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| **Developing the Christian Vision that enables all pupils and adults to flourish.** |

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| **The importance of a vision**  ***How effective is the school’s distinctive Christian distinctive Christian vision, established and promoted by leadership at all levels, in enabling pupils and adults to flourish?***  This key question is a fundamental aspect of the life of all of the 4,800 Church of England Schools. Central to the **SIAMS framework**, the question seeks to evaluate how well the school develops an inclusive and distinctive Christian vision, and how well this is monitored. The Church of England’s vision for Education is at the heart of the SIAMS framework. School leaders are also challenged to consider how the vision and associated values are grounded in a clear theology firmly rooted in a Christian narrative.  In the context of a complex educational ecosystem, there are many pressures that are placed on the decisions made by the leadership and management team of a school. Many of these pressures will arise due to a sudden, yet significant change in an educational policy or an inspection framework. In these instances, developing, establishing and sustaining a long term Christian vision enables all stakeholders to sustain clarity about the purpose and aims of the school and make decisions against the school’s vision when establishing key actions for development, and as a result maintain continued and sustained  **SIAMS Evaluation Schedule**  The leaders have developed a Christian vision that reflects its local context. Governors articulate the school’s vision with passion and practical illustration. The school uses its vision to shape development plans and school policies. Leaders and governors ensure that there is an ongoing process that evaluates the effectiveness of the school as a Church school. This is based on evidence and analysis, include most groups in the school community and inform school improvement. (The Church of England Education Office, 2018; The Church of England Education Office, 2018)  progress in line with the direction determined by the community of stakeholders in the school. This ensures that  decisions are the right decisions for the individual school community and the children the school serves, currently and  in the future.  **What you need to know about leadership**  The vision means something to everyone involved; it describes an inspirational aim, and translates easily into a realistic strategy that can be communicated simply to everyone… It motivates people towards a common purpose and encourages them to take action in the right direction… In other words it sets the direction. (Grout, 2011)  **Governance handbook**  The board should ensure that the organisation has a **clear vision** – which is articulated in a specific written statement. This should include ambitions for current and future pupils, as well as for the organisation’s relationship with other schools (Department for Education , 2019 )  **School inspection handbook**  Governors / trustees ensure that the school has a **clear vision** and strategy, that resources are managed well and that leaders are held to account for the quality of education. (Ofsted , 2019 ) |

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| Activity | Description | Page |
| Vision, motto, Values and Mission | Understanding the distinct differences between four strategies for defining the purposes and principles of your school. | P.4 |
| Considering your vision | Exploring current language and terminology as a landscape for your visioning development work. | P.5 |
| Stakeholder engagement | Consideration activity to identify the range of stakeholders to be actively involved, consulted and informed. | P.6 – 7 |
| Seeing Anew | Exploring the existing vision for your school, through asking the questions: Who are we? Why are we here? How then do we live? | P.8-9 |
| Defining flourishing | Stakeholder consultation activity considering what should spiritual, physical, intellectual, emotional, moral and social flourishing look like. | P.10-11 |
| Think, feel, say, do | Engaging with a range of stakeholders to consider current responses to the school’s vision or reflect upon what the vision for the future should look like. | P.12-13 |
| Refining Judgement – SWOT | To allow all stakeholders to undertake a SWOT analysis of the current vision of the school, and consider opportunities to build on present successes. | P.14-15 |
| One vision, one voice | Activity templates to engage with stakeholders through pupil voice dialogue, and parent and pupil questionnaires. | P.16 – 21 |
| The Hedgehog Concept | Collecting responses for all of the activities above to filter into a key vision statement for your school. | P.22-23 |
| Ethos Enhancing Outcomes | Exploring one example of 20 school leadership issues to connect the school’s vision with day-to-day reality and decision making through the lens of ‘life in all its fullness’ (John 10:10) | P.24-26 |
| Leadership, Pedagogy and Theology | Exploring one example of 20 School leadership issues taken from **Leadership, Pedagogy and Theology** to support robust discussions and coaching conversations to embed theology through all aspects of the school vision. | P.27-28 |
| Tail wagging the dog | Supporting governors and leaders to monitor the impact of the schools Christian vision against the external inspection frameworks of SIAMS and Ofsted. | P.29-33 |
| Golden Thread | An activity to exemplify how a schools policy can be reviewed using the aspects of the Christian vision, SIAMS outcomes and Ethos enhancing outcomes (CEFEL), to explore the Christian distinctiveness of policy into practice. | P.34 - 38 |
| A framework for governance | Tools to allow governors to review their own vision for education and the alignment of their view to the Church of England vision for Education alongside the School vision, exploring how the skill sets of governors can support the whole school vision. | P39 - 42 |
| Thinking governance | Providing a signpost to the Education Office of the Church of England’s resource for Thinking Governance, to allow governors to develop their strategic vision, through the work carried out using the activities above. | P.43 |

**Contents**

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| **Developing and implementing an inclusive and distinctive Christian vision that enables pupils and adults to flourish.** | | | | |
| **Church of England’s vision for Education**    **The Church of England’s vision for Education *Deeply Christian, Serving the Common Good*** *sets out a vision that is deeply Christian, with the promise by Jesus of ‘life in all its fullness’ at its heart.* The vision embraces the spiritual, physical, intellectual, emotional, moral and social development of children and young people. The vision offers a human flourishing for all, one that embraces excellence and academic rigour, but sets them in a wider framework. This is worked out theologically and educationally through four basic elements that permeate the vision for education:   * Wisdom, knowledge and skills * Hope and aspiration (Character development) * Community and living well together * Dignity and respect   This is not just a vision for Church of England schools, but a Church of England vision for education. |  | **The purpose of this document**  This document aims to support leaders at all levels in considering the effectiveness of their **Christian vision,** and how well that vision has been established and promoted by leadership at all levels, to enable pupils and adults at all levels to flourish.  The document aims to collate a number of tools and guidance documents that can be used separately or as a suite of activities and reflection aids to:   * See anew the inclusive and distinctive Christian vision that is established in your school, ensuring that the vision is lived out in relationships and partnerships with key stakeholders. * Provide tools to support robust and continuous self-evaluation that involves the school community in reviewing the effectiveness of this church school (SIAMS Evaluation Schedule 1e)   Through using the selection of tools below, it is hoped that leaders are able to engage with meaningful dialogue with a range of stakeholders, discussing what is the ‘value added’ to the pupils educational experiences as a result of them attending a Church School, siting **things that happen because it’s a Church School.** |  | **Using the tools**  In order to use the tools to best effect and for stakeholders to articulate the Christian vision that is reflected in the school’s provision because it is a Church school, leaders should have in mind three key questions:   * Who are we as a school? * Why are we here? * How then do we live?   These three questions are central to the SIAMS Self-evaluation audit tool (SEAT): Vision, provision and Impact.    The guidance provided in the SEAT identifies that the **vision should be approximately 50 words, grounded in clear theology and firmly rooted in a Christian narrative.** |

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| **Vision, Motto, Values and Mission** |

In developing or re-visiting the vison and associated values of your school, it is important that all stakeholder understand the distinct differences between vision, motto, values and mission. The following table provides suggestions regarding the key differences between these four strategies for defining the purposes and principles of your school.

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| **Our School’s Vision** | * *This should be succinct and aspirational, seeking to capture the purposes and principles of your school in approximately 50 words. The vision should underpin the work of the school and its leaders.* * *It looks towards the future and what you want to achieve as a school.* * *Importantly, it should be grounded in the Biblical narrative and* ***distinctly Christian*** *while**reflecting the context of your school.* * *It should weave its way through all the school is and does e.g. policies, SDP etc.* * *Governors and school leaders should ensure it is robustly monitored and its impact on the school community evaluated.* |
| **Our School’s Motto** | * *This is optional.* * *Ensure it supports your vision and can be grounded in the Biblical narrative.* * *Keep it simple so that all can understand it and weave it through all the school is and does.* |
| **Our School’s Values** | * *Choose appropriate Christian values that support your vision and motto.* * *Some of your values may appear in the vision or motto.* |
| **Our School’s Mission** | * *Your mission sets out how the school is putting its distinctly Christian vision, motto and values into practice.* * *The mission is an opportunity to make clear what you are as a Church school.* * *Use some of the language and themes within the new SIAMS schedule to frame aspects of your school.* * *What you write in your mission should weave its way through school policies and its SDP.* * *Missions can be adapted to reflect educational developments.* * *The* ***thinking governance tool*** *may be a very useful in consolidating the schools mission.* |

The vision of your school should interlink with any values, motto and mission that has been developed by leaders and stakeholders. It is important that all stakeholders have ownership of your vision to ensure that **your vision best serves your community.** The vision should support all decisions that are made by leaders at all levels. The vision should be easily understood by the whole community, monitored and the impact evaluated.

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| **Considering your vision** |

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| The following words and phrases are exemplified to begin to provide a landscape for the vision development work that will unfold through this toolkit. Crucially, this toolkit aims to suggest activities that will bring together the thoughts, feelings and wisdom from the community that this school serves to create an inclusive and distinctive Christian vision. The **language itself will not achieve this** but through listening to the heart of the school community and considering the theology, Christian narrative and biblical underpinning of the stakeholder views, a unique and distinctive vision will be formed, which will serve current and future generations of God’s children. |

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| **Useful words and statements** | **Deeply Christian serving the common good language** | **Christian Values** |
| *wisdom, flourishing, image of God, God given potential, dignity, respect, inclusive, diversity, forgiveness, reconciliation, living well together, community, character development, hope, aspiration, aspirational, courageous advocacy, challenge injustice, RE, collective worship, spiritual community, spiritual development, opportunity, rigorous assessment, religious literacy, mental health and wellbeing, valuing all as children of God, valuing all God’s children, celebrating difference and diversity, challenge, broad and balanced curriculum, collective worship is central to school life, high priority is given to RE, Church School, Church of England School* | *common good for the local community & its environment, just institution, educational excellence, life in all its fullness, wisdom, hope, community, dignity, freedom of religion & belief, collaboration, alliances, negotiation of difference, flourishing, plural society, model of education that is thoroughly Christian in its foundation, academic rigour, wellbeing, educating the whole person, foster confidence, nurture academic habits and skills, emotional intelligence and creativity across a whole range of school subjects, transformation, transformational, compassion, peace, service, worship, prayer, created in the image of God, hospitable to difference, the world as a place of wonder, exploration, reflection and self-discovery, hope and aspiration, fulfil their God-given potential, stretch and challenge intellectively, spiritually, morally, imaginatively & actively, perseverance, patience, gratitude, openness to surprises & celebration, hospitable community where all flourish, collaboration and conversation with others, dignity and ultimate worth of each person, vigilant safeguarding, crossing barriers of difference, prevention of homophobic bullying, good disagreement, moral and social development* | [*www.christianvalues4schools.org.uk*](http://www.christianvalues4schools.org.uk)    *reverence (respect), wisdom, thankfulness (joy), humility, endurance (resilience, perseverance), service (charity), compassion (empathy), trust, peace (reconciliation), forgiveness, friendship, justice, hope, creation (environmental concerns), koinonia (community), love (agape)* |

[](http://www.ldbe.co.uk/)

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| **Stakeholder engagement** |

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| **About this activity** | **Using this tool.** | **Grounded in theology, rooted in Christian narrative.** |
| It is vital that each Church School lives out their Christian vision with their relationships and partnerships with key stakeholders.  There should also be a robust and continuous self-evaluation process that involves the school community in evaluating their effectiveness as a Church school.  This tool aims to support school leaders to identify who are the key stakeholders who might be involved in evaluating the vision of the school, and its effectiveness as a Church school.  As the vision and associated values are established, it would be helpful to continue to share this work with ALL stakeholders, whether through **active involvement**, through **consultation** or simply through ensuring the stakeholder is **informed.** | Starting with the leadership team, map out all of the stakeholders with whom you are already working. Consider then, who else it might be useful to inform, consult or have actively involved when either developing or evaluating your school vision.  Mark a boundary line around those stakeholders who will be actively be involved in living out your school’s vision, another around those who will provide input for the development or evaluation of the school vision, and a final line for those who you feel would benefit from being informed about the development of your school’s vision or the outcomes that have been understood as a result of robust self-evaluation.  It may be useful to identify how any stakeholders cross different boundaries. This will support the school in understanding how stake holders are interrelated and where they may be able to represent or broker links with other partners. | An authentic Christian vision for living well together is one that is scandalously inclusive: where all are welcomed, and where everyone gets to play a part. Leaders should not seek diversity and inclusion because it is the right thing to do, we should pursue it and chase it down because it is inherently better. Diverse teams do not simply tick boxes or fulfil targets. We think, lead, teach and learn better because of our diversity.  The New Testament envisages a community where there “is neither Jew nor Gentile, neither a slave not free, nor is there male and female, for you are all one in Christ Jesus.”(Galatians 3.28)  It is a community bringing their varied history, talents and desires, coming together in unity across their differences, and especially sensitive to discrimination against the disadvantaged.  The horizon within which a school lives and thinks can combine the local and the global, with concern for “every nation, tribe, people and language”(Revelation 7:9-10).  **Called, Connected, Committed – CEFEL (Sustaining Vision)** |
| See the source image **Stakeholder engagement** | | |

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|  | Actively involved |
|  | Consulted |
|  | Informed |

Parents

Pupils

Senior leadership team

Local church

Improvement partners

National church links

Whole school workforce

Diocese (CDA)

Governors (LAC)

[](http://www.ldbe.co.uk/)

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| **Seeing Anew** |



**The boyhood of Raleigh**

If you want to build a ship, don't drum up people to collect wood and don't assign them tasks and work, but rather teach them to long for the endless immensity of the sea. *Antoine de Saint-Exupery.*

Without a vision, there is simply no leadership, because if you don’t know where you want to go, how can you expect anyone to follow? (Grout, 2011)

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| **About this activity** | **Using this tool – Seeing anew templates.** | **Grounded in theology, rooted in Christian narrative.** |
| This activity is designed to stimulate thinking and asks all stakeholders to be open to new way of looking at your school. Just as the sailor’s narratives provided Raleigh with a passion for the sea in the picture above, how does your school’s vision lead to flourishing? How does your vision paint a picture of your school’s future that all stakeholders are passionate about? | After showing the picture above, and discussing the related quote, consider how your vision sparks imagination for anyone that encounters your vision.  How does your vision capture who you are as a school? Identify why you are in your community? How does your vision influence how all pupils, staff and leaders live in your school. Highlight the words / phrases in the vison that related to these questions. | How does your vision set out to provide every child and young person an opportunity to have a life enhancing encounter with the Christian faith and the person of Jesus Christ?  How is this evident in your vision statement? |

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| **Seeing Anew** |

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| See the source image | **Add you vision statement here:** |

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| **Who are we as a school?** | **Why are we here?** | **How then do we live?** |
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| How effective is the school’s distinctive Christian vision, established and promoted by leaders at all levels, in enabling pupils and adults to flourish?  How does your vision set out to provide every child and young person an opportunity to have a life enhancing encounter with the Christian faith and the person of Jesus Christ? | | |



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| **Defining Flourishing** |

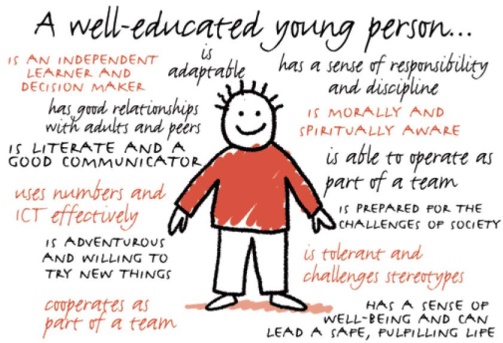
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| **About this activity** | **Using this tool.** | **Grounded in theology, rooted in Christian narrative.** |
| The church of England’s vision for education is built on the scripture of John 10:10 “I have come in order that you might have life – life in all its fullness.” The vision embraces the spiritual, physical, intellectual, emotional, moral and social development of children and young people. A vision of human flourishing for all.  This activity aims to establish what each participant in this activity understands by flourishing by asking the question:  How do we ensure that each pupil has the opportunity to live life in all its fullness during their time at this school?  The activity provides an opportunity for staff to consider what spiritual development is and how this is distinguishable from social, moral and cultural development. | This activity should be started by asking staff to define what experiences and opportunities all children should have to ensure that each pupil has the opportunity to live life in all its fullness during their time in school.  Post-its should be used to collect responses.  After allowing sufficient time for participants to exhaust all possibilities, ask for the responses to be annotated in relation to whether the response falls into the category of spiritual, physical, intellectual, emotional, moral and social development. (To make this an easier task, participants may wish to first sort these post-its into a head and heart pile).  The final question for this activity should ask what provision should be in place in school to ensure each child has the opportunity to overcome barriers and boundaries that they have beyond the school gate. | Leaders who see the adults and children in their school through God’s eyes recognise how precious each one is, and how important is the opportunity that each individual has been given during their time in school. To such leaders each child is a unique gift, ‘the lost sheep or coin,’ ‘a pearl of great price’, infinitely valuable – the child is “fearfully and wonderfully made.” (Psalm 139:14)  That which leaders choose to improve communicates much about their values. While academic learning is essential to good education, character and all-round development are fundamental to a worthwhile life.  Therefore, the pursuit of the very best and broadest of outcomes for all young people defines education driven by a Christian vision – this is life in all its fullness.  **Called, Connected, Committed – CEFEL (Sustaining Vision)** |

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| **Defining Flourishing** |

**Emotional**

**Social**

**Moral**





**Spiritual**

**Intellectual**

**Physical**



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| **Think, Feel, Say, Do** |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative.** |
| This tool will help you gather input from a variety of stakeholders and develop a better understanding of their priorities.  It offers a quick and easy means of identifying a strategic vision whilst engaging with stakeholders including the whole school workforce, parents, pupils, governors and members of the community. | Leaders of this activity should gather a group of stakeholders to think about either:  The school today OR  The school in three years’ time.  Using Post-it notes, ask stakeholders to write down the answers to the question: What does our current Christian vision make you think/ feel/ say/ and do in response to the vision of this school?  OR  What do we need to think, feel, say and do over the next three years to develop our inclusive and distinctive Christian vision?  The Post-its should be labelled T,F,S, and D and retrospectively stuck into the four quadrants on a large piece of paper, exploring the similarities and discrepancies between the responses given, particularly from different stakeholder groups. | Contemporary leadership discourse rightly places significant weight on creating and sharing a vision, the idea of sustenance for the long-term is central to the biblical narrative.  Sustaining is not simply doggedly holding to a particular position, or reinforcing particular traditions, but rather it’s about the basic conventions and commitments we live by and grow in, and being open to radical change. Vision is sustainable even if circumstances and situations are against you.  The prophet Jeremiah shares the secret of long -term flourishing – Blessed are those who trust in the Lord, whose confidence is in him. They shall be like a tree planted in water, sending out its roots by the stream. It shall not fear when the heat comes, and its leaves shall stay green. In the year of drought it is not anxious, and it does not cease to bear fruit (Jeremiah 17: 7-8).  **Called, Connected, Committed – CEFEL (Sustaining Vision)** |



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| **Think, Feel, Say, Do** |

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| **How does our unique and distinctive Christian vision impact on what we…** | |
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| **Refining Judgement - SWOT** |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| SWOT – Strengths, Weakness, Opportunities and Threats is a popular method of analysing an organisation and its surrounding environment.  It is an excellent way of gathering input from a number of different stakeholders at the same time, stimulating discussion about the effectiveness of the school’s distinctive Christian vision, established and promoted by leadership at all levels in enabling pupils and adults to flourish. | Consider how you will gather your participants and whether you will organise feedback through individual or group collaboration.  One approach could be to create four teams, one looking at strengths, another weaknesses and so on. Another approach is to ask everyone to contribute to all areas.  Ideas should be jotted down on Post-its and labelled S,W,O or T. If possible participants should be encouraged to provide supporting evidence. Group similar responses together.  Ask the group to consider the following questions:  What are the **strengths** of our school vision and how the vision is lived out in our school?  How can we address any areas of **weakness,** where our vision does not support flourishing?  Are there any **opportunities** to develop our vision further, and take advantage of further opportunities to support the flourishing of all?  How can we anticipate any **threats** to realising and living out our school vision and develop them into strategies for turning them into opportunities? | **Refining judgement:**  Wise leaders in our schools seek to evaluate evidence carefully, and define their current reality accurately, however challenging it may seem. They take difficult decisions and treat the affected with dignity. They embrace risk, and frequently choose greater risk for the common good. They consult widely and read slowly. They often answer questions with another question, causing their teams to think for themselves. They recognise the injustice of resource distribution and fight for the young people in their care to get the very best opportunities, prioritising the most vulnerable.  Judgement is defined in relationship – “As iron sharpens iron, so one person sharpens another” (Proverbs 27:17). Wise leaders rarely fly solo but create networks and communities of practice on which they draw and to which they contribute. They recognise that refining frequently requires heat and pressure – “For you God tested us, you refined us like silver” (Psalm 66:10) – but that this pressure is easier to endure together than alone.  **Called, Connected, Committed – CEFEL (Refining Judgement)** |
| **Refining Judgement - SWOT** | | |

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| **Who are we? Why are we here? How then should we live?**  **When looking at our school from the lens of our Christian vision, what are our…?** | |
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| **One vision, one voice** |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| It is vital that the Christian vision is lived out in relationships and partnerships with key stakeholders.  Leaders and governors should ensure that there is an ongoing process in place that evaluates the effectiveness of the school as a Church school, which is based on exceptionally rigorous evidence and analysis of the voices of all groups in the school community.  The outcomes of these activities should inform school improvement and shape development plans and policies. Schools who reflect excellent practice will be innovative in their actions, striving for the very best actions in response to regular and consistent evaluation.  This activity provides an example of how leaders may wish to engage with stakeholders and evaluate the impact of the vision and effectiveness as a Church school. | The pupil voice template offers an example of how specific questions may be developed from Strand 1 of the Vision and Leadership evaluation schedule.  Leaders and governors may wish to operate in groups of two or three, with one member of each group asking the questions, with other members of the team making notes on the pupil’s responses. Careful consideration should be given to ensure that all pupil groups are represented from across the school, and that pupils are in a suitable environment to offer confident responses.  At the end of the session, it may be helpful to reflect on the children’s responses and highlight the aspects of the grade descriptors that the pupils provided robust evidence for, as a result of their responses.  The parent questionnaire is offered as one example for evaluating the responses for parents and carers. It may be useful to gather these responses in a more collective manner, such as a parents’ evening or a dedicated parents meeting, in order to clarify with parents the meaning behind some of the statements. | The conviction that we are created and sustained by God for living together in families and communities is at the root of our dedication to educating for life together.  Living before God and living with and for others go together in Jesus. He embodies the centrality of relationships in love, compassion, generosity, truth telling, forgiveness, and gathering a community. The community of his followers is bound together in a covenant that commits us to love God and be good neighbours to all, in line with Jewish scriptures that Jesus taught: ‘You shall love the Lord your God with all your heart, and with all your soul, and with all your might’ and ‘You shall love your neighbour as yourself’ (Deuteronomy 6:5; Leviticus 19:18; see Matthew 7:?12, 22:36-40; Luke 10:27). Jesus’ sermon on the Mount gives a vision of life as part of the family of God who is fully inclusive in living, ‘making the sun rise on the evil and on the good, and sending rain on the righteous and on the unrighteous’ (Matthew 5:45). The centrality of relationships in education is inspired by our conviction that the love Jesus taught and lived is at the heart of reality.  **Church of England Vision for Education (Educating for Living well together).** |

**One vision, one voice**

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| Examples of pupil voice questions | SIAMS Grade descriptor links: |
| Tell me about your school vison/ values/motto? What are they? What do they mean? (This could be linked to the school badge or logo). | **In a Good Church school which enables pupils and adults to flourish…**  The schools Christian vision reflects the local context. All pupils feel welcomed in this school, including those with disabilities and learning difficulties, and is inclusive of different faiths and of pupils from diverse backgrounds.  Worship celebrates difference and encourages respect and dignity. It raises aspirations. Worship engages creatively with the school’s Christian vision and associated vales showing respect for and giving dignity to all wherever they may be on their spiritual journey.  Worship is an important way in which pupils are invited to reflect upon the school’s vision and associated values. It is a time when they reflect on significant local, national and international events.  Religious education is well resources. Sufficient curriculum time is dedicated to RE.  **Better than Good:**  Pupils talk about innovative practice and actions taken by school to help pupils transform their lives or the lives of others. Pupils talk about how they work with other schools, to live out the school.  The relationship between the school, church and diocese is supportive and sustainable, enhancing the learning of both pupils and the congregation. Pupils value the support of the church school links. |
| Do the values make you think about how you should treat others? How do your values make a difference in your school? Explore here behaviour and how pupils and their peers treat one another. |
| How would you persuade a friend that went to another school that your Church school was better? How would you convince them? What’s special about the school as a Church school? What do you think you do differently? |
| Do you talk about your vision or values in worship? Can you tell me about these worships? What do you enjoy about them? Who leads worship? |
| Does worship help you to think about how you behave? How does worship help you to think about people who are different to you? |
| Do you know of any Bible stories or verses that are linked to your values? Where have you learned these? Can pupils clearly make the connection between the values and the Biblical narrative? Explore if CW and RE have supported pupils understanding of the values within a Christian context. |
| Do you know of any Bible stories or verses that are linked to your school’s motto? |
| During worship, do you think about other people across the country and around the world? |
| Explore the values in relation to: behaviour, charity work the school does, challenging social injustice, thinking of others and do the best they can (aspiration). |
| Do you visit your local church? Does anyone from the local church work in school with you? How does the local church help you with your learning and worship? |

**One vision, one voice**

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| Examples of pupil voice questions | Pupil responses and notes: |
| Tell me about your school vison/ values/motto? What are they? What do they mean? (This could be linked to the school badge or logo). |  |
| Do the values make you think about how you should treat others? How do your values make a difference in your school? Explore here behaviour and how pupils and their peers treat one another. |
| How would you persuade a friend that went to another school that your Church school was better? How would you convince them? What’s special about the school as a Church school? What do you think you do differently? |
| Do you talk about your vision or values in worship? Can you tell me about these worships? What do you enjoy about them? Who leads worship? |
| Does worship help you to think about how you behave? How does worship help you to think about people who are different to you? |
| Do you know of any Bible stories or verses that are linked to your values? Where have you learned these? Can pupils clearly make the connection between the values and the Biblical narrative? Explore if CW and RE have supported pupils understanding of the values within a Christian context. |
| Do you know of any Bible stories or verses that are linked to your school’s motto? |
| During worship, do you think about other people across the country and around the world? |
| Explore the values in relation to: behaviour, charity work the school does, challenging social injustice, thinking of others and do the best they can (aspiration). |
| Do you visit your local church? Does anyone from the local church work in school with you? How does the local church help you with your learning and worship |

**One vision, one voice with parents and carers**

*As a Church school, we are keen to evaluate the effectiveness of our* ***school vision*** *and the* ***associated values*** *that we use to support the intellectual, physical, spiritual, social, moral and emotional development of all children in our school. Your voice is vital in understanding how effective our school’s vision and values are, and what actions leaders need to take to ensure that school improves in the next twelve months.*

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| *Our vision* |  |
| *Our values* |  |

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|  | Strongly  agree | Agree | Don’t know | Disagree | Strongly disagree. | Comments |
| I understand the schools vision / values for this school. |  |  |  |  |  |  |
| My child feels happy and included in this Church school. |  |  |  |  |  |  |
| Teachers and leaders make parents and carers feel included in the education of my child. |  |  |  |  |  |  |
| I have the opportunity to feel listened to and raise any issues or concerns that might arise with the right person in school. |  |  |  |  |  |  |
| My child is given opportunity to learn and understand the Christian faith in school |  |  |  |  |  |  |
| My child is given opportunity to learn about other faiths in school. |  |  |  |  |  |  |
| My child enjoys collective worship in school. |  |  |  |  |  |  |
| Children are given opportunity to lead worship in this school |  |  |  |  |  |  |
| Children in this school behave well. |  |  |  |  |  |  |
| Any incidents of bullying are dealt with effectively. |  |  |  |  |  |  |
| Children from all backgrounds are warmly welcomed in this school. |  |  |  |  |  |  |
| All children in this school flourish in their wider personal development. |  |  |  |  |  |  |

**One vision, one voice with our pupils**

*Your voice and thoughts are really important in our school. These questions are all about our school* ***vision and values****. Please can read the statements and think about how strongly you feel about them. It is really important that you answer honestly, so your teachers and staff know what can be done to make our school an even better Church of England School.*

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| --- | --- | --- | --- | --- | --- | --- | --- |
|  | | Definitely  Yes | Yes | Not sure | No | Definitely not | My comments |
| I know the vision / values are in our school. | |  |  |  |  |  |  |
| I feel happy to come to school here. | |  |  |  |  |  |  |
| I enjoy learning in this school. | |  |  |  |  |  |  |
| I can talk to my teachers about worries I have. | |  |  |  |  |  |  |
| I learn about Christianity in this school. | |  |  |  |  |  |  |
| I learn about the faiths of different people in our school. | |  |  |  |  |  |  |
| I enjoy collective worship. | |  |  |  |  |  |  |
| I have the chance to lead worship. | |  |  |  |  |  |  |
| Children in this school behave well. | |  |  |  |  |  |  |
| If there is any bullying, teachers deal with it well. | |  |  |  |  |  |  |
| Everyone is welcomed in this school. | |  |  |  |  |  |  |
| I am given the chance to be the best I can be in all subjects. | |  |  |  |  |  |  |
| Teachers give me the chance to find out what I am good at. | |  |  |  |  |  |  |
| Attending a church school makes a difference to me. | |  |  |  |  |  |  |
| Why? | | | | | |
| **The Hedgehog concept** | | | | | | |

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| **About this activity** | | **Using this tool** | **Grounded in theology, rooted in Christian narrative** | |
| A well-developed inclusive and distinctive Christian vision should ensure that everyone knows what THIS school wants to achieve for pupils in THIS community. Involving a wide range of stakeholders is essential to the ownership of the school’s unique vision through carrying out activities such as think, feel, say and do, or stakeholder questionnaires.  The drawback of carrying out such an extensive consultation process, however, is that by aiming to include so many stakeholders opinions, the school vision and associated values simply becomes a set of ambiguous statements that all may agree with, but fails recognise the local context of THIS community that THIS school serves, with a distinctively Christian vision for the common good.  In order to consider all of the inputs that may arise from the activities in this document, this activity seeks to offer a tool for leaders and governors to narrow the focus of what they are trying to achieve using an adapted version of what Jim Collins’ (2001) *Good to Great* describes as the hedgehog concept. | | The Hedgehog Concept explores how good companies became great companies through exploring three key concepts:  What you can be the best in the world at?  What drives your economic engine?  What are you deeply passionate about?  One translation of these questions in the educational landscape might be to ask:  How can we lead innovative and imaginative practice that helps to transform pupils lives?  How do we ensure that all pupils flourish in their academic achievement and spiritual development?  What are we deeply passionate about in this school?  Before this activity takes place, leaders may wish to reflect upon their own translation of the Hedgehog concept questions.  Using an enlarged version of the Venn Diagram below, leaders should now gather the range of responses collected from the various activities that have taken place to identify common responses that intersect all three questions, to formulate or revisit the school vision for this school. | The Hedgehog concept originates from an essay by Isiah Berlin, which divides the world into foxes and hedgehogs, based on a Greek parable. The fox is a cunning creature and constantly considers strategies to enable him to hunt the hedgehog. The hedgehog on the other hand continues to hunt, with one strategy, and when it encounters the fox, deploys the one proven strategy – to roll into a ball and defend itself with its protective spikes.  The Lichfield Diocese has identified discipleship, vocation and evangelism as the heart of its core priorities.  In our mission to encourage discipleship and for children to know and have a meaningful relationship with a life enhancing encounter with the Christian faith and the person of Jesus Christ, how does the vision of your school encourage all stakeholders to holistically infuse and shape the strategic and operational direction of the school? Resisting the inclination to implement every new initiate that arises in education.  In the letter to the Hebrews, we are encouraged to rid ourselves of everything that gets in the way, and run with determination the race that lies before us. “Let us keep our eyes fixed on Jesus, on whom our faith begins from beginning to end,” ( Hebrews 12:1-2) | |
| **The Hedgehog concept** | | |

Defining flourishing

Vision, motto, values, mission

Think, Feel, Say, Do

Language for your vision

Refining judgement SWOT

Stakeholder engagement

Vision

One vision, one voice

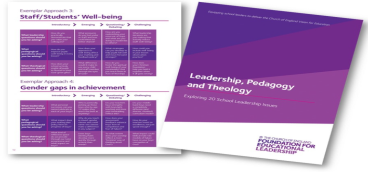
Seeing Anew

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| **Who are we as a school?** | **Why are we here?** | **How then do we live?** |

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| **Ethos enhancing outcomes** |

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| **About this activity** | **Using this tool.** | **Grounded in theology, rooted in Christian narrative.** |
| This activity is taken from the Church of England foundation for Educational Leadership document  **Ethos Enhancing Outcomes – Exploring 20 School leadership issues.**  *Exemplar approach 19 – Marketing and messaging.* | This activity is meant as a stimulus for debate and discussion and is deliberately focused fully on a questioning approach. The activity is designed to lead to a rich discussion around a particular leadership development issue.  Interrogate the question, highlight areas that resonate, and capture these on the following template any further questions or responses that this discussion provokes.  How might this dialogue identify areas of your vision that require enhanced consideration of your school’s ethos and vision?  Use the ‘**our response’** proforma to record the outcomes of your discussion.  19 Further leadership issues can be explored through the Ethos enhancing outcomes document available to order: <https://www.cefel.org.uk/visionresources/> | One of the key challenges for any leader in education is resisting the pressure to reduce our work to a binary choice – either to promote academic rigour or the broader flourishing and well-being of young people and our teams. The Church of England’s vision for Education holds at its heart Jesus’ promise of ‘life in all its fullness’ (John 10:10), and seeks to achieve human flourishing for all – embracing academic rigour and excellence, while setting them in a wider framework.  The vision is intended to be something that permeates all areas of school life and has a positive impact on the school’s outcomes for all. This is why we have developed the language of ‘ethos enhancing outcomes’, so that the school’s ethos makes a deeply positive and enriching impact on the day-to-day lived reality of corridors and classrooms.  **Ethos Enhancing Outcomes – Introduction** |

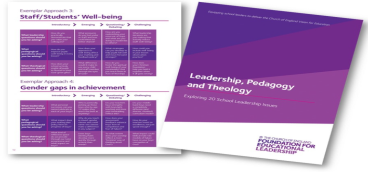
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| **Who are we as a school?** | **Why are we here?** | **How then do we live?** |



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| **Ethos enhancing outcomes** |

**Ethos Enhancing Outcomes: Exploring School Leadership issues: Marketing and messaging**

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| **Educating for Wisdom, Knowledge and Skills** | **Educating for Hope and Aspiration** |
| How does your literature reflect the pursuit of wisdom over knowledge and skills tested in exams?  How might your messaging reflect ‘the ultimate worth of each student?  Are you interested in ‘engagement with diverse cultures’?  How honest is your communication as you set out to paint the school in the most positive light? | How do you communicate a hopeful journey of improvement whilst recognising the elements that need improvement?  For schools needing to rapidly improve, how are leaders embodying hope in their words and actions?  How do you define reality as a leader? |
| **Educating for Community and Living Well Together** | **Educating for Dignity and Respect** |
| What does it mean to ‘be a good neighbour’ to the schools around you?  What would it mean ‘to love your neighbour as yourself’?  How proactive are you at celebrating strengths, achievements and growth of your community?  Are you a ‘hospitable community’ – if so, how would anyone notice? What might they see and how could you communicate this? | How do you pay ‘pay special attention to the disadvantaged, excluded, despised and feared’?  How might you affirm the dignity of other local schools in the way that you market the school?  What steps do you take to ensure that your messaging is an inclusive as possible? |

**Ethos enhancing outcomes – Our Response**

**Ethos Enhancing Outcomes: Exploring School Leadership issues: Marketing and messaging - Our response**

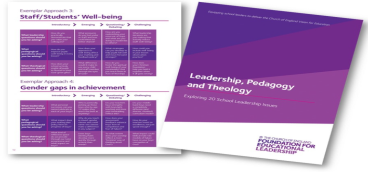
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| **Educating for Wisdom, Knowledge and Skills** | **Educating for Hope and Aspiration** |
|  |  |
| **Educating for Community and Living Well Together** | **Educating for Dignity and Respect** |
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| **Leadership, Pedagogy and Theology** |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| This activity is taken from the Church of England Foundation for Educational Leadership document  **Leadership, Pedagogy and Theology – Exploring 20 School Leadership Issues.**  *Exemplar approach 19 – Marketing and messaging.* | This activity below can work well both in a group of leaders, or as the stimulus for 1-2-1 conversations or a coaching session.  Explore one aspect of Leadership, Pedagogy or Theology (where you are most comfortable), before moving into a more challenging area.  This process in designed to help colleagues deeply engage with the Church of England’s vision for Education, and more specifically, to help de-mystify the notion of thinking about Theology.  Since each of the areas overlap, these discussions can open up a wide range of rich conversations. | Thinking about leadership should never be restricted to those with leader in their job any more than pedagogical reflection should be confined to class teachers.  Equally, we can be encouraged and emboldened to think about the deeply Christian inspiration for education and the nature of God which is embodied throughout the **Leadership, Pedagogy and Theology** document. Regardless of our own beliefs, we can see this process as a form of theological thinking, reflection and judgement about the nature of God, and the deeply Christian inspiration for education reflected through this activity and the associated document. |

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| **Who are we as a school?** | **Why are we here?** | **How then do we live?** |

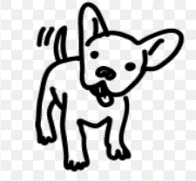


**Leadership, Pedagogy and Theology**

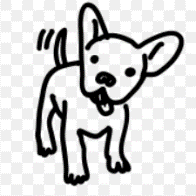
**Leadership, Pedagogy and Theology: Exploring School Leadership issues – School Leaders Exemplar 19 Marketing and messaging**

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|  | **Introductory** | **Emerging** | **Questioning / Debating** | **Challenging** |
| **What leadership questions should you be asking?** | How would you sum up your school’s purpose in a sentence? | If you have a motto, to what extend do people understand it consistently? | What would a representative group of parents articulate as your vision for the school? How would they know? | How competitive are you, and to what extent is education provision a business to be expanded? |
| **What pedagogical questions should you be asking?** | How consistent is your marketing with what actually happens in the classroom? | How do you publicly celebrate great learning? | What do your external stakeholders think of your approach to teaching and learning? | What values underpin your teaching and learning and how consistent is that with your motto / vision? |
| **What theological questions should you be asking?** | How does all of our promotional material present the Christin identify of the school? | How do we use language to communicate that identity in a way that people in the community understand? | If a visitor came to our school today, how truthful would they find our message to be? | In a competitive climate, how do we demonstrate our strengths without undermining our neighbours? |

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| --- | --- | --- |
| **Who are we as a school?** | **Why are we here?** | **How then do we live?** |

 **Tail wagging the dog.**

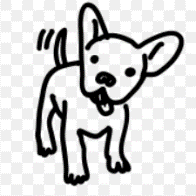
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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| The Church of England vision for education is a deeply Christian vision that serves the common good. Our purpose in education is to enable the children, young people and communities we serve to flourish as they experience wisdom, hope, community and dignity and discover life in all its fullness.  This national vision is offered for Anglican and Methodist schools to engage with as they articulate their purpose in education an shape their own vison as a school with Christian character (***SIAMS Evaluation Schedule p.1 introduction)***  The changes of educational policies and inspection frameworks can heavily influence decisions made by leaders, at the expense of the Christian vision that is owned and understood by all stakeholders.  This activity offers one model of monitoring the impact of the schools vision, in delivering the requirements outlined in both the SIAMS and Ofsted evaluation schedule, exploring how the actions taken as a result of the school’s Christian vision can be evaluated against an external inspection lens. | This toolkit, within a toolkit, aims to support both leaders and governors an opportunity to carry out focused monitoring and evaluation of the school vision alongside the SIAMS and Ofsted ‘good’ grade descriptors.  Leaders are first asked to explore their approaches to monitoring and evaluation and how governors and leaders might work together, over time, to develop a continued cycled on monitoring and evaluation. The approaches to monitoring and evaluation document (below) offers examples of key questions and activities that could be undertaken.  In order to evaluate the impact of the school’s Christian vision against the SIAMS evaluation schedule, four further tables are provided. All SIAMS grade descriptors are provided upon a one page summary, in green. Ofsted grade descriptors are also provided in blue to identify where this evaluation exercise may be used to evidence the impact against both inspection schedules. It may be useful to RAG rate these statements through the evaluation process.  There is a monitoring and evaluation template provided to support the identification of strengths, next steps and action planning. Leaders may find that it is useful to complete this as RAG rate statements in the tables, in their evaluation exercise. | There has never been a more important moment for the Church to offer clarity about its vision for education. As the education system continues to develop and reform in the light of recent legislation, the Church needs to be confident about its vision for education.  We aim to deliver excellence in education and want the very best outcomes for children and young people so that they can achieve their fullest potential. With many schools reporting they feel under increasing pressure to make artificial choices between academic rigour and the wellbeing of their pupils, we are unequivocal in our message that there is no such distinction – a good education must promote life in all its fullness (Deeply Christian, Serving the Common Good – Introduction).  Therefore, the pursuit of the very best and broadest outcomes for all young people defines education driven by a Christian vision – this is life in all its fullness. So leaders pursue and drive improvement; they are impatient with mediocrity, and passionate about doing better. They seek to go beyond narrow measures of success, and recognise the dangers of zero-sum criteria that divide children into winners and losers. Leaders who love their pupils and colleagues recognise the fear and anxiety that our system can generate, and care deeply for their mental health and wellbeing, taking great care with them, particularly at pressure points of inspections, appraisals and examinations.  **Called, Connected, Committed – CEFEL (Driving improvement)** |



**Tail wagging the dog: Approaches to monitoring and evaluation**

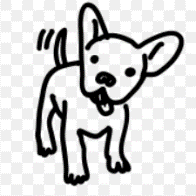
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| --- | --- | --- | --- | --- |
|  | Quality of education | Personal development | Behaviour and attitudes | Leadership and management |
| **Church of England Vision for Education and SIAMS: Wisdom, knowledge and skills**  **Possible sources of evidence to support monitoring and evaluation actions.** | **How effective is the school at meeting the academic needs of all pupils through the curriculum?**  Planning and document review of curriculum overviews.  SDP actions and impact review from academic achievement / progress data.  Data review – progress of current pupils. | **How well does the school support all pupils in their spiritual development?**  Pupil voice session exploring spiritual development.  Staff voice session exploring understanding of spiritual development.  Learning environment walk exploring spirituality and ethical thinking and messages throughout the school. | **How effective is the school in identifying and supporting those who are vulnerable and have personal needs?**  Learning walk exploring pupils opportunity to question, listen, respond creatively and debate across the curriculum.  LSA discussion (group or individual), exploring supportive action of support assistants, including CPD and timetables for support. | **How effective is the school at meeting the academic needs of all pupils through the curriculum?**  Planning and document review of curriculum overviews linked to vision. How does out vision influence our curriculum choice?  SENDCO and key workers discussion, exploring leadership priorities and actions to support vulnerable pupils and the impact of these actions. |

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| The full version of this toolkit for ‘the tail wagging the dog’ activity can be downloaded here: |

 **Tail wagging the dog: Evaluating the strands of the school’s Christian Vision**

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| School Vision: |

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|  | **Church of England Vision for Education and SIAMS: Wisdom, knowledge and skills** | | | |
| **OFSTED:**  **Quality of Education** | The school has a broad and balanced curriculum which is shaped by its Christian vision.  Leaders adopt or construct a curriculum that is ambitious and designed to give all pupils the knowledge and cultural capital they need in life. | The design of the curriculum ensures the rounded development of the whole child.  The curriculum is coherently planned and sequenced towards cumulatively sufficient knowledge and skills for future learning and employment. | Each child makes strong progress and flourishes in their **academic achievement**, including SEND, more able and the most vulnerable children in the school.  Pupils develop detailed knowledge and skills across the curriculum and, as a result achieve well. Pupils with SEND achieve the best possible outcomes. | There is clear evidence that pupils make progress that is at least close to the national averages for all pupils.  Results from national tests and examinations meet government expectations. Pupils re ready for the next stage of education, employment or training. |
| **OFSTED:**  **Personal development** | There is clear evidence that each pupil is recognised as a unique individual.  The curriculum extends beyond the academic, vocational or technical, and provides for pupil’s broader development. | Each child flourishes **spiritually** across the school’s curriculum including SEND, more able and the most vulnerable children in the school. | There is clear evidence that the school has a secure understanding of spiritual development that is distinguishable from social, moral and cultural development. The school’s work to enhance pupil’s spiritual, moral, social and cultural development is of a high quality. | Pupils are provided with progressively deeper opportunity to develop curiosity through questioning to explore and articulate spiritual and ethical issues.  The school provides pupils with meaningful opportunities to understand how to be responsible, respectful, active citizens who contribute to society. |
| **OFSTED:**  **Behaviour and attitudes** | Pupils value learning and enjoy questioning, listening and responding creatively across a range of subjects.  Pupils know how to discuss and debate issues and ideas in a considered way. |  | **OFSTED:**  **Leadership and management** | Leaders use the school’s vision to justify bold curriculum decisions that lead to an exciting and relevant curriculum where pupils flourish.  Leaders have a clear and ambitious vision for providing a high –quality education to all pupils. |

 **Tail wagging the dog: Monitoring and evaluation template**

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| **School Vision:** |

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| **Focus for the monitoring and evaluation:** *(SDP / Strategy link)* |

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| --- | --- | --- | --- | --- |
|  | **Church of England Vision for Education and SIAMS: Wisdom, knowledge and skills** | | | |
| **OFSTED:**  **Quality of Education** |  |  |  |  |
| **OFSTED:**  **Personal development** |  |  |  |  |
| **OFSTED:**  **Behaviour and attitudes** |  |  |  |  |
| **OFSTED:**  **Leadership and management** |  |  |  |  |

**Key areas for action following this monitoring and evaluation**

|  |  |  |  |
| --- | --- | --- | --- |
| **Strengths of focus** | | **Areas for development** | |
|  | |  | |
| **What do leaders need to do next?** | **When will this be done?** | **What do teachers need to do?** | **Deadline for action / task completion** |
|  |  |  |  |

**How to follow up on the actions agreed**

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| --- | --- | --- |
| **Method used to monitor and evaluate (Work sampling, pupil interview, learning walk)** | **When will next monitoring and evaluation take place?** | **Dissemination methods for monitoring** |
|  |  |  |

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| Golden Thread |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| Staff, students and parents cannot operate with hundreds of policies circulating around in their brains. They need clarity around a series of key principles that underpin the way things are expected to happen and where the next time they are not sure about something they can refer back to their understanding of these principles and apply them appropriately. The chances are they will be following the policy, so long as policy itself is consistent with the core values and agreed shared ways of working. Buck (2001).  The SIAMS evaluation schedule expects that schools will use its vision to shape development plans and school polies.  This activity aims to provide leaders with opportunities to:   1. review their policies through the lens of the strand 2 to 5 of the SIAMS evaluation schedule. 2. Use the ethos enhancing outcomes resource as a stimulus for debate and discussion around a specific policy. | This activity requires leaders to consider how a specific policy links to the schools vision and is underpinned by the ethos within their own Church of England School.  The SEAT document provides suggested polices that may be supportive documents to evidence how the vision and ethos of the school impacts on the flourishing of all pupils and adults.  It is suggested that the school policy is read, with the golden thread template alongside the policy. As it is read, key principles linked to the SIAMS grade descriptors should be RAG rated.  It may be useful to begin to identify areas that are green, and ask the questions taken from the Ethos enhancing outcomes (CEFEL) document to review and discuss the strengths of the school.  The same process then should follow for the amber and red areas, with due consideration given to where key actions are required. | Leading in education is grounded in a picture of the future that inspires a picture that lasts. While good leaders create vision, great leaders sustain it. Leaders demonstrate that hope is sticking around, providing consistency and dependability in the long term. Teams with sustained vision can still see where they are going in dark times and they grow through the difficulties they face together.  Contrary to some short term and volatile elements to our educational landscape, a Christian vision is orientated to the long term, and sustained through drought and plenty, through highs and lows, or, as Paul puts it, “through good report and bad report” (2 Corinthians 6:8). He explains this vision is ambitious – “Therefore since we have such a hope, we are very bold” (2 Corinthians 3:12) – and requires orientation beyond our current reality towards what is not yet visible – “for we live by faith, not by sight” (“ Corinthians 5:7). Sustaining vision is an inherently patient leadership activity.  **Called, Connected, Committed – CEFEL (Sustaining Vision)** |

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| Golden Thread |

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| **Policy** | Assessment and Marking | Behaviour / Anti-Bullying | Collective Worship |
| Equality and inclusion | Mental Health and well being | Religious Education | Relationship and Sex Education |
| SEND | SMSC and Spiritual development |  |  |

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| Wisdom, knowledge and skills | Assessment is carried out of a broad and balanced curriculum, shaped by the Christian vision. | Assessment recognizes that each pupil is individual informs the rounded development of the whole child. | Assessment is approached in a relevant and exciting manner that enables all pupils to flourish. | All pupils, including those SNED and the most able make progress that is at least in line with national averages. |
| Assessment of the most vulnerable children, including those with learning difficulties leads to the academic flourishing of these children. | Questioning and progressively deeper opportunities exist to develop pupils curiosity and explore and articulate spiritual and ethical issues. | Pupils enjoy questioning and responding creatively across a range of subjects. |  |
| **Ethos enhancing outcomes**  **Exemplar approach 14: Assessment** | What other forms of assessment could help you broaden your horizons? | If ‘the heart of wide education is.. a delight in wisdom and a passionate pursuit of it, do your assessment methodologies reflect this? | Do you need wisdom to achieve well in exams? | Would a ‘deeply Christian’ approach to assessment force you to teach ‘beyond the test’ through a broader approach? |
| Character development: Hope, Aspiration and Courageous Advocacy | The assessment culture in school encourages pupils to be the best they can be. | Assessment takes account of how pupils develop in their exploration of the big questions and global thinking about life. | Assessment practices progress pupils engagement in social action projects in curricular and extracurricular activities. |  |
| **Ethos enhancing outcomes**  **Exemplar approach 14: Assessment** | How do your students ‘cope wisely with thing and people going wrong in assessments? | How does it feel to fail well in assessments? | To what extent do motivational talks in assemblies highlight those who have not succeeded in assessments first time? | How do you help students approach assessments with hope and aspiration rather than the pressure of fear and failure? |
| Community and living well together | Assessment for learning promote positive and supportive  relationships in learning together. | Assessment supports pupil taking risks and making mistakes, building upon the forgiveness and reconciliation approaches. | Assessment of skills pupils need to disagree well and to live with contradictory convictions are well embedded in the assessment policy. | Assessment of speaking and listening ensures pupils become increasing confident to express their views and concerns through discussion and debate in school. |
| **Ethos enhancing outcomes**  **Exemplar approach 14: Assessment** | How do you build a sense of community that enriches your school’s approach to exams and coping well with the pressure? | Do your classes feel like they are facing assessments together as a team, or do you individualise the experience? What are the pros and cons of each? | How well do you ‘live well together’ at exam tome? What practical things could mark your community out as flourishing? | How are you celebrating success and progress in assessments publicly and what are the pitfalls of this? |
| Dignity and respect | Assessment procedures ensure that all groups flourish academically, as created in the image of God. | Assessment practices ensures that pupils feel safe to express their views and learn without being made fun of in a culture of mutual respect. | Assessment ensures pupils show respect for difference and challenge prejudicial behavior and language on the basis of ability. | Assessment procedures ensure pupils are protected from any possible forms of bullying on the basis of ability. |
| **Ethos enhancing outcomes**  **Exemplar approach 14: Assessment** | What impact do public assessments (and their outcomes) have on students’ dignity and self esteem? | How are you supporting students to cope well with the pressures on them? To what extent does your approach make things worse? | What differences can you see between boys and girls (or other groups) and their approach to competition and assessment? | Do students who fail exams have the same sense of dignity and respect in your school as those who excel? Should they? |

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| Golden Thread |

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| **Policy** | Assessment and Marking | Behaviour / Anti-Bullying | Collective Worship |
| Equality and inclusion | Mental Health and well being | Religious Education | Relationship and Sex Education |
| SEND | SMSC and Spiritual development |  |  |

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| Wisdom, knowledge and skills |  |  |  |  |
| The schools approach to behavior is supported by the broad and balanced curriculum shaped by its Christian vision. | The schools approach to behavior recognises each pupil is an individual and approaches to pupils with specific needs strive to ensure the rounded development of the whole child. | Bold decisions are made to justify decisions made to develop a behavior approach that ensures all pupils flourish in and out of school. | The school’s approach to behavior ensures that all pupils are provided with the greatest opportunity to achieve and progress, including SEND pupils and the most able. |
| Approaches to behavior prioritise vulnerable children, including those with learning difficulties to flourish. | The schools behavioral policy ensures that all pupils develop social, morally, and culturally. Spiritual development is fully understood by all staff, and differentiated from social, moral and cultural development. | The schools behavioral policy enable pupils to explore spiritual and ethical issues. | The leaning climate, established by the behavior policy ensures pupils are able to value learning and enjoy questioning, listening and responding creatively across a range of subjects. |
| **Ethos enhancing outcomes**  **Exemplar approach 18: Behavior and safeguarding** | How does your behavior policy encompass the ‘possibilities of reconciliation and transformation’? | When human beings or communities ‘go wrong’, to what extent do you show that it is a cause for lament but not for despair’? | How do you reconcile compassion with justice in your approach to sanctions and rewards? | How do you function as a wise community when dealing with safeguarding issues? |
| Character development: Hope, Aspiration and Courageous Advocacy | The behavior culture throughout the school aspires for pupils to be the best they can be: the person God created them to be. | Pupils are able to say how the school’s vision and values help them make positive choices about the way they behave and choose to live. | Pupils have opportunities to explore ‘big questions’ through the behavioral support of pupils understanding disadvantage, deprivation and exploration of the natural world. | The behavioural policy allow pupils to freely recognise and challenge injustice, and take part In coail action projects, going beyond a sense of compassion to a concern for justice. |
| **Ethos enhancing outcomes**  **Exemplar approach 18: Behavior and safeguarding** | How hopeful is your behavior management system? | Does considering the values of your school have the risk of lowering your expectations for behavior? | How do you embody hope when a student is being abused? | How do you equip your students and staff to deal with the ‘drama of ongoing life’? |
| Community and living well together | Pupils behave well together and relationships between all member of the school community are generally supportive, as a result of a strong behaviour policy rooted in the schools values. | Pupil have the opportunity to seek forgiveness and reconciliation and this is reflected in the school’s behaviour, exclusion and attendance policies and practice. | When conflicts do arise, these are dealt with in a way which reflects the articulated Christian vision and associated values of the school. | There are planned curriculum opportunities to explore different points of view and pupils are given the skills they need to disagree well and to live with contradictory convictions. |
|  | There are effective systems in place for the early identification of issues connected with mental health and well-being. | The behaviour policy and approach supports pupils with their mental health difficulties, with a clear approach to support including the use of expert advice as needed. | Pupils and adults feel confident to express their views and concerns and say they are listened to and are given opportunities to participate in school decisions. |  |
| **Ethos enhancing outcomes**  **Exemplar approach 18: Behavior and safeguarding** | What does it mean to ‘be a good neighbour’? | What would it mean to embody ‘the centrality of relationships’? What kind of relationships are present and developing in your community? | To what extent does your approach to behaviour and safeguarding show your school is a ‘hospitable community’? | If God is ‘fully inclusive in loving’, what does inclusion actually mean for you as a school? |
| Dignity and respect | The behaviour policy and practice in school welcomes all pupils and ensures that they are treated with dignity and respect, whatever their background, disability, ethnicity, gender, identity, learning difficulty, nationality, religion or sexual orientation. | All pupils are recognized as people created in the image of God, and the currriuclum encourages a respect for difference, diversity and ways of living, supported by the schools approach to behaviour and discipline in school. | The behaviour culture in the school allows pupils to feel safe and express their views without being made fun of in a culture of mutual respect. | The policy identifies effective procedures in place to ensure that pupils are protected form all types of bullying and that any incidents that do occur are dealt with effectively and appropriately recorded. |
|  |  | The schools RSE policy supports and compliments the behaviour and discipline policy to support pupils to form healthy relationships. | Pupils show respect for difference, and the behaviour policy supports staff in challenging any prejudicial behaviour and language. |  |
| **Ethos enhancing outcomes**  **Exemplar approach 18: Behavior and safeguarding** | How do you administer discipline or punish, whilst retaining the ‘dignity’ of the student? | Do you really give students a fresh start? If so, what does this look like in reality? | Does your safeguarding policy convey a sense of ‘love and compassion’? | How do you ‘pay special attention to the disadvantaged, excluded, despised and feared’? |

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| **A framework for governance.** |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| The Governance handbook for academies, MATS and maintained schools (March 2019) identifies three core functions of governance. The first of these is:   * **Ensuring clarity of vision, ethos and strategic direction.**   All governors within the school are expected to ensure that the school has a clear vision articulated in a specific statement. This should be ambitious for current and future pupils.  It is generally understood that there are three stages to grasping a vision. It is important to consider how your personal vision is compatible with the foundation, ethos and vision of your school.  Spending time considering carefully what your personal vision is and how well that aligns with the Church of England vision for education, and your school’s ethos and vision will be very valuable. Having a personal and motivational vision gives courage when facing challenges, enables perseverance through the pressures that might be faced and a sense of accomplishment when reaching milestones along the route. | **My own vision for education**  This activity aims to provide all governors with an opportunity to reflect personally on their own vision for education in a Church of England school.  It is suggested that the first part of this activity is done individually, where there is time to reflect and pray as necessary.  **Church of England’s vision for Education:**  Having considered your personal vision for education, consider the key concepts and themes that motivate your work and contributions for governance. Can you identify how these fit with the church of England’s deeply Christian serving the common good? Where does your vision fit within the four areas of wisdom, hope, community and dignity, that provide ecology of the fullness of life? This might be done individually or with a team of governors.  **The school vision:**  How does the schools vision align to the Church of England’s vision for education? Can you identify the words and phrases in the school vision that link to the four C of E vision dimensions.  Can you then highlight where your personal vision, the school vision match, mismatch or requires development. What might be the next steps needed to develop and realise the school vision? Symmonds (2017). | In the Grove Publication: Called to Serve as a School Governor : Alison Farnell (2010), Farnell describes in Chapter 3 that many governors join a board as it is **‘a good thing to do,’** however despite prayer, there may not be a profound sense of God *calling us into ministry.* ‘School governing made good the use of the gifts that God has given them: they each made very helpful contributions to the schools which they served.  The work in any school is wide spanning, and in the first instance, it may take a governor some time to understand all of the knowledge, skills and wisdom that they can bring to the leadership of the school to and contribute it to the betterment of what the school vision strives to achieve.  During times of prayer, it may be useful for governors to remember that God does not always call the equipped, certainly equips the called. The bible is filled with people who carry out The Lords work in incredible ways, as Christs power was working through them.  To lead in education is allow ourselves to do what God requires of us. “I have the strength to face all conditions by the power that Christ gives me.” (Philippians 4:13). |
| **A framework for governance.** | | |

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| **School vision:** |

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| **School Governance: My Personal Vision for Education** | **Linking my vision to the**  **Church of England’s vision for Education:** | **Linking the Church of England’s vision for education to the school vision** |
| *When considering your own vision for education consider:*   * *What motivates and drives you in your governance role?* * *What do you think is the role of education in ensuring schools educate the whole child?*   **My Vision for Education:** | **Educating for wisdom knowledge and skills** | **Educating for wisdom knowledge and skills** |
| **Educating for hope and aspiration** | **Educating for hope and aspiration** |
| **Educating for Community and Living Well Together** | **Educating for Community and Living Well Together** |
| **Educating for Dignity and Respect** | **Educating for Dignity and Respect** |

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| **A framework for governance.** |

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| **About this activity** | **Using this tool** | **Grounded in theology, rooted in Christian narrative** |
| This second governor activity continues to support the requirements of the Governance Handbook for academies, MATS and maintained schools (March 2019). Section 2.1: Setting Direction identifies that:  The board should ensure that there is a strategy in place for achieving this vision. The strategy should provide a robust framework for setting priorities, **creating accountability and monitoring progress in realising the organisation’s vision.**  This second activity for governors, aims to ensure that governors think in detail about what the vision for the school is, and consider carefully how the skills that they poses may be used to monitor the progress of the vision of the school.  This is explored through the 6 key features of effective governance that are identified within the Governance handbook, and the skills audits for maintained schools and a separate audit of academies: | To begin this activity governors and trustees are asked to individually complete the skills audit that corresponds to their governance role. You are then asked to identify where your key strengths are in the six features of effective governance.  Following this activity, governors are asked to place their most significant strengths for some or all of the six key areas in the **strengths emerging from the skills audit column.**  Governors and trustees are then asked to explore in detail the school vision statement and identify where their skills might link to specific parts of the school vision. This may be done individually or as part of a group activity, where rich discussion may develop.  Finally, governors and school leaders may wish to come together, to discuss the strategic medium and long term goals that the school are working towards, and then for governors to identify how their own individual skills, experiences and knowledge may support the betterment and realisation of the school vision. Governors unclear about their strategic direction may wish to explore the 4 **thinking governance modules** highlighted in the next task. | The Christian governor is ‘the light and fragrance if Christ’ (2 Corinthians 2 4-15), his presence in the school. Light brings hope, illumination, reassurance, understanding and wisdom, and Christian governors have the opportunity to bring the light of Christ into schools. Farnell (2010).  In this way governors play vital role in offering encouragement that nutures children and leaders at all levels.  Encouragement is fundamentally relational, following the call to “spur one another on toward love and good deeds” (Hebrews 10:24); this kind of leadership notices others, spots the good abd catches people doing well. The advocate is someone consistent in your corner, giving validation, purpose and identity and providing a safe environment for risk taking and growth. Their nurturing words are chosen wisely, and are offered regularly, replenishing and enabling, restoring and renewing.  **Called, Connected, Committed – CEFEL (Sustaining Vision)** |

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| **A framework for governance.** |

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| **School vision:** |

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| My Skills audit to support the school vision (The Governor handbook). | To carry out this activity, please first complete the skills audit and identify your personal strengths in the skills audit (where ratings were 4+) attached in the overview of this activity. | | |
| Strengths emerging from the skills audit. | Links to the school’s inclusive and distinctive Christian vision. | Strategic goals and strategies to monitor and review progress against the goals. |
| **Strategic leadership** that sets and champions vision ethos and strategy. |  |  |  |
| **Accountability** that drives up educational standards and financial performance. |  |  |  |
| **People** with the right skills, experience, qualities and capacity. |  |  |  |
| **Structures** that reinforce clearly defined roles and responsibilities. |  |  |  |
| **Compliance** with statutory and contractual requirements. |  |  |  |
| **Evaluation** to monitor and improve the quality and impact of governance. |  |  |  |

[](http://thinkinggovernance.org/)

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| **Thinking Governance – Developing a new strategic vision** |

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| The activities and tools within this Visioning resource are intended to ensure that all stakeholders have been provided with an opportunity to share thoughts, feeling and thinking around the vision and associated values for the current and future pupils of this school. The role of governors is vital in realising the vision through a well-developed and considered strategic.  **Thinking governance** is a strategic resource for governing bodies of schools of all kinds, developed by the Education Office of the Church of England.  It helps governors get a grip on the most elusive of issues – clarity on vision, ethos and strategic direction for the school – and build a new, fully strategic plan for the school. Uniquely the new plan is contained on two sides of paper meaning that everyone involved in the school can understand what the plan for the school actually is! That’s one of the issues which inspections most often comment on as being under developed by governors.  The programme also embeds the core aspects of the Church of England’s vision for Education, as well as the current SIAMS schedule. |

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| The Thinking Governance programme can be found here: [**http://thinkinggovernance.org/**](http://thinkinggovernance.org/)  For further details regarding the **facilitation** of this programme in your school please speak to your CDA or contact LDBE using the usual communication channels. |

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| **An overview of the 4 Thinking Governance Modules** | | | |
| **Module 1: The bigger picture** | **Module 2: The smell of the school** | **Module 3: The rubber hits the road** | **Module 4: Indicators of change** |
| What do we want our school to be known for? Creating a strategic picture for the school. | Using the new strategic vision to explore the character of the school. | Key themes to deliver the goals of the strategic picture, identifying operational and strategic differences, leading to a strategic plan. | Finalising the new strategic plan from the initial strategic picture, informed by a distinctive narrative which explains the strategic vision to stakeholders. |
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