to become fully alive, drawing out that which lies within. A rich man came to him enquiring about what 'good' he must do to enter the kingdom of heaven. The young man had studied and learnt the commandments and could tick all the boxes as regards his successful adherence to each one. But Jesus went deeper. Interested primarily in the man's heart and the wellbeing of his soul he said: 'Go, sell your possessions and give to the poor, and you will have treasure in heaven. Then come, follow me.' When the young man heard this, he went away sad, because he had great wealth' (Matthew 19:21-22).

This man went away sad. Perhaps he had built his foundation on achieving financial success but was failing to 'bear good fruit' in other essential areas of life. Are our economic and educational systems failing in the same way today?

In the *Handbook of Social Justice in Education*, Grace Lee Boggs writes: 'At a time when we desperately need to heal the earth and build durable economics and healthy communities, our schools and universities are stuck in the processes and practices used to industrialise the earth in the 19th and 20th centuries.... An educational system which sorts, tracks, tests, and rejects or certifies them like products of a factory... to become

cogs in the existing decaying economic system.'

I believe our young people are desperate for a new kind of education: one that values them for who they are, and draws out their gifts and creative energies; one that helps them to 'bear good fruit' in every part of their lives: continually learning, being renewed, serving others and living life to the full.

So how do we ensure that this is built into a school's ethos, part of the fabric of its structures and curricula? I know from visiting many church and community schools that there are already fine examples modelling this kind of education.

But of course, if it is to be maintained on a much larger scale the two elements of education – educare and educere – need to be in balance. As spiritual and connected human beings, schools must give space for the education of children's hearts, souls and minds. Too much focus on the academic and on strengthening the capacities of the mind can neglect the need for children to develop invaluable life skills that will help them to flourish and positively contribute in wider society. On the other hand, a bias primarily towards character education could starve young people of knowledge and a desire to achieve. Therefore, in order to ensure schools are flourishing and pupils learning to live life to the full, education must take on a rounded and grounded approach which balances the importance of the heart, the soul and the mind.

Demos, Britain's leading independent think tank, recognised this in their research when they reported; 'Given how important good character is for young people's abilities to succeed in education, work and society, schools must be supported and encouraged to develop pupils' social, moral, spiritual and cultural strengths on an equal footing with academic attainment.'

And, as Martin Luther King said in 1947, in an article on education, 'We must remember that intelligence is not enough. Intelligence plus character – that is the goal of true education'.

From a Christian perspective we must go further still. Not only does God call us to live life abundantly as individuals made in his image and likeness, he calls us to serve one another in community - living and flourishing together. As William Temple wrote 'Maximum output is not a true end of human enterprise; the end is fullness of personality in community...'.

So, there is a third element to education. Not only must our schools help our young

people gain in knowledge, achieve good qualifications and develop positive attributes in order to make successful individuals. They must also help our young people apply these qualities and gifts to make a positive difference to their community, their nation and even the world. For some time, an individualistic and consumerist conception of success and the good life has been common, and has fostered a utilitarian approach to education, geared towards maximum economic output. But this has not been healthy. As Richard Wilkinson and Kate Pickett argue in their book; *The Spirit Level: Why Equality is Better for Everyone,*...further improvements in the quality of life no longer depend on further economic growth: the issue is now community and how we relate to each other'. Growing up in Africa, I saw first-hand the blessing of the proverb, 'it takes a whole village to raise a child'. I know that any further improvements in education cannot rest solely on the academic and the mind, but must take into account the impact of community upon those individuals who are part of it. Conversely, it is quite possible for the education of our children and young people to have an impact on community and even upon the nation's soul and character. Either way, the challenge remains: how can schools help young people engage with their communities in a meaningful way?

Grace Lee Boggs suggests that instead of getting young people to; '...remain in the classrooms isolated from their communities...we need to develop strategies to help children transform themselves into positive change agents and begin creating a new model which empowers young people to make a difference.'

Classroom learning will never be enough if we want to educate and nurture young people's hearts, souls and minds for the benefit of the community. How can we provide them with meaningful opportunities to engage with society and experience the positive effects of serving others? In his chapter in my book, *On Rock or Sand* Andrew Adonis said 'education is the key enabler of social integration and individual moral purpose'. I believe that education can be the vehicle to bring back out of social and economic exclusion those who suffer disadvantage and have become detached.

I have seen the evidence of how this can work in my Archbishop of York Youth Trust's Young Leaders Award. Through this work, many young people have been nurtured and educated in their hearts, souls and minds, and as a result have been empowered to become active citizens in their communities. The YLA embodies the principles of educere, and provides genuine opportunities for young people to grow in faith, lead-

ership, character, and service. Within each award every young person takes part in a social action project for the benefit of the community. I continue to be amazed by the things I see and hear when young people are empowered to love, care and serve their communities with passion and dedication.

Take Luke, a year 7 student who opted to help his local foodbank as part of his personal challenge. Over a period of weeks and months, Luke built up five food parcels with enough food and toiletries for three days each and three meals per day. In all, Luke managed to get together 50 kilos of supplies. It's not only amazing what Luke did for others, but in ten years' time what will this mean to him as an individual? What will this training mean to him when he becomes a man, a husband, a father?

Another example is George who, having failed at primary school to meet any of his early learning goals, was struggling with behaviour issues and was totally disengaged. Through the award he was given the opportunity to learn about a charity and tell his class about it. George had barely spoken in class before, yet something about this project connected with his heart, mind and soul, and before he knew it he was giving a wonderful presentation on the work of Dementia UK, sharing how his grandfather was suffering from the condition and had recently been moved into a home. His peers were so moved by his story that they unanimously voted that this charity should be the one to support. Spurred on by this experience of educere, George co-ordinated fundraising events in the community, and in turn became increasingly engaged in his schooling. It was the head's view that through engaging with the award, George's attitude to learning had changed so much that it bore fruit not only in the way he had learned to serve his community, but also in remarkably high achieving SATs results. George's story was a wonderful achievement, and one which models the principles of heart, soul and mind education in the context of community.

At St Barnabas School in York, surrounded by deprivation and challenging social issues, the young leaders decided to run a big breakfast club as a part of their award. Working in partnership with Sainsbury's, they provided an opportunity for local residents to gather together each month, to build bridges and in turn raise aspirations among the children and parents within the community. The quality of relationships was improved, students grew in teamwork and became aware of their own strengths and weaknesses as they planned and co-ordinated each event. Each young person's charac-

ter and confidence was nurtured through their acts of service within the community. Again, the year 6 teacher was able to see a direct impact on the children's learning as their confidence levels rose as a result of being valued as members of their community.

At the time of writing, this Youth Trust has worked with over 330 primary and secondary schools, empowering some 35,000 young people to make a difference in their communities. It is my hope that through this kind of learning and experience we can impact and change the nation's soul. As GK Chesterton once said, 'Education is simply the soul of a society as it passes from one generation to another'. In fact each new generation has to learn this afresh.

It is clear there is hunger among educationalists, teachers and most importantly children for a new vision for education. I believe that nurturing the heart, soul and mind of our young people, helping them to join in our common purpose to 'love your neighbour as yourself', will enable us to inspire and commission dynamic ambassadors who can make a positive contribution and, as Mahatma Gandhi described it, 'be the change they want to see' in our world. Could we see a creative and thriving business community built on honesty, partnerships and respect? Or a positive and encouraging media industry built on a desire to look for the best in each other? And what about a transformed political arena built on integrity, moral purpose and a devotion to putting others first?

As Andrew Adonis puts it: 'Getting our educational system right is crucial to our future economic and social wellbeing. Schools, colleges and universities are critical in fostering social cohesion and sound common values and in providing individuals and also communities with the means to flourish.'

I believe we have the opportunity to do this if we consider an approach which gives prominence to educere. It is possible to raise up a generation who are motivated by love and compassion, who display vision and purpose and who know the importance of living fully in community. As our young people are given opportunities to open up their hearts and minds to the needs of others, they discover not only invaluable life skills and experience, but also the God-given treasures of compassion, patience, self-control, gentleness, a desire for justice and concern for others.

As Ayers, Quinn and Stovall write: 'Education opens doors – it is good for each of us, and it is good for all of us, for society, for democracy'.

The Church of England has long cherished its God-given vocation to work for the

common good by striving for excellence in education. In a time of change and opportunity in our schools and colleges, we must both reaffirm and renew this vision, as we seek to help young people to become all God made them to be, engaging fully in their communities and learning what it is to 'have life, and have it abundantly.'

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Our three Rs: restlessness, reflection and rigour

Peter Green, Headmaster, Rugby School

Hendiatris: a Greek word for a catchy phrase which captures three ideas or qualities in a way that gives emphasis. Shakespeare was a master of the hendiatris. One of my favourites is, 'Tell me and I will forget, show me and I may remember, involve me and I will understand' (reputedly Confucius, 450BC). Tony Blair's hendiatris was of course, 'Education, education, education'; which as we know, morphed into 'Examination, examination, examination.'

Education has become increasingly narrow in its purpose, driven by examinations, league tables and the demand for qualifications which naturally are all very important for the next stage. Students, now more than ever, must be challenged to learn and to acquire the sort of qualities that John Henry Newman spoke about: 'the process of training, by which the intellect, instead of being formed or sacrificed to some specific trade or profession, is disciplined for its own sake, for the perceptions of its own proper object and for its own highest culture, is called liberal education.' With the new rigour agenda there seems to be no place in our schools for eudaimonia (human flourishing).

The late Stephen Winkley (headmaster of Uppingham School) used to tell a story about when he was on holiday and got chatting with a gentleman who gradually worked out that he was a teacher. As the net of his conversation tightened it turned out remarkably that he was a former parent of his school. He was from Yorkshire, 'Great school is that,' said the man, 'had a lad there once.' 'Oh,' Stephen said, 'did you, how old is he now?'

'Michael,' he said, 'he'd be 32.' (phew, whatever happened was not on my watch). Time for some informal market research Stephen thought. 'So how do you rate the education at my school?' he asked. The man gave him a long Yorkshire look and said, 'It's a bit early to tell.'

Stephen also asked, what is it that we as headmasters treasure about the schools we run? 'Yes it's nice if we win a few matches and pass a few exams, preferably at a higher level than last year, but I remain convinced that in a school the successes we enjoy are small and personal, they are about the individual development of individual children. So often, flicking through those dreary descriptions of schools, one comes across stuff about developing the unique qualities of individual children, then one realises that the school believes these unique qualities are best expressed through a string of A* grades at GCSE and a string of top grades at A-level or IB.

'In a good school we rejoice about the individual leaps made by individual children. We rejoice that Adam has learned the difference between a ruck and a maul; that Annabel now knows the difference between a demi semi quaver and a stick insect. It is little personal triumphs that make us rejoice.'

The hendriatris of Dr Arnold, headmaster of Rugby School 1828-42, represents a breadth of purpose that today's target-driven educational context is in danger of forgetting: first, religious and moral principle; second, gentlemanly conduct; and third, academic ability. In this Arnold anticipated a very modern concern, that education should address the formation of character, going beyond an understanding of learning as simply acquisition of knowledge, and seeing it as concerned with wisdom, which, in Aristotelian terms, would be called practical reason: the ability to apply what is known in virtuous action.

We continue to encourage Arnold's education of the whole child and want the boys and girls to become the best possible version of themselves that they can be, because we have, since the time of Arnold, opted for a quantum model. This is a model in which the seemingly separate parts function as a whole, which we like to say at Rugby – the whole person is the whole point. The Rugby ethos provides a reassurance of a complete education: mind, body and spirit.

Within the exam-driven paradigm, education concentrates on the three Rs, mistakenly known by some as 'reading', 'riting' and 'rithmatic' (perhaps this sums up the issues that we have with the UK education system). At Rugby when we speak of the three

Rs we mean restlessness, reflection and rigour. We want to encourage a restlessness within our students and staff: it is an eminently desirable pursuit in a school. St Augustine once described the primal yearning in each of us, in his classic, *The Confessions*. He wrote, 'thou hast made us for thyself, oh Lord, and our hearts are restless until we rest in thee.' This is a theological point, but en route to the final rest we hope to fashion restlessness in the boys' and girls' characters for the here and now: a restlessness that extends them intellectually; a restlessness that points them to the 'magis' - the more and the good. Restlessness means that students are open to growth, vigilant and dynamic, never content simply to drift quietly in the currents of culture without making ripples. Rather they are seen reflecting, discerning, critiquing, discovering, redefining and reaching out. Augustinian restlessness is never satisfied with easy answers and existing ways of doing things, but is characterised by being ready to adapt and be an agent of challenge and change. Such people have a restless desire for rigour – they are always seeking the greater good, the deeper reflection, the better choice, the more influential outcome, the multiplier effect, the more virtuous act.

Essential then is the fostering of academic excellence and the nurturing of individual talents, equipping these young people with the tools to maximise their individual learning. Critical thinking, memory skills, goal setting and use of new technology must be blended with reflection, self-awareness and stillness to ensure that students develop robust methods in which to continue learning independently in a rapidly changing world.

But independent focus and learning is not enough. Arnold's vision also includes 'religious and moral principle', which refers to how an individual interacts with the society surrounding them. Through service we aim to form young people who contribute intelligently and effectively to the welfare of society. As we know, love is shown in deeds not words. Students recognise the intrinsic altruism of care afforded by attending our school. We like to say that we are not a school of privilege, but a school of obligation. The ability to recognise the rights and needs of the neighbour or the wider community, and that they are as real as one's own, is an essential characteristic of our service programmes.

What the Yorkshire father on holiday recognised, was that, as teachers and parents of our school community, in caring for the boys and girls we are not engaged in a process of the management of success. Rather it is one of the long-term nurture of

individual plants, some of which come to maturity quite quickly and others much more slowly. Much of what we do we are in no position to measure, and there remains much which is rightly and profoundly unquantifiable – certainly in the short term these young people are involved in education.

Boys and girls must be allowed to immerse themselves into, not just their academic work, but music, drama, a rich and exciting co-curricular programme, their sport, and service opportunities. All of these should not be hindered by the current examination agenda. A wider curriculum enhances the experience for the boys and girls. Immersion in these activities becomes another start: a portal into a new way of seeing and understanding oneself, others and the world and perhaps even God, a kind of knowledge that T S Eliot might have been suggesting in *Little Gidding*:

We shall not cease from exploration
And the end of all our exploring
Will be to arrive where we started
And know the place for the first time.

And as Kurt Hahn, one of the architects of the International Baccalaureate and founding fathers of the worldwide association of schools Round Square, put it: 'We may not be able to change the world but we can at least produce young people who want to'.

The
whole person.

The
whole point.

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