

# Spiritual, Moral, Social and Cultural development guidance Cornwall SACRE

## ***Introduction***

Headteachers, senior managers and classroom teachers have often wondered at that section of the Ofsted criteria affectionately known as 'SMSC'. The story of the school that named its two parrots Awe and Wonder so that they could be used during inspection as 'evidence' for SMSC is well known. Nevertheless many recognise that if education is to be anything other than training it must do something which is more than push pupils towards or through academic qualifications. Qualifying or quantifying what that 'more' is has often been disputed – along with the question: what is education for? Certainly in terms of the 1944 Education Act and the 1988 Education Reform Act education is about the whole person. Both Acts recognise that we are more than our intellectual capacity and recognise that an education system must address and develop all aspects of what it is to be human.

It is in this context that education is also about developing the spiritual, moral, social and cultural aspects both of each child and young person and they whole school. This guidance seeks to help clarify the language about SMSC and look at ways that schools might better improve these aspects of their provision. This guidance does not seek to give a tick list which will enable schools to consign SMSC to an audit, rather it seeks to provide a conceptual framework which will allow schools to be self-critical whilst at the same time giving them ways forward which will assist in school development planning and action.

## ***Understanding the relationships between the different elements of SMSC***

One way of understanding the relationship between the spiritual, moral, social and cultural areas of development is to view their contribution to each other and to human society generally. In this sense it is useful to start at the end and work backwards:

*Culture* is a precipitation of the life of a society. It is not just the literature, music, art, food, dress of a society but it is understanding what those specific elements signify for a particular group of people. In this way it is often easier to see and appreciate the culture of others than that of ourselves. Nevertheless, there are things which help to define who and what we are; these are distinctive to us as a nation and in turn as a county and in turn smaller units of meaning. An obvious example would be the influence of Christianity on all levels of our culture. Of course culture changes because society changes in relation to its own inner dynamic and in relation to its encounter with other cultures.

Culture has never been static, rather it is dynamic. We might not like everything about our culture or the direction it is going in but we have it within our power to change culture. Any such change has to be based on a shift in the society to which we belong. Schools have often been recognised as agents of such change. In order to be able to recognise our culture and our role within it we must develop cultural skills based on social skills and put them into practise.

### **Examples:**

Many schools interact positively with their local community, providing services for them, such as lunch clubs for senior citizens. In this way a school is creating a local culture which is an extension of its own ethos.

In many schools there are opportunities for pupils to develop their own culture through literature, art and music. Such opportunities might be linked to local festivals, such as St Piran's Day, Murdoch Day, Trevithick Day and many other examples of times when we celebrate Cornish life, culture, history and language.

*Society* is based on our interactions with those around us and the context in which we find ourselves. The key question for teachers has to be: what skills are needed to develop social-life and society? That has to be set in the context of a wider question: what sort of society do we want? Schools themselves are societies in miniature and for many of us schools were the first places where we met others beyond our family in any meaningful sense. Certainly this is recognised in the Foundation Stage Profile where much time is given over to recognising and promoting the social skills of individual children. Our general vision of society has been one which is open and tolerant based on our particular understanding of democracy where the respect of others is highly esteemed. We also expect a high level of non-interference in our lives, unless we break the law, and therefore we esteem those who are self-reliant. In recent years the government has recognised 'social capital' as a significantly untapped resource in our national life. It has sought to encourage people to be more connected to and involved with their local communities. This can be seen from the introduction of Citizenship into the schools' curriculum at secondary level since Curriculum 2000 and its encouragement for primary schools to develop their own Citizenship programmes. For a society to work it must be based on a moral framework which is both explicit and implicit.

Examples:

In RE primary pupils might organise and prepare a meal for others. Such activities provide opportunity to promote social skills, especially taking into account the needs of others and how to make others welcome.

More widely the school council can act as an important way for pupils to develop the social skills of listening, negotiating and democratic decision making. They might have to learn that in a democratic society that their wishes are not fulfilled because of the rights of the majority. As part of the majority they might also come to realise that everybody has rights which can not be easily dismissed.

*Morality* forms the basis of all societies. A shared moral code and understanding is fundamental to positive social interaction and society. Schools need to be sure of two things, firstly, that pupils have the opportunity to develop moral thinking and secondly, that such thinking leads clearly to moral action.

In relation to morality a school operates in two spheres. One sphere is the moral code that they uphold for the good running of the school and the welfare of its pupils. Such moral thinking can be seen in a school's mission statement and aims. This thinking is often most obvious in the behaviour management policy of a school. Schools pride themselves on identifying what constitutes right behaviour in their context and on curbing bad behaviour, they have clear sanctions for such behaviour and many schools have reward systems to promote good behaviour.

The second sphere is that of developing moral thinking. A school should not only look at moral issues when a situation arises, rather they should have planned opportunities for moral discussion. Sometimes it is in this context that schools feel most vulnerable. Many teachers feel insecure about talking about right and wrong in an age which seems unsure about what constitutes right and wrong. The sense that there is no longer any right or wrong, or any firm moral basis for society, needs to be addressed. In truth most people can agree on what is morally right or wrong in many areas of life. There will be, and have always been, areas of dispute – and these change with changes in society.

What is important for pupils is that they have a sense of right and wrong, can articulate why something is right or wrong and have an understanding that there may be different points of view on some important issues. In order to do that it is important that pupils can reflect, relative to age and development, on the experiences that inform our attitudes and values, this is the realm of the spiritual.

Examples:

As the result of an incident in school a teacher might want to explore the issues surrounding the incident with a class or smaller group of pupils. In exploring the issue they might look at the moral issues involved and get pupils to engage in moral thinking. Not just saying that something was right or wrong but exploring why, putting the same incident into different contexts or taking the same principle and applying it to different situations.

Some primary schools might decide to look at a moral issue with a class once a half-term. It might come from looking at a current affairs programme like BBC's Newsround programme for young people. The discussion that follows might try to identify the moral issue, what pupils' responses are to it with an exploration of how we know something is right or wrong. In secondary schools there are many opportunities for exploring issues of right or wrong through the curriculum.

*Spirituality*, in the sense we are developing here, is to do with what underpins our moral thinking – our attitudes and values. Knowing and understanding where our attitudes and values come from is also important. It is about developing awareness that we have received much of what we take for granted and that this is rooted in the lives of our families and communities. Challenging some of the assumptions we make has always been a part of a broad and balanced education and can be seen as far back as the book of Ecclesiastes in the Bible and Socrates in the Greek philosophical tradition. Understanding significant stories which encapsulate important moral sensibilities is also important, such as the Good Samaritan or the parable of the Prodigal Son. Religious and philosophical teaching about morality is based on an existing view of the world and the place of humanity within it. Hence having the opportunity to reflect upon world views and developing the world view of each pupil is a significant task of education. In schools we need to lay a foundation which enables spiritual growth into adulthood. Of course spiritual experience is broader than this and it is something that transforms a person's view of the world and their relationship to it. The spiritual also includes that area of our life that is to do with inspiration, aspiration and motivation, it includes awe and wonder at the natural world and at human endeavour. Nevertheless, we might define the spiritual as *how we make sense of our encounter with reality and how that informs our actions in relation to ourselves and others.*

Examples:

Schools might offer areas where there are opportunities for quiet reflection. One secondary school developed a quiet garden of year 7 pupils so that they can take time out not troubled by others. A primary school has developed a garden for its pupils to encourage them to see beauty in the world around them. A special school has developed a sensory garden for its pupils so they can have new encounters of their world.

Schools can also look at structured opportunities for reflection in the class. Asking questions about what inspired someone to ask particular questions or to seek for particular knowledge might bring subjects alive. Why did Newton want to describe the world around him as a scientist? What motivated him to persist in his work? Can we aspire to being a Newton for our age?

There are many ways that schools can engage pupils with the spiritual, moral, social and cultural in the world around them and indeed schools should. The second aim of the National Curriculum clearly states:

*the school curriculum should aim to promote pupils' spiritual, moral, social and cultural development and prepare all pupils for the opportunities, responsibilities and experiences of life*

### ***Working with Ofsted's definitions as a tool for school improvement***

Ofsted, in its paper *Promoting and evaluating pupils' spiritual, moral, social and cultural development* **HMI 2125 - March 2004**, has helped to clarify what each of these terms

means for schools. It is useful for schools to have a clear definition of what they are being judged on when it comes to these aspects of their life. What is set out below are the definitions used by Ofsted and then an audit which will help schools in thinking about their provision in each area in terms of what schools should provide and what should be expected of pupils in relation to a school's provision.

### *Spiritual development*

Spiritual development is the development of the non-material element of a human being which animates and sustains us and, depending on our point of view, either ends or continues in some form when we die. It is about the development of a sense of identity, self-worth, personal insight, meaning and purpose. It is about the development of a pupil's 'spirit'. Some people may call it the development of a pupil's 'soul'; others as the development of 'personality' or 'character'.

### *Moral development*

Moral development is about the building, by pupils, of a framework of moral values which regulates their personal behaviour. It is also about the development of pupils' understanding of society's shared and agreed values. It is about understanding that there are issues where there is disagreement and it is also about understanding that society's values change. Moral development is about gaining an understanding of the range of views and the reasons for the range. It is also about developing an opinion about the different views.

### *Social development*

Social development is about young people working effectively with each other and participating successfully in the community as a whole. It is about the development of the skills and personal qualities necessary for living and working together. It is about functioning effectively in a multi-racial, multicultural society. It involves growth in knowledge and understanding of society in all its aspects. This includes understanding people as well as understanding society's institutions, structures and characteristics, economic and political principles and organisations, roles and responsibilities and life as a citizen, parent or worker in a community. It also involves the development of the interpersonal skills necessary for successful relationships.

### *Cultural development*

Cultural development is about pupils' understanding their own culture and other cultures in their town, region and in the country as a whole. It is about understanding cultures represented in Europe and elsewhere in the world. It is about understanding and feeling comfortable in a variety of cultures and being able to operate in the emerging world culture of shared experiences provided by television, travel and the internet. It is about understanding that cultures are always changing and coping with change. Promoting pupils' cultural development is intimately linked with schools' attempts to value cultural diversity and prevent racism.

The following is an audit tool which schools can use, based on Ofsted training materials. The purpose of the audit is to be able to clarify where the school might want to focus developmental work. Building on the definitions above it can be applied to the whole life of the school not just a particular curriculum activity; this is an area to be developed later in the guidance.

## Spiritual Development and Provision

<b>Pupils who are developing spiritually are likely to be developing some or all of the following characteristics:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
<ul style="list-style-type: none"> <li>• A set of values, principles and beliefs, which may or may not be religious, which inform their perspective on life and their patterns of behaviour;</li> </ul>			
<ul style="list-style-type: none"> <li>• An awareness and understanding of their own and others' beliefs;</li> </ul>			
<ul style="list-style-type: none"> <li>• A respect for themselves and for others;</li> </ul>			
<ul style="list-style-type: none"> <li>• A sense of empathy with others, concern and compassion;</li> </ul>			
<ul style="list-style-type: none"> <li>• An ability to show courage in defence of their beliefs;</li> </ul>			
<ul style="list-style-type: none"> <li>• A readiness to challenge all that would constrain the human spirit, for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self interest, sexism, racism and other forms of discrimination;</li> </ul>			
<ul style="list-style-type: none"> <li>• An appreciation of the intangible – for example, beauty, truth, love, goodness, order, as well as for mystery, paradox and ambiguity;</li> </ul>			
<ul style="list-style-type: none"> <li>• A respect for insight as well as knowledge and reason;</li> </ul>			
<ul style="list-style-type: none"> <li>• An expressive and/or creative impulse;</li> </ul>			
<ul style="list-style-type: none"> <li>• An ability to think in terms of the 'whole' – for example, concepts such as harmony, interdependence, scale, perspective; and an understanding of feelings and emotions and their likely impact.</li> </ul>			

<b>Schools that are encouraging pupils' spiritual development are likely to be:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
<ul style="list-style-type: none"> <li>• Giving pupils the opportunity to explore values and beliefs, including religious beliefs, and the way in which they impact on peoples' lives;</li> </ul>			
<ul style="list-style-type: none"> <li>• Encouraging pupils to explore and develop what animates themselves and others;</li> </ul>			
<ul style="list-style-type: none"> <li>• Giving pupils the opportunity to understand human feelings and emotions, the way they impact on people and how an understanding of them can be helpful;</li> </ul>			
<ul style="list-style-type: none"> <li>• Developing a climate or ethos within which all pupils can grow and flourish, respect others and be respected;</li> </ul>			
<ul style="list-style-type: none"> <li>• Accommodating difference and respecting the integrity of individuals;</li> </ul>			
<ul style="list-style-type: none"> <li>• Promoting teaching styles which: <ul style="list-style-type: none"> <li>- Value pupils' questions and give them space for their own thoughts, ideas and concerns;</li> <li>- Enable pupils to make connections between aspects of their learning;</li> <li>- Encourage pupils to relate their learning to a wider frame of reference – for example, asking 'why', 'how' and 'where' as well as 'what';</li> </ul> </li> </ul>			
<ul style="list-style-type: none"> <li>• Monitoring in simple, pragmatic ways, the success of what is provided.</li> </ul>			

## Moral Development and Provision

<b>Pupils who are morally aware are likely to be developing some or all of the following characteristics:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
• An ability to distinguish right from wrong, based on a knowledge of the moral codes of their own and other cultures;			
• A confidence to act consistently in accordance with their own principles;			
• An ability to think through the consequences of their own and others' actions;			
• A willingness to express their views on ethical issues and personal values;			
• An ability to make responsible and reasoned judgements on moral dilemmas;			
• A commitment to personal values in areas which are considered right by some and wrong by others;			
• A considerate style of life;			
• A respect for others' needs, interests' and feelings, as well as their own;			
• A desire to explore their own and others' views;			
• An understanding of the need to review and re-assess their values, codes and principles in the light of experience.			

<b>Schools that are encouraging pupils' moral development are likely to be:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
• Providing a clear moral code as a basis for behaviour which is promoted consistently through all aspects of the school;			
• Promoting racial, religious and other forms of equality			
• Giving pupils opportunities across the curriculum to explore and develop moral concepts and values – for example, personal rights and responsibilities, truth, justice, equality of opportunity, right and wrong;			
• Developing an open and safe learning environment in which pupils can express their views and practise moral decision-making;			
• Rewarding expressions of moral insights and good behaviour;			
• Making an issue of breaches of agreed moral codes where they arise – for example, in the press, on television and the internet as well as school;			
• Modelling, through the quality of relationships and interactions, the principles which they wish to promote – for example, fairness, integrity, respect for persons, pupils' welfare, respect for minority interests, resolution of conflict, keeping promises and contracts;			
• Recognising and respecting the codes and morals of the different cultures represented in the school and wider community;			
• Encourage pupils to take responsibility for their actions; for example, respect for property, care of the environment, and developing codes of behaviour;			
• Providing models of moral virtue through literature, humanities, sciences, arts, assemblies and acts of worship;			
• Reinforcing the schools' values through images, posters, classroom displays, screensavers, exhibitions, etc;			
• Monitoring in simple, pragmatic ways, the success of what is provided.			

## Social Development and Provision

<b>Pupils who are becoming socially aware are likely to be developing the ability to:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
• Adjust to a range of social contexts by appropriate and sensitive behaviour;			
• Relate well to other peoples social skills and personal qualities;			
• Work, successfully, as a member of a group or team;			
• Share views and opinions with others, and work towards consensus;			
• Resolve conflicts and counter forces which militate against inclusion and unity;			
• Reflect on their own contribution to society and to the world of work;			
• Show respect for people, living things, property and the environment;			
• Benefit from advice offered by those in authority or counselling roles;			
• Exercise responsibility;			
• Appreciate the rights and responsibilities of individuals within the wider social setting;			
• Understand how societies function and are organised in structures such as family, the school and local and wider communities;			
• Participate in activities relevant to the community;			
• Understand the notion of interdependence in an increasingly complex society.			

<b>Schools that are encouraging pupils' social development are likely to be:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
• Identifying key values and principles on which school and community life is based;			
• Fostering a sense of community, with common, inclusive values;			
• Promoting racial, religious and other forms of equality;			
• Encouraging pupils to work co-operatively;			
• Encouraging pupils to recognise and respect social differences and similarities;			
• Providing positive corporate experiences – for example, through assemblies, team activities, residential experiences, school productions;			
• Helping pupils develop personal qualities which are valued in a civilised society, for example, thoughtfulness, honesty, respect for difference, moral principles, independence, inter-dependence, self respect;			
• Helping pupils resolve tensions between their own aspirations and those of the group or wider society;			
• Providing a conceptual and linguistic framework within which to understand and debate social issues;			
• Providing opportunities for engaging in the democratic process and participating in community life;			
• Providing opportunities for pupils to exercise leadership and responsibility;			
• Providing positive and effective links with the world of work and the wider community;			
• Monitoring in simple, pragmatic ways, the success of what is provided.			

## Cultural Development and Provision

<b>Pupils who are becoming culturally aware are likely to be developing some or all of the following characteristics:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
• An ability to recognise and understand their own cultural assumptions and values;			
• An understanding of the influences which have shaped their own cultural heritage;			
• An understanding of the dynamic, evolutionary nature of cultures;			
• An ability to appreciate cultural diversity and accord dignity to other people's values and beliefs, thereby challenging racism and valuing race equality;			
• An openness to new ideas and a willingness to modify cultural values in the light of experience;			
• An ability to use language and understand images/icons, for example, in music, art, literature which have significance and meaning in a culture;			
• A willingness to participate in, and respond to, artistic and cultural enterprises;			
• A sense of personal enrichment through encounter with cultural media and traditions from a range of cultures;			
• A regard for the heights of human achievement in all cultures and societies;			
• An appreciation of the diversity and interdependence of cultures.			

<b>Schools that are encouraging pupils' cultural development are likely to be:</b>	<b>SECURE</b>	<b>WORKING TOWARD</b>	<b>STILL TO DEVELOP</b>
• Providing opportunities for pupils to explore their own cultural assumptions and values;			
• Presenting authentic accounts of the attitudes, values and traditions of diverse cultures, addressing racism and promoting race equality;			
• Extending pupils' knowledge and use of cultural imagery and language;			
• Recognising and nurturing particular gifts and talents;			
• Providing opportunities for pupils to participate in literature, drama, music, art, crafts and other cultural events and encouraging pupils to reflect on their significance;			
• Developing partnerships with outside agencies and individuals to extend pupils' cultural awareness, for example, theatre, museum, concert and gallery visits, resident artists, foreign language exchanges;			
• Reinforcing the schools' cultural values through displays, posters, exhibitions etc;			
• Auditing the quality and nature of opportunities for pupils to extend their cultural development across the curriculum ;			
• Monitoring in simple, pragmatic ways, the success of what is provided.			

The above audit tool can help schools develop two things:

1. expectations around the school's provision, and
2. an action plan to take the school forward in areas of greatest development

Schools should not, though, make their action planning over complex. To identify one area of development in each area can be highly productive at moving all the areas forward at the same time. What is of note, though, is that Ofsted has recognised that the two greatest areas of development are those of spiritual and cultural development and schools might feel that focusing on these areas is most profitable in the short term.

### **Planning SMSC into the curriculum as a whole**

It appears to be obvious where SMSC can be planned into the curriculum in a conscious way. Take RE, which should be making a particular contribution at least to spiritual and moral development, and look at a half-term's work. At any key stage a pupil might be asked to reflect on questions which are difficult to answer, they will encounter Christianity and the answers it seeks to give to some of the intangibles of life, to this extent it may help pupils approach moral questions and enable them to think about the social and cultural issues at the same time. Likewise with Music it is easy to see how it is possible to listen to a piece of music, imagine what it is trying to express and how that might be culturally significant. Other areas, such as Maths and Science are seen to be more problematic. Yet the expectation is that all curriculum areas will make a contribution to a pupil's development in these areas.

Set out below is a simple framework which can help departments in secondary schools and subject areas in primary schools to clarify the issues and see how they are making a contribution in a positive way.

#### **A SIMPLE AUDIT FOR ALL CURRICULUM AREAS**

##### **Spiritual development**

How does this subject:	Ways identified
<ul style="list-style-type: none"><li>inspire pupils, give them aspirations and motivate them to success?</li></ul>	
<ul style="list-style-type: none"><li>enable them to appreciate the world in which they live?</li></ul>	
<ul style="list-style-type: none"><li>give them an understanding of their attitudes and values and those of others?</li></ul>	

##### **Moral development**

How does this subject	
<ul style="list-style-type: none"><li>help pupils to understand issues of right and wrong that relate to the subject?</li></ul>	
<ul style="list-style-type: none"><li>give pupils an opportunity for moral discourse in this subject area?</li></ul>	
<ul style="list-style-type: none"><li>expect staff and pupils to model ethical standards in their work and interactions?</li></ul>	

##### **Social development**

How does this subject	
<ul style="list-style-type: none"><li>give pupils an opportunity to understand the importance for society of this subject area?</li></ul>	
<ul style="list-style-type: none"><li>to enable pupils to work together in collaboration for a shared end and common good?</li></ul>	
<ul style="list-style-type: none"><li>to help students develop the skills of communication necessary to negotiate clear outcomes?</li></ul>	

##### **Cultural development**

How does this subject	
<ul style="list-style-type: none"><li>help pupils understand this subject's contribution to British or world culture?</li></ul>	

<ul style="list-style-type: none"> <li>enable pupils to appreciate their own culture both at a local level and national level?</li> </ul>	
<ul style="list-style-type: none"> <li>enable pupils to understand and appreciate the cultures of others in a way that values others?</li> </ul>	

By asking these twelve basic questions subject areas/departments should be able to identify their contribution to the whole school debate about SMSC. Schools, of course, may wish to go further and use the audit tool on pages 4 – 7, or elements of it to further develop this area of their school's life.

In the end it is important that schools know what they are aiming at not only in what they would like to see as part of their curriculum provision but also what they would like to see as the outcome for pupils. The key question here is:

*What sort of pupil do we want to see come out of our school?*

Another way of asking the same question is: *what is the product of our school?*

Where schools have a clear vision of the sort of pupil they are seeking to develop they are more likely to achieve that vision because they are likely to take time to 'form' their pupils according to that vision. Where schools are quiescent or resigned to the view that they can't change their pupils for the good they are unlikely to do so. Most schools have a mission statement or a statement of aims, these should act as a reference point for schools in clarifying their vision about what sort of young people they want to develop. It is always useful to look at your school in light of your mission statement or statement of aims and ask how the school is seeking to achieve the vision that is encapsulated there. All too often schools have produced beautiful mission statements but have not really allowed those statements to impact on the day to day management of the school or on its curriculum provision. An example might be the school that wants all its pupils to develop their individuality but can't then cope with pupils who stray beyond certain well defined boundaries. To this extent it is useful to regularly review the school's practices in light of agreed aims.

### **The contribution of Collective Worship to SMSC**

One aspect of school life is collective worship. According to Ofsted collective worship should be making a specific contribution to pupils' spiritual, moral, social and cultural development. Here are some questions that can be asked with regard to collective worship provision:

#### A SIMPLE AUDIT FOR COLLECTIVE WORSHIP

	Secure	Working towards	To be developed
Does collective worship encourage reflection?			
Does collective worship follow a programme structured to address the spiritual, moral, social and cultural?			
Does collective worship enable spiritual literacy by providing a stable vocabulary to promote spirituality?			
Does the collective worship promote interest in 'the other'?			
Does collective worship occur in a variety of contexts relative to the development and age of pupils?			

Are themes and ideas presented in collective worship supported or followed-up by staff in other contexts?			
Does the collective worship promote a sense of belonging?			
Are there a variety of people from the local community who lead collective worship?			
Does the school have clear guidelines for visitors to collective worship?			
Does collective worship have adequate time?			

Very often it is difficult to see where a school's collective worship programme is going or what purpose it serves other than trying to fulfil the statutory requirement. Whilst the latter is important it is also important for schools to have a clear understanding of how their collective worship is contributing to the development of the whole pupil.

One way of doing this is to put the school's collective worship in the context of the **Judgements about personal development** in the Ofsted Handbook for Inspection, one from each handbook can be found in the following pages. In this way schools can see how their collective worship is contributing to the development of its pupils.

### **Conclusion**

The task of education is to produce future generations of young people who can be both self-fulfilled and positive contributors to the society and world in which they live. To be able to do this effectively schools must look to more than the results they generate, they have to look at the young people who leave their gates. Schools have always offered a unique opportunity for enculturating children and young people into the experiences, values, attitudes and morality of the societies in which they live. In this way they have both formed and promoted culture which has had a lasting and positive effect not only on the immediate society in which they live but on the world as a whole.

## Judgements about personal development – Primary School

<p><b>Very good (2)</b> Where pupils develop to become mature, caring, sensitive and accepting of others' beliefs, the judgement is likely to be excellent (1).</p>	<p>Pupils show curiosity, are imaginative, intuitive and understand what makes them who they are. They are proud of their backgrounds and beliefs. They treat others with high levels of respect and compassion and know acutely that their behaviour always has consequences. They take full responsibility for themselves and their actions. At an early age they are taught to listen to one another.</p>
<p><b>Good (3)</b></p>	<p>Pupils understand the importance of festivals and traditions and other outward signs of religion, culture, faith and beliefs. They respect the views of others and understand that this is important. They value justice and fair play. Younger children have a good understanding of the difference between right and wrong.</p>
<p><b>Satisfactory (4)</b></p>	<p>Pupils know about their local community and have a sense of the wider world. They know that there are different faiths and different beliefs in the world and that this makes people behave in different ways. They co-operate when the school raises funds for others less fortunate than themselves.</p>
<p><b>Unsatisfactory (5)</b></p>	<p>Pupils are unclear about their own and others' beliefs. They know about major religious and cultural festivals, but not their importance. Some younger children are afraid to be outside at playtime, feeling intimidated by others. A significant minority of pupils behave insensitively, and show little understanding of the effect of their behaviour on others. In some cases, children see school as a place they have to attend and do not feel any obligation to support it or become part of its community. They show little interest in the wider world and have scant understanding of it.</p>
<p><b>Poor (6)</b> Where pupils demonstrate an immature, uncaring and insensitive approach to others and do not tolerate their beliefs, the judgement is likely to be very poor (7)</p>	<p>A significant group or groups of pupils behave badly and show prejudice towards those from different cultures and backgrounds and bully or intimidate others because of their race, beliefs or sex. Steps taken by the school to deal with these matters are half-hearted and ineffective.</p>

## Judgements about personal development – Secondary School

<p><b>Very good (2)</b> Where pupils develop to become mature, caring, sensitive and accepting of others' beliefs, the judgement is likely to be excellent (1).</p>	<p>Pupils show curiosity, insight and imagination, and reflect seriously on life's fundamental questions. They show a very good understanding of, and respect for, themselves, and other people and cultures. They value strongly social, cultural and ethnic diversity and treat others with high levels of interest and compassion, listening to them in a disciplined manner. They take full responsibility for their actions which they can regulate closely. Their values and behaviour are based on openness, equality, honesty and justice. They take a well informed stance on neighbourhood, national and global issues.</p>
<p><b>Good (3)</b></p>	<p>Pupils accept responsibility for their own actions and understand how they fit into the school and the wider community. They acknowledge the potential of social, cultural and ethnic diversity, showing a good awareness of the values, beliefs and cultures of others and of the need for rules in different societies. They value fairness and justice and have a secure perception of what is right and wrong, amending their own behaviour accordingly. They show respect for the views of others and seek to debate and understand differences in school, and in relation to local, national and global issues.</p>
<p><b>Satisfactory (4)</b></p>	<p>Pupils show a developing understanding of themselves and a growing awareness of their place in society. They know about the need for rules in school, the local community and the wider world. In their dealings with others they behave responsibly and with respect. They appreciate different cultures and faiths throughout the world, and that people conduct their lives in different ways. They show tolerance and reasonable levels of understanding, being willing to listen and to accept criticism and differences while putting their view point from a basis of sound local and international knowledge.</p>
<p><b>Unsatisfactory (5)</b></p>	<p>Pupils lack confidence in their own beliefs and values. They have factual knowledge, but only limited understanding of the cultures and faiths of others. Their views are ill informed and show little depth of thought or individuality. A significant minority of pupils show insensitivity to the views of others and the effect of their own attitudes and behaviour upon them. They find it difficult to observe a clear set of values or identify their own responsibility in the school and society generally. They show little awareness of issues likely to affect them in the wider world.</p>
<p><b>Poor (6)</b> Where pupils demonstrate an immature, uncaring and insensitive approach to others and do not tolerate their beliefs, the judgement is likely to be very poor (7)</p>	<p>Pupils demonstrate an insecure sense of their own identity. They struggle to justify their attitudes, or are intolerant. They are often negative about social compliance and have a weak moral code. They show only a limited understanding of different cultures, faiths and backgrounds, and lack interest, respect and tolerance. They exhibit suspicion or prejudice towards those with different beliefs, or of different race, class, sex or sexual orientation. They find it difficult to acknowledge the achievements of others. They are unable to discuss moral or controversial issues and have little understanding of global issues.</p>

## Judgements about personal development – Special Schools

<p><b>Very good (2)</b> Where pupils develop to become mature, caring, sensitive and accepting of others' beliefs, the judgement is likely to be excellent (1).</p>	<p>Pupils show curiosity and imagination, and reflect on important questions. They are very sensitive to people around them and understand that people can be different. They take responsibility for their actions. Their values and behaviour are open, honest and considerate.</p>
<p><b>Good (3)</b></p>	<p>Pupils accept responsibility for their own actions and understand how they fit into the school and the wider community. They have a good awareness of others and of the need for rules. They have a secure perception of what is right and wrong, amending their own behaviour accordingly. They show respect for the views of others.</p>
<p><b>Satisfactory (4)</b></p>	<p>Pupils show a developing understanding of themselves and a growing awareness of their place in society. They know about the need for rules in school, and the wider community. In their dealings with others they behave responsibly and with respect. They appreciate different cultures and faiths and that different people conduct their lives in different ways.</p>
<p><b>Unsatisfactory (5)</b></p>	<p>Pupils are unclear about their own beliefs and values, and have only limited understanding of the cultures and faiths of others. A significant minority of pupils shows insensitivity to the views of others and the effect of their own attitudes and behaviour upon them. They find it difficult to observe a clear set of values or identify their own responsibility in the school and society generally.</p>
<p><b>Poor (6)</b> Where pupils demonstrate an immature, uncaring and insensitive approach to others and do not tolerate their beliefs, the judgement is likely to be very poor (7)</p>	<p>Pupils are intolerant of one another. They are often negative about social compliance and have a weak moral code. They show very limited understanding of different cultures, faiths and backgrounds. They exhibit prejudice and find it difficult to acknowledge the achievements of others.</p>