

A Trinitarian history of the creation of a new school

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I, John Seymour, confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that this has been indicated in the thesis.

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Abstract

This thesis is written in the context of a Church of England secondary school with highly selective admissions criteria for religious faith that sought to expand its provision by establishing a multi-academy trust and opening a second school. The Trust's ambition was for the new school to operate with open admissions with respect to religious faith to serve a geographic area with a population that identified in roughly equal proportions as Muslim, Hindu or Christian.

The Trust needed to take account of the range of stakeholders' needs and be authentic to a Christian educational foundation arising from the historical revelation of God in Jesus Christ. I was the new school's chaplain and therefore a participant-observer; my role was key in formulating the ethos model for the school. I give an account of the process which emerged, analysing the development of the new school's ethos from conception to its early reception.

The paucity of existing Christian pedagogical models and the ostensibly secular political setting of the U.K. lead me to formulate a Trinitarian *paideia* as a framework for the examination of historical sources and appraisal of the school's early life with respect to its religious identity. The Trinitarian *paideia* I formulate as being apposite to a contemporary setting arises from classical Greek educational ideals, as these evolved with the emergence of Christianity to provide the early framework for Christian formation.

The research undertaken to write the history generates a distinctive Critical Pedagogy that entails explicit acknowledgment of worldviews in an education setting. As well as enabling a liberal education in the context described, the approach has wider potential for enhancing provision in both religious and secular settings.

Impact Statement

The formulation of a Trinitarian *paideia* is the crux of this thesis, providing for the history to be written as a focussed analysis of the contingencies of the new school being established. This Trinitarian *paideia* provides for a Christian educational model which is consistent with Critical Realism.

Potential impact

1. Benefits inside academia

The Trinitarian *paideia* formulated is of itself a distinct and significant contribution to educational theory. In view of the paucity of existing pedagogical models, this *paideia* and the appraisal presented have significance for educational philosophy and for educationalists working in Christian faith contexts. The written history is a novel contribution to knowledge relating to faith ethos schools.

The thesis makes a distinctive contribution to methods of theological reflection, a written history providing an innovative model for a rigorous, systematic approach.

There are wider benefits for the work to contribute to the field of Critical Pedagogy as an educational philosophy that is alert to a range of worldviews and to the constraining influence of comprehensive liberalism on liberal approaches to education. The literature on Critical Pedagogy would be enhanced by the knowledge available in this case study.

The next steps to be taken for this research to realise its potential within academia will be dissemination: to generate papers for journals with interest that align with the field, to pursue publication of the thesis and to advertise the research to academics currently working in this field.

2. Benefits outside academia

The history testifies to the social and political significance of education provision by religious groups. In England and Wales alone in 2021/22, 36% of primary schools and 18% of secondary schools had a Christian foundation. Whilst the legislative and fiduciary framework is particular to these countries, England and Wales are likely to provide a microcosm of a global range of educational contexts. The thesis advertises a concern that neither secular nor religious foundation education providers are always alert to the pedagogical implications of the prevalent anthropological doctrines which give their settings.

The thesis demonstrates that the absence of a coherent philosophy and *praxis* for Christian foundation education providers causes confusion and misunderstanding. The lack of a congruent pedagogy may limit schools' effectiveness as educational institutions and their extension of the Church's mission. The content of the history suggests that a concern for pedagogy competes with political and economic drivers to influence how and what schools teach.

The benefits this research can bring outside of academia might in part be pursued by seeking to make the research known within academia: networking with thought-leaders may provide opportunities to disseminate this research with useful effect outside of academia.

The research provides case study material apt to inform the practice of leaders in education in school ethos development, in the use of a Critical Pedagogy to serve worldview education and for reflection on the relationship between a foundation's worldview, its educational purpose and pedagogy. Further writing in a range of publications would provide for dissemination of the research to this end.

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Abbreviations

CofE	Church of England
DBE	Diocesan Board of Education
DCSF	Department for Children, Schools and Families
DfE	Department for Education
DoE	Department of Education
HM	Her Majesty's
KS	Key Stage
LA	Local Authority
MFL	Modern Foreign Languages
ONS	Office for National Statistics
RE	Religious Education
SIAS	Statutory Inspection of Anglican Schools
SIAMS	Statutory Inspection of Anglican and Methodist Schools
SLT	Senior Leadership Team
SMSC	Spiritual, Moral, Social and Cultural elements of the curriculum
VA	Voluntary Aided
HE	Eusebius, <i>Historia Ecclesiae</i> / The History of the Church
PA	Origen, <i>Peri Archon</i> / On First Principles
RStV	Richard of St Victor
ST	Thomas Aquinas, <i>Summa Theologica</i>

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Chapter 1 Introduction

The place of faith-based education in ostensibly secular settings is contested. The debate is intensified where schools with a religious foundation receive state funding. Protagonists argue a range of concerns: that a faith-based education is exclusive or sectarian, that faith-based education is itself educationally partial, or that state-funding of faith-based education compromises the state's neutrality in matters of religious faith. Opponents suggest that state-funding of faith-based education is generally at odds with the liberalism that is the foundation of democratic societies (Judge, 2001) (Pring, 2018) (Underkuffler, 2001).

This thesis is a case study of a religious-foundation school that was established in the United Kingdom. A major premise for the thesis is that every educational foundation communicates a worldview, and that the partiality which follows may be compensated for by making the educational foundation's worldview explicit and subject to critical examination within the foundation's curriculum. Consistent with this approach, this study is written as a history that has a theological framework that is explicit. My conviction is that faith-based education has a necessary part to play in education provision in a pluralistic liberal society; the content of the history suggests that faith-based education can play this role equitably and effectively when it embraces a Critical Pedagogy (Freire, 2000) (McLaren, 2016) (Breuing, 2011) (Shor, 1996) (Wright, 2007).

I posit a pedagogy apposite to a liberal education in a mixed-faith setting; the educational foundation considered here is Christian. My introductory comments give an orientation to the context and the distinctiveness of the research undertaken.

Context

The 1944 Education Act provided a statutory framework for state funding of faith-based education in England and Wales. Clarke and Woodhead (2015) identify an anachronistic power relationship resulting from the continued provenance of the 1944 Act which results in religious bodies having disproportionate influence on education policy:

[In the last twenty-five years] ... the churches' religious monopoly has been lost, other faiths have grown in strength and visibility, some elements in all the main religions including not only Islam but the churches are taking more radical 'counter-cultural' stances against a perceived secular mainstream, and there is a growing proportion of people who do not affiliate with any religious organisation, even though the majority of them are not atheist. (p. 6)

Consequently, Religious Education (RE) is either over- or under-valued, and there is duplicity in the purpose and meaning of Collective Worship that is mandated to have a broadly Christian character (p. 6). Clarke and Woodhead's sociological analysis leads them to propose state-led reforms to redress an imbalance of power which unduly favours Church interests.

Clarke and Woodhead would retain public funding for faith-based education but argue for changes to the RE curriculum and teaching, to Collective Worship, and to the use of religious criteria to select students (pp. 65-66). By contrast, the National Secular Society is determined to see state funding of faith-based education end:

A secular approach would see faith-based education phased out and ensure that publicly funded schools are equally welcoming to all children, regardless of their faith backgrounds. We oppose publicly funded faith schools and campaign for an end to religious discrimination in schools' admissions. (The National Secular Society, 2017)

The Secular Society cites *The Convention on the Rights of the Child* to support their position: [whilst] “human rights treaties give parents and legal guardians the right to educate their children with their religion and philosophical convictions ... the state is not obliged to actively participate or provide resources to assist parents”^{1 2}. The Society sees public funding of faith-based education as precluding “an open and inclusive education system, free of religious discrimination”. It seeks the redistribution of social goods to take funding away from faith-based education. The presumption here is that the state is, or should be, secular and that a faith commitment is a private interest. With this approach, it is hard to see how education in a secular foundation could be “equally welcoming” to those with a worldview grounded in a religious faith commitment as it is to those with a non-religious faith or philosophy. The Secular Society seems to advocate promoting a secular worldview through public funds which relatively disadvantages religious adherents.

The imperative to limit faith-based education that Clarke and Woodhead or the National Secular Society seek could reasonably proceed from there being overprovision of faith-based education. Census data for England and Wales shows that from 2001 to 2011, the number of people identifying as Christian decreased from 72% to 59% with a further decrease to 46% by 2021. Those stating they had no religion increased from 15% to 25% and then to 37% (ONS, 2015) (ONS, 2022). Over the same period, the proportions of state funded schools remained stable: in the 2000/01 academic year, 35% of primary and 16% of secondary state-funded schools

¹ Tracing the development of human rights and freedom of parental choice with respect to their religious, philosophical and pedagogical convictions, Meany locates Article 28 of the 1989 Convention of the Rights of the Child within a broader framework. He identifies that on the basis of this framework, the European Council, the European Court and the European Union have all consistently stated that “the state must provide adequate financial support for non-governmental schools and not just to state schools” (Meany, 2019, p. 37).

² The quotation is of §16 of toolkit from Foreign and Commonwealth Office (2016, p. 7) stating the “aim to provide a simple introduction to the issues for FCO posts and desks,” (p. 1) The guidelines do not refer to the U.K. education system and do not give a systematic account of human rights in relation to education.

had a Christian foundation; the corresponding figures for 2009/10 were 36% and 18%, and in 2021-22, 36% and 18% respectively (Department for Education and Skills, 2001) (DoE, 2010) (HM Government, 2022). Schools with a religious designation offer on average fewer places than those without. Thus, data on school provision shows that religious foundation schools lag well behind demand, if the expectation is that there should be a place for every child from a family whose members identify as having a religious faith. This seems to weigh against the social trends suggested by Clarke and Woodhead and the partial reading of them by the National Secular Society.

In the apparent absence of overprovision, Government policy may provide an insight into the social attitudes to faith-based education and the reservations above. Education policy in the UK changed in 2010 with the election of a Conservative and Liberal Democrat Coalition. The Coalition Agreement said that the government would “ensure all new Academies follow an inclusive admissions policy. We will work with faith groups to enable more faith schools and facilitate inclusive admissions policies in as many of these schools as possible” (HM Government, 2010, p. 29). An upper limit of 50% was introduced on faith-based admissions to new Free Schools under the Academies Act 2010. The motivation appears to have been to widen access and to mitigate against religious segregation. Nevertheless, commitment to the policy has appeared uncertain. A public consultation launched in September 2016 sought views on proposals to allow new faith Free Schools to select up to 100% of students based on their faith. In May 2018 a decision to retain the 50% cap was announced, alongside a proposal for VA schools which could have 100% faith-based oversubscription criteria, whilst carrying an expectation that groups establishing these schools would contribute 10% of the related capital costs (Long & Danechi, 2019) (DfE, 2018, p. 14). Government policy thus seems to seek to balance conflicting interests as part of a *status quo*, rather than seek to find and legislate for a majority or consensus view. This suggests

ambivalence towards faith-based education in government policy, possibly reflecting social attitudes.

Perhaps surprisingly, this ambivalence is present also in the CofE. Judge (2001) provides a perspicacious analysis of the Church's original interests as a statutory, publicly funded education provider:

On the one hand, its (so called 'domestic') purpose was to nurture children and young people in the faith of the CofE, or at the very least of the mainstream Christian traditions. At the same time, its complementary (so called 'public') purpose was to and is to serve the needs of the whole population, regardless of creed or confessional affiliation. (p. 466)

These apparently conflicting motives are manifest in CofE policy. A reference group chaired by the regius professor of divinity at Cambridge developed the CofE's *Vision for Education* (CofE Education Office, 2016). The policy looks to the pluralism of the Ancient Near East wisdom tradition for a theological basis to bring together these 'domestic' and 'public' ends. "Wisdom literature ... shaped much education in Biblical times and later [and] was by no means limited to what we would see as 'religion'" (p. 8). This pluralistic tradition is lauded as the "horizon for wise education". Reading the document as a whole, the *Vision's* reification of pluralism serves as an apologetic for the CofE's role as a state-funded education provider but obscures a motivation grounded in a distinctive and coherent Christian theology.

In sharp contrast, commitment to the 'domestic' priority falls little short of an intention to proselytise. The House of Bishops' vision *Growing Faith* (Archbishops' Council, 2019), laments that "it is not always clear that the Church is sufficiently focused on the engagement in ministry with children and young people and the appropriate connection between education, mission, and evangelism and discipleship at national, diocesan and parish/school level" (p. 2). The bishops' vision "seeks to ... enable dioceses

and parishes to have ready access to resources for growing faith in churches, schools and households” (p. 1), and identifies:

many extracurricular opportunities for intergenerational mission:

a) Church/school partnerships that foster discipleship such as Prayer Spaces in Schools, Godly Play, Messy Church, Bible clubs, holiday clubs and summer camps and festivals ...

d) Encouraging children and young people to take the lead in building relationships with their peers and equipping them with the confidence to share their faith with family and friends. (Archbishops' Council, 2019, pp. 4-5)

This vision was welcomed by the CofE’s governing body, which encouraged “all dioceses, parishes [and] CofE schools ... to ensure they weave it through every strand of their strategies for mission and ministry” (CoE General Synod, 2019, p. 19).

These two initiatives and two visions were contemporary to each other. Given the conflicting intentions and outlook, if the CofE doesn’t speak with a forked tongue on its motivation to be an education-provider, it is at least double-minded. This thesis examines a possible resolution of these contradictory ends through what appears to be a novel Christian pedagogy.

The frame of the thesis

I write as a priest in the CofE and from the context of working as a school chaplain appointed to a senior leadership position in a CofE secondary school. This thesis presents a history of a new CofE academy which was founded in one of the waves of Free Schools following the 2010 Academies Act. My concern is to examine the process of providing for the faith character of a school in a Christian foundation and its consequences. The governance changes associated with academisation gave Free Schools

new independence: to determine their own curricula, and to establish a new relationship with their Diocesan Board of Education (DBE). The need for innovation in the proposed school was further heightened by the academy trust's intention in relation to the local demography. The new school was to operate an open admissions policy with regards to faith, in the context of the mix of religious faiths present in the area. The school's religious character therefore needed to be consistent with its Christian foundation whilst serving a population representing a mix of religious faiths.

The introduction of academisation in the English state school system in 2010 presented a potential challenge to DBEs' control of CofE schools and so to their faith identity. The 2010 Act provided for English schools maintained by a Local Authority, including those with a religious character, to convert to become academies. Unlike maintained schools, the funding of these academies is through a direct agreement with the Secretary of State for Education. Conversion to academy status entails a change in governance. Voluntary Aided (VA) schools are required to have governors representing their foundation in the majority³. In the case of CofE schools, this means that the local DBE usually controls the governing body. In VA schools, foundation governors thus oversee the school's religious character and its worship. By contrast, academies with a religious designation are required to have a board of trustees for the charitable company established to run the academy; this board then appoints school governors. This scheme for academies has no specific requirement for schools with a religious designation to have trustees or governors appointed in relation to the school's religious character.

This research therefore relates to the practical task of establishing a Christian ethos in a school with a mixed faith population. The structure of the thesis proceeds from the immediacy of the problem and opportunity to be addressed. I therefore start with the methodology, which is concerned

³ Under the Education Act 2002, section 19.

with how source material was gathered, and analysis organised to generate the history. The next section of the thesis is concerned with theory: how theory might inform the creation of the school's religious identity in such a way as to meet the presenting needs. I then turn to consider theory which informs how the history is conceived and written in relation to its focus on the school's faith character. My account of the genesis of the school follows; this history extends into the early years of the new school. The thesis concludes with an appraisal of the history.

My concern with the school's Christian character dictates that the history should give an account of the school's creation within a framework of Christian theology and belief. The novel contribution of this thesis to academic research is found in the formulation of a Trinitarian *paideia*, a Critical Pedagogy continuous with its Greek antecedents and the tradition that is continuous with the ideal of a liberal education. Following this, a history of the creation of a school written in relation to the ideal of a Trinitarian *paideia* is also novel.

Chapter 2 Methodology

Overview

This thesis seeks to capture the process of developing a new pedagogy in a Christian setting and to appraise its implementation. The research is presented as a written history; as will be discussed, elucidating the research focus has required a substantive theoretical framework. The theory which provides this framework has been adduced retroductively as part of the research process that gave rise to the history.

The research focus arises from a presenting contextual need for an educational model consistent with an inhabited Christian worldview which could serve the student population of a mixed-faith high school as well as other stakeholders. The history describes the process of establishing this pedagogy and the corresponding school. The thesis also outlines the theoretical framework for the history and the derivation of this framework. The process of generating the history thus has a methodology which is distinct from the process of establishing the school. It is the former, the methodology for writing the history, which is the focus of this chapter.

Research in theology, social and political theory, and education theory were necessary to generate a field of knowledge which would allow me to capture in a considered way the various dimensions of setting up the school. As providing the methodology for writing the history, this chapter therefore also extends to the generation of the theory which provides the framework in which the history is written. It is helpful to emphasise a distinction in relation to theory at the outset: the process of establishing the school took place without the advantage of the theory; the theory only arises as the product of the written history. That is: generation of the history, its theoretical framework, and codification of a corresponding Trinitarian *paideia* followed after the events they describe.

Chapter 3 is concerned with the preliminary theory relating to the research focus. First, analysis is undertaken of the cultural setting and the broad

educational ambition: a characterisation of liberal education within a liberal society. Second, the range of extant pedagogies arising from a Christian worldview are presented. Analysis of these educational models led to the conclusion that none is adequate to the needs of a mixed faith population for education provision within an inhabited Christian worldview.

A new pedagogy is developed in Chapters 4 and 5, with a view to meeting the need for a Christian school apt to a mixed faith setting. The pedagogy was formulated after the school was established and was required to provide a hermeneutic in which the school's history could be written. The educational model here draws on the early Greek pedagogy, *paideia*, as this was adapted and modified by Christians in the first centuries of the emergence of Christianity as a living faith tradition. This early Christian *paideia* is intimately related to the Trinitarian theology it gives form to. As the philosophy, and in particular the metaphysical outlook, of the fourth century AD were quite different to those of the twenty-first century, it follows that a Trinitarian *paideia* apt to a contemporary setting requires formulation in relation to contemporary Trinitarian theology.

Chapter 4 gives an analysis of the emergence of a fourth-century Trinitarian *paideia* and Chapter 5 an analysis of this *paideia*'s demise as a Christian pedagogy over the centuries that followed. Its degeneration corresponded with a divergence of Trinitarian theology from the latter's original basis in historical revelation as theologians responded to the influence of prevailing trends in philosophy. Chapter 5 concludes with a formulation of a Trinitarian *paideia* apt to contemporary use. Chapter 6 considers different approaches available for writing a history and explains the preference for critically realistic historiography. The key consideration here is to provide a framework to write a history that is equal to historical revelation, that is, one that does not foreclose on the range of ontological facets of the events described. The chapter goes on to outline a method for writing a theological history.

The Trinitarian *paideia* formulated at the conclusion of Chapter 5 provides the theoretical framework for writing the history of the new school and appraising its early life. As a model, the Trinitarian *paideia* describes a pedagogy that corresponds to inhabiting a living Christian worldview. The next stage in the logic of writing the thesis was to generate the history itself with a corresponding analysis and commentary which identifies correspondence with the model of Trinitarian *paideia*. The history and analysis are given in Chapters 7 to 13.

The thesis concludes with Chapter 14 which offers an appraisal of the history. This includes an account of the differences and similarities between i) what I anticipated the form of the Christian pedagogy might be, ahead of the school being established; that is, what I anticipated without the vantage of the theory developed in this thesis; ii) the Trinitarian *paideia* that was developed through research; and iii) the actual pedagogy of the school once it was established. As part of considering the limitations of the research and how far the original research question was answered, this discussion provides an account of how faithful the history is to the framework of Critical Realism in which it was written.

Research methodology

Source materials for the history were collected by me as a researcher, participant-observer, employee, and school senior leader. As a school chaplain, I was embedded in a network of relationships within both schools of the emergent multi-academy trust and had a key role in determining the development and identity of each. The Trinitarian account of these events arises from the interplay of my Christian worldview, the historical data collected and from analysis of these data. As described, analysis of the source materials gave rise to areas for research and to the corresponding theory that might best elucidate the events described in history in relation to the research focus.

The research uses the mixed-method described below. As read, the history proper (Chapters 7-13) uses a chronological account of the origin and conception of a new school and its subsequent establishment. The history was not generated in linear form as a chronicle of events as it is presented, but by an iterative process of enquiry to provide the framework needed. First, focus groups and one-to-one interviews undertaken in the first two years of the new school's life were analysed. Key themes pertinent to development of a historical account started to emerge from this initial analysis. These themes stimulated the preliminary research into a range of areas of theory pertinent to the historical data, foremost theology, social and political theory, and educational theory.

The results of the initial data analysis of the focus groups and one-to-one interviews are ultimately distilled, developed and refined in the final chapter of the history, Chapter 13. In its appraisal of the history, the discussion in Chapter 14 outlines the content of the initial themes emerging from the interviews and compares this with what emerged in the final framework established by theoretical research. The intervening chapters of the history, Chapters 7-12, provided a hermeneutical circle which took me back to re-examine the interview data for the history to come to its final form.

All chapters of the history proper are presented in two parts: the first part of each chapter is descriptive; the second offers analysis and commentary. The descriptive part of each chapter was drafted by drawing on source documents. The historical source data collated in the first parts of Chapters 7-12 gave rise to further insights into the theoretical framework needed to write the history of a school in relation to its Christian ethos. The process of writing the history demonstrated the need for this framework: my initial attempts to write the first parts of Chapters 7-12 suffered from a lack of focus to drive selection and organisation of the material. Simply recalling and describing events did not allow for a meaningful or organised account in relation to the school ethos. The discipline of writing the history as a Trinitarian history, and so ultimately as an account of attempting to establish

a Trinitarian *paideia*, was the product of a tighter formulation of theory which provided for the final selection and organisation of the relevant source material.

Having formulated a model of Trinitarian *paideia*, this provided not only for the organisation of the source material, but also the framework for analysis and commentary. This analysis in relation to Trinitarian theology and *paideia* forms the second part of each chapter of the history.

Research proposal and ethical approval

The original research aim was “to write a theological history of establishing a school’s Christian faith ethos”. This is an action rather than a question; the enquiry undertaken by writing the history is revealed by the two generative hypotheses:

1. That it is possible to establish a school’s faith identity through the school’s curriculum, using a critical realist model;
2. That the faith identity so established can correspond to one that holds a living, Trinitarian understanding of the Christian faith.

For ethics approval, the study design and intended means of data collection and analysis were described and participant information sheets and consent forms submitted to the Department of Education and Management Research Panel of King’s College London. The research was approved under the University’s research ethics framework (approval reference REP (EM)/13/14-3). Formal consent to proceed with the study was obtained from the executive headteacher as gatekeeper to the multi-academy trust.

Study design

The choice to write a history was initially driven by practical and ethical concerns, but as the research evolved, writing a history proved to be apt to the research aim being addressed. Design and implementation of an ethos

model and related pedagogy might appear to be a fertile area for an action research study. My expertise and priorities as a school chaplain would have made Hart and Bond's professionalising model the most apposite within their typology of action research (Hart & Bond, 1995, pp. 36-58). This model provides for reflective practice⁴ directed to educate and empower professionals in their practice with the problem to be studied being identified by practitioners through an action research cycle. The change intervention in this variety of action research is predefined, such that the research is professionally led and process led, with research dominating the action-evaluation research cycle. Following this typology, the practitioners would be chaplains and clergy, rather than teachers and other educational leaders. In the absence of a pre-existing ethos model and pedagogy apposite to the needs of the school and trust, it was not possible to predefine the intended change intervention. Without being able to characterise the desired ethos model and pedagogy, a gatekeeper's informed consent for a professionalising action research study would have been precluded.

Writing a history also provided a means to reduce the anticipated conflict of interests between my role as employee and as researcher with the ethical implications which would follow for the research. As will become apparent in the history, my stakeholder interest in the school as its chaplain was as a theologian and, despite this being the role I was employed for, this was not always seen by all other stakeholders as being consistent with the school's interests. With this perceived conflict, the study design needed to allow my primary interest to proceed from my activity as a practitioner. By choosing to undertake the research by writing a history, my priority for research whilst engaged in the work of generating the new school was to gather historical sources evidencing the events relevant to the development of the school's

⁴ Action Research gives rise to Reflective Practice but is distinguished from the latter by having strategic action as an intrinsic part of the research design. See (McMahon, 1999, p. 168) (Schön, 1983) (Schön, 1987) (Ashcroft & Foreman-Peck, 1994).

ethos. This provided some separation between my role as researcher and that as employee and chaplain. I could thus appropriately follow my professional instincts to pursue what I felt was in the best interest of the school and multi-academy trust without the research methodology constraining or determining the process or outcome for the school.

The history of the Christian ethos of the school as it is written here required formulation of a new Christian ethos model, which in turn required historical research into early Greek and Christian pedagogy and the subsequent development of Trinitarian theology. Writing a history provided for comparison between these historical models and the contemporary practice in the school. The timeframe of the research made writing a history an apt approach: the start of the timeline of the relevant history preceded my arrival at the school; the research for and formulation of a Trinitarian *paideia* inevitably arose from writing the history and so necessarily took place after the ethos model was established.

Method

Mixed-method

A mixed-method approach to research may be defined as involving, “the planned use of two or more kinds of data gathering and analysis techniques, and more rarely different kinds of inquiry designs within the same study or project” (Greene, et al., 2005, p. 274). In this study, documentary analysis complements data collection through participant-observation. The latter was supported through use of a personal diary and fieldnotes. Participant-observation data was augmented by focus groups and one-to-one interviews.

I have described how analysis of the focus groups and one-to-one interviews gave rise to research directed to a framework of theory, before the interviews were then re-analysed in light of the theory generated. As such, qualitative analysis of the focus group and one-to-one interviews was

undertaken as distinct analysis within the process of writing the history, rather than as a discrete process of enquiry within the mixed-method design. The overarching enquiry design is directed to writing a history which integrates the various sources of data and analyses. Critical Realism is identified as the appropriate framework for the research from the conception of a pedagogy consistent with a Christian worldview through to writing a history that has sufficient ontological valency to be faithful to divine revelation. As the different elements of the study design are orchestrated to contribute to a hermeneutical circle which gives rise to the history, the research design can be said to use integrated method (Moran-Ellis, et al., 2006).

Participant-observation

Participant-observation is classically used in a case study undertaken in the anthropological/sociological tradition to construct an ethnography. The participant-observer makes observations to assemble a reliable impression of the context and then validate her account (Stark & Torrance, 2005) (Barbour, 2008). The researcher, embedded in the field, assimilates herself to the group being studied. A passive approach to participant-observation is concerned with the researcher's affective responses whilst engaged as a group member; in a more active approach, the researcher "maximizes his participation with the observed in order to gather data and attempts to integrate his role with other roles in the social situation" (Schwartz & Schwartz, 1955, p. 349).

Hargreaves' study of a secondary school exemplifies a long-term participant-observation study (in this case, one year) in which the researcher maintains reflexivity and detachment:

In theory ... direct participation in the group life permits an easy entrance into the social situation by reducing the resistance of the group members; decreases the extent to which the investigator

disturbs the 'natural' situation; and permits the investigator to experience and observe the group's norms, values, conflicts and pressures, which (over a long period) cannot be hidden from someone playing an in-group role. (Hargreaves, 1967, p. 193)

Professionally and as a researcher, Hargreaves was motivated as a social psychologist, but with three years' prior teaching experience, he was able to teach students and be accepted by many within the school setting as a teacher. Nonetheless, he identifies role conflict arising from his presence, such that teachers variously displayed changed behaviour, such as withdrawal, heightened friendliness, or treating him as an expert within the classroom (pp. 194-203).

As an employee and chaplain within the school, unlike Hargreaves, I was from the outset fully embedded in the school in an in-group role. My observations were of a range of social groupings of which I was not directly a member, including parents, teachers, students. I was, however, active as a participant-observer, integrating my role with other roles in the social situation. As chaplain and as a pastor, I had privileged access to those groups through my employed role. I was also in a position of power and someone with an iconic religious function in the institution, such that my access to the situations and insight of members of the range of stakeholders in the school will inevitably have been affected by my role and my relationship with individuals and groups I was in contact with.

Being part of the school from the outset of my research, there was a risk that my perception of the "norms, values, conflicts and pressures", to which Hargreaves refers, might be attenuated through their familiarity to me. 'Going native' may be beneficial for a researcher in the access it provides to the values and meanings held by a group under observation when this is entered from the outside (Tresch, 2001), but there is also a risk that the researcher who starts native to the field will be blind to phenomena which are already known. The mixed-method approach to the study provides some counterbalance to this risk. Barbour highlights that "misleading

impressions are not so easy to maintain when interviews are taking place alongside participant observation” (Barbour, 2008, p. 156).

Historical sources and policy review

The source documents I gathered for the history included: personal diaries from 2011-2018 inclusive; field notes (usually written on the same day as the events recorded) and personal reflections which followed from them; notes and minutes from meetings, including those with trustees, governing bodies, senior leadership and middle management, students, parents and other stakeholder groups; notes and resources from training events, resource and leadership development groups, and strategy groups; details of school liturgies, of induction events for staff, parents’ and students’ and feedback from these events; school and CofE policy and strategy documents; job descriptions; curriculum development resources; resources prepared for statutory school inspections and the subsequent reports (Ofsted⁵ and SIAMS⁶); school prospectuses and publications.

I undertook initial policy review work whilst employed by the school and then multi-academy trust as it considered development of its ethos model. Further consideration of the statutory policy framework, that of the CofE and of the schools and multi-academy trust was undertaken in writing the history.

⁵Ofsted is the UK Government’s Office for Standards in Education, Children’s Services and Skills. Section 5 school statutory inspections are undertaken in England by Ofsted in accordance with the Education Act (2005).

⁶SIAMS is the Statutory Inspection of Anglican and Methodist Schools, which meets the requirements for inspection of schools with a religious designation under Section 48 of the Education Act (2005).

Focus group and one-to-one interviews

A series of interviews were undertaken with key stakeholders in the new school from four months after it opened through to twenty months from its opening. Focus groups with a semi-structured interview structure were held with:

- i. Nine year 7 students who were the first intake to the school (pilot study, October 2013)
- ii. Six teachers: pastoral and curriculum leads (June 2014)
- iii. Four year 7 students at the end of the summer (July 2015)
- iv. Four Christian parents of students (January 2015)
- v. Four non-Christian parents of students: Muslim and Hindu (April 2015)

Semi-structured one-to-one interviews were undertaken with:

- i. The head of RE (June 2015)
- ii. The local Borough councillor responsible for the school's ward (May 2015)
- iii. The school's deputy head (May 2015)
- iv. Three governors:
 - a. A parent governor (August 2014)
 - b. Governor with responsibility for SMSC⁷, a local primary head (December 2014)
 - c. Governor with responsibility for curriculum and development, a businessman (May 2014).

Student leaders were approached as potential participants to provide a sample group for the school population. For the first focus group, leaders for science and modern foreign languages were approached; nine of the

⁷ SMSC: Spiritual, Moral, Social and Cultural elements of the curriculum.

fourteen students in these leadership roles were recruited. For the second, student representatives for chaplaincy and form representatives were invited; four of the fourteen students approached were recruited. These cohorts were chosen because they were accessible and to provide a range of interest and curriculum commitments. Students being interviewed and their parents both gave informed consent. Adults participating in focus groups and interviews also gave informed consent. One student withdrew from the first focus group before the interview began, saying that he didn't yet feel ready to give an opinion on the religious ethos of the school.

Student focus groups were conducted as a semi-structured group interview, allowing participants to take the discussion in their own direction in relation to the topics raised. Students were first asked to say something of own religion and faith practice; without further introduction, their impressions of the school were sought, including what they liked and disliked about the school. Approaching the question of Christian ethos, students were asked what identified the school as Christian, what their thoughts were on the school's Christian character, and how it was helpful or what was difficult about it. Turning to Collective Worship, students were asked how they felt about worship and how the character of the worship fitted with their own convictions and beliefs, what was helpful about worship; how they dealt with any related sense of conflict. Turning to their religious beliefs, students were asked their thinking on who God is as a result of being at school and how the school had changed their thinking about Jesus. Finally, there was an open question: what questions their time in this school had raised for them.

Parents who were part of the parent, teacher and friends' association were invited to participate in the research, this group being accessible and suitably numerous to provide for a focus group. Participants for two focus groups were then selected by religious faith. The focus group of Christian parents were interviewed at the start of the spring term in the second year that the school was opened; the 'mixed faith' parents' group (ultimately composed of Muslim and Hindu parents, although participants were not

selected for these faiths alone) were at the start of the summer term of the second year. The rationale for dividing the groups by faith tradition was to provide a peer relationship context that was as conducive as possible for parents to speak openly about their views and experience, without being constrained by having to explain the basis of their views to others who might have a different sense of commitment to the school's faith identity.

Parents were asked similar introductory questions to students: about their faith and its expression, their initial impressions of the school, what they liked and disliked, how they would identify the school as Christian and their thoughts on the school's Christian character. Parents were then asked what they felt about their children's involvement in worship in the school, and how the character of the school's worship corresponded to their own faith and belief. The interviewer then asked how their opinion of the school had changed from when they first considered sending their child, through to the present day. Parents were asked what questions had been raised for them by their exposure to the school, and whether or not they felt they were part of the school community, along with the factors influencing that perception.

Teaching staff with key pastoral and curriculum responsibilities in establishing the school were invited to participate and were interviewed at the end of the first school year. Teaching staff were asked similar questions to the parents, except that their feelings about their own and students' participation in worship were sought. Teachers were asked if the school was 'inclusive' and if there were areas of conflict between the school's worship and their own convictions and beliefs.

The potential participants for individual semi-structured, one-to-one interviews were invited with the intention of sampling different stakeholder groups: the hope was that the councillor might give views representing the opinions of both local government and the local community; the school's deputy head, who had responsibility for establishing curriculum and the pastoral systems of the school, opinions about these aspects of the school. Governors were also selected to represent the views of key stakeholders,

that is, i) parents; ii) the local educational community; iii) members of the local community. Similar questions were asked of these individuals as had been directed to the teachers and parents, except that interviewees' own contributions to establishing the school's Christian identity were pursued, along with any concerns and misgivings they had about this and what was attractive to them in the concept or process. They were specifically asked what the school teaches about God, Jesus, the Holy Spirit, and the relationship between Christianity and other faiths.

Interviews were recorded on an Olympus DM650 digital voice recorder and transcribed and anonymised by the interviewer before the digital recordings were destroyed. The questions set for the interviews were designed to elicit data in relation to a range of research questions, namely, to describe from these stakeholders' perspectives how the school's identity was established from concept through to the end of the first year; and to identify theological themes and questions which emerged in the process of establishing a new school.

Data analysis

i) Focus groups and one-to-one interviews

Qualitative analysis of the focus group and one-to-one interviews was undertaken by employing a constant comparative method (Barbour, 2008, pp. 217-219), using the principles of the 'Framework' of Ritchie and Spencer (1994, p. 173) as a guide for a systemic approach. Familiarisation with the content of the transcripts showed recurring themes: religious pluralism; the Christian identity of school; worship; curriculum; community life and relationships; student behaviour and conduct; integration of faith and life. Following the identification of these themes, closer examination of the data coded under these themes suggested a more refined framework with the following properties and dimensions:

- How the Christian ethos of the school provides for a sense of being part of one community in the context of religious pluralism;
- The key elements that stakeholders identify in the life of the school as holding its Christian identity; and how those elements achieve this;
- The part that different elements of the curriculum play in establishing and supporting the school's ethos;
- The key stakeholders' perceptions of the quality and nature of the community life of the school; the elements of the school's life that contribute to these;
- Key stakeholders' perceptions of student behaviour and conduct in the school and the bearing the school's Christian character has on this;
- How the school's ethos supports integration of religious faith and life; the characteristics of those who chose the school which support its approach.

In a stage corresponding to Ritchie and Spencer's 'Charting', the contributions of the participants across the different interview groups were then extracted and divided up by theme following the framework above. Similarities and differences were noted between the interview content from the various stakeholders in relation to the refined 'Index' themes. Mapping their responses led to patterns being identified. For example, teachers, students and parents all affirmed the positive value of the school's behaviour code; by contrast, whilst parents and students across religious commitments responded positively to the religious content of the pastoral programme, expressing identification with it, teachers expressed reservations about it being apt for inclusion with respect to parents and students.

Following this initial data analysis, I proceeded to write the chronological history of the school. As described above, this required a framework of

theory and the formulation of a contemporary Trinitarian *paideia*. This theory also then provided a theoretical framework for subsequent evaluation and interpretation of the interview data.

With Chapters 7-12 of the chronological history complete, I returned to the interview data as charted against the framework of developed themes. It was now possible to contrast the different respondents' comments in relation to the Trinitarian *paideia*, also drawing on theoretical insights into social and political liberalism and Critical Pedagogy. Qualitative analysis was supported with some phenomenological examination of individual respondents' comments in the transcript. For this, I drew on the method of Interpretative Phenomenological Analysis (Smith & Osborn, 2003).

ii) Historical sources

The content of the sources listed were critically examined to determine what understanding they could give of the process of creating the new school's pedagogy and ethos. Selection of the sources was then used to give an account of the history of their emergence and character in the first years of the school. Further detail of the historiography is given in Chapter 6 of the thesis.

Confidentiality and anonymity

Care has been taken not to identify the individuals who participated in the research as well as the schools and multi-academy trust which provides the research setting through use of pseudonyms. Participants in focus groups were asked to maintain confidentiality for those in the group. Nonetheless, the identity of the researcher is apparent as the author of this thesis; as such anonymity and confidentiality cannot be absolute.

Chapter 3 Liberalism and liberal education

Two key elements of theory for the history are considered in this chapter: the ambition for the school that is its subject to provide a liberal education, and the implications of the school being set in a liberal society. I start by characterising the ideal of a liberal education as entailing a knowledge-based curriculum. A liberal education is understood to give rise to virtue, leaving undetermined the causal relationship between learning and growth in virtue.

A Christian of conception of growth in virtue is that this corresponds to salvation, transformation through God's agency of fallen humanity into conformity with Christ's image. This notion of virtue has implications for a curriculum in all educational settings, with the need for a theory of knowledge equal to considering this claim. In this first section of this chapter, I compare a range of ideals to which education may be directed, suggesting the limitations corresponding to their epistemic basis and the implied notions of virtue.

The second section explores the nature of the liberalism. I define comprehensive and political liberalism and use these concepts to explore the character of contemporary liberalism. I then proceed to the implications of these conceptions of liberalism for the good they intend.

Finally, I examine the coherence of extant Christian education models as providing for a liberal education. In Andrew Wright's *Critical Pedagogy* (2004) (2007), I find an educational model that is consistent with both the conception of virtue on a Trinitarian Christian model and a liberal educational model.

Liberal education

Liberal education "is at once the most enduring and changing of academic traditions," (Alexrod, et al., 2001, p. 47) conceived to have as its norm a

broadening of the mind in which acquisition of knowledge gives rise to virtue. Yet the implied relationship between learning and virtue is elusive. Plato's Socrates has the virtue of his interlocutors as his key objective (Plato, *Apology*, 30a-b) but to the frustration of his companions, he denies that virtue can be taught:

'You're trying to prove that everything – doing what's right, being sensible, being brave – the whole lot of them, that they're all just a matter of knowledge; which is exactly the way to make it seem that being good is something you can be taught.' (Plato, *Protagoras*, 361a)

Varieties of social and political transformation have been sought through education, from education in Greek culture of free men for the revitalisation of Athenian democracy (Jaeger, 1986a, p. 55) to education providing for the Enlightenment ideal of human autonomy. Despite such defining social and political achievements, the ambition of a liberal education may not be reduced to instrumental ends. Aristotle condemns a curriculum that is instrumentally directed: to mechanical skills, to generate an income or that is need-driven. There is a prerequisite for leisure in the approach taken, for students' education to be directed to its proper goal, namely the pursuit and practice of goodness or virtue (Aristotle, *Politics*, 8.2).

McLaughlin characterises the ideal of a liberal education as complex, having the aim of developing a form of autonomy in students, an emphasis on fundamental and general knowledge, an aversion to instrumentality in determining what is to be learnt and a concern for the development of critical reason (1994, p. 333).

Contemporary education and instrumental ends

The origins of the sense of purpose and ideal prevalent in contemporary education may be traced to the Enlightenment period. Historian Peter Gay identifies how "education was more than a theory or a hope... it was also an

experience – in fact, it lies at the heart of their experience” (Gay, 1969, p. 502).

Enlightenment thought on education was a departure from that of the prevalent schools run by clerics, which followed a curriculum based on a centuries-old synthesis of Christianity and Classicism “excessive in its demands and ineffective in its results” (p. 503). The theological framework Christian educators worked in attributed the work of salvation to Christ, but even “the most optimistic Christian was not free to assert that education, no matter how thoroughgoing, could ever erase the effects of Adam’s fall” (p. 511). Locke and Rousseau conceived humanity as being in a state of original blessing, rather than being constrained by original sin. As such, progress in self-realisation in this life was their goal, rather than eternal salvation. The end of education was eudæmonic: “Mens [sic] Happiness or Misery is [for the] most part of their own making” (Locke, 1989, p. 83). Education, rather than religious faith, thus had the primary role in establishing happiness or misery, as “of all the Men we meet with, Nine parts in Ten of what they are, Good or Evil, useful or not, [is] by their Education” (p. 83).

Locke values society and seeks in education the means to fit bourgeois children to make a contribution through virtue based in reason; Rousseau sees society only as a negative influence that takes children away from their natural, perfect state: “Everything is good as it comes from the Maker of the world, but degenerates once it gets into the hands of man” (Rousseau, 1975, p. 11). Education should be directed to foster that natural state such that it acquires sufficient strength to withstand the pressures of society’s distorting tendency. On Rousseau’s view, the supreme good is freedom and true happiness and corresponds to equality of power and will, so that “the true freeman wants only what he can get and does only what pleases him” (p. 35). Individuals are fashioned by education as this is directed to preserving or restoring their innate, or, on Rousseau’s view, God-given nature.

Rousseau identifies 'nature' with the inclination to seek or avoid sensations under the influence of sensibility and intellect. He finds an essential conflict between the pursuit of 'nature' or society, corresponding to seeking to make 'a man' or making a 'citizen'. The former is the anticipated product of individual and domestic education; the latter communal and public education (Rousseau, 1975, pp. 12-13). In contrast to Locke, Rousseau advocates not reasoning with a pupil, but seeks to keep the mind inactive for as long as possible. By virtue of such a policy of non-interference, the pupil is left such that, "his essential character [has] full liberty to manifest itself" (p. 42).

Locke and Rousseau represent opposite extremes of Enlightenment optimism for education. Locke's empirical rationalism uses reason to give form to the *tabula rasa* of the child's mind through education, the moral good of the child and society are its product. Rousseau's empirical romanticism sees the moral good already naturally present within the child; education's task is simply a case of removing obstacles to its flourishing. Far from their Christian educator forebears, Locke and Rousseau's faith in human self-sufficiency denies the place of sin as an unavoidable obstacle to realising human potential. Both believe humanity self-sufficient as a transforming agency for good, if through the agency of appropriate education. Rather than education having as its focus a knowledge-based curriculum directed to understanding self and relation-to-others in a world which derives from the activity of a loving creator, Locke and Rousseau see the content and end of education in relation to humanity. The moral and cultural formation provided by education have as their end an Enlightenment ideal: transformation attained through human reason.

These Enlightenment concerns for the end of education are not so far from those of the twenty-first century. Moral and cultural formation have been priorities in UK education policy over the past two decades, pursued through first through initiatives that relate to schools' ethos and leadership, these being seen as driving educational achievement (Department for

Education and Employment, 2001, p. 5) and more recently though Character Education (DoE, 2014). In these, schooling has been assumed to have a *telos* of either personal or corporate economic productivity or self-realisation leading to fulfilment (DoE, 2010, pp. 6-7). As such, there is an ambition for education that corresponds with that of Locke and Rousseau respectively: by positing in policy a pedagogy directed either to individuals' economic utility for the benefit of society or to an open notion of self-realisation, the state reifies the tendency to separate fact and value that proceeds from the epistemic scepticism of Kant (Kant, 2007) (Kant, 1992). What has not easily been in sight in policy is how education as the pursuit of knowledge might fulfil these ends; still further from view is the relationship between education and a Christian idea of salvation. It is to education that is directed to formation through knowledge acquisition that I now turn.

Liberal education, critical reasoning and a knowledge-based curriculum

Kant, Rousseau and contemporary education thus have an instrumental end in sight for education; this contrasts with the ideal of a liberal education as the cultivation of virtue through acquisition of knowledge as its own end. Plato and Paul Hirst both suggest that virtue arises from knowledge acquisition. However, their respective theories of knowledge have consequences for the good that their approach to education intends, and so for students' formation in virtue.

On Plato's account, knowledge and virtue arise from examining the relationship between areas of study to achieve an understanding of the-world-as-it-is as the product of a comprehensive understanding of reality:

... at the age of twenty, some of them will be selected for promotion, and will have to bring together the disconnected subjects they studied in childhood and take a comprehensive view of their relationship with each other and with the nature of reality. (Plato, *Republic*, 7.537b-c)

Hirst has an analogous commitment to “the nature of reality” through a knowledge-based curriculum, which he claims is “determined in scope and content by knowledge itself” (Hirst, 1972, p. 299). Academic subjects represent “various conceptual schema ... objectified and progressively developed” by humanity. Individuals learn the relationship between public and private symbols to “achieve the ... possibility of the development of the mind as we know it”. A curriculum consistent with a liberal education is directed to understanding a range of forms of knowledge and their “particular conceptual, logical and methodological features”.

This curriculum for the liberal education proposed by Hirst is limited only by “the nature of rational knowledge”. The extent of this knowledge is circumscribed by its objectivity, objectivity being determined by “public criteria whereby what is true may be distinguishable from the false, the good from the bad, the right from wrong”. Hirst is thus a positivist, propagating a naturalistic epistemic fallacy. Hirst pre-defines “the nature of reality”, and so constrains the reach of the curriculum and students’ potential knowledge. In relation to virtue, Hirst rejects metaphysical realism: the good life is the pursuit of a particular form of rational knowledge. Knowledge of the good is attained through other forms of knowledge which contribute to moral understanding. What ought to be done, “is justified by the giving of reasons” (pp. 300-301).

For Hirst, the content of knowledge is what can be held by humanity to be true. By contrast, Plato’s Socrates is sceptical about what the public holds to be true (Plato, *Republic*, 6.492b); he advocates a long route to knowledge and intimates that knowledge of a divine being or essence is implied in true knowledge. To attain an understanding of virtue, use of the intellect is required but so also is contemplation:

... those who have come through all our practical and intellectual tests with distinction must be brought to the final trial, and made to lift their mind’s eye to look at the source of all light, and see the good itself,

which they can take as a pattern for ordering their own life as well as that of society and the individual. (*Republic*, 7.540a-b)

Plato's knowledge of the good is attained through anamnesis, the immortal soul's recollection of prior contemplation of true being and true knowledge. This prior knowledge is partially retained by the soul, which accompanied the gods in their ascent to the outer edge of heaven, where "gazing on the truth, it is fed and feels comfortable," (Plato, *Phaedrus*, 247d) before the soul's fall to the earth and incarnation, when it is bound to a human body. The mind of the philosopher subsequently "uses memory to remain always as close as possible to those things proximity to which gives a god his divine qualities," (249c) the mind of god and of every soul being pleased to "see true being" (248d) because of the satiety it brings. For Plato, the epistemic standard for knowledge is access to a transcendent realm only fully available to a god. Traces of this 'divine knowing', of transcendent knowledge, remain in the soul, and can be fanned into flame through dialectical enquiry. Hirst's epistemic fallacy leads him to naturalism; Plato's to idealism: the conviction that knowledge is prevenient within the human mind.

Both Hirst and Plato hold that virtue proceeds from knowledge that extends to all reality, but Hirst and Plato's epistemic commitments dictate what they hold the field of possible knowledge to be and thus pre-define the reality that knowledge may extend to. Hirst excludes any metaphysical reality on the basis that it is beyond a public consensus. Plato's universe possesses the Forms as ontological realities and objects for contemplation. Hirst and Plato's epistemic commitments distort what may be known about reality, rather than providing for enquiry into the true nature of the order-of-things.

A liberal education, if it is to cultivate autonomy and virtue, requires a student to understand themselves in relation to the order-of-things. Plato's assertion that students must "take a comprehensive view of [subjects'] relationship with each other and all reality" implies the need to make an appraisal of the basis of knowledge itself. Whilst Hirst's naturalism and

Plato's idealism constrain the field of possible knowledge by putting a preferred epistemology ahead of ontology, an authentic knowledge-based curriculum extends to appraise metaphysical claims. A liberal approach to education is thus compatible with Trinitarian Christianity as it can appraise and take account of the Christian claim of divine self-revelation.

Trinitarian Christianity, knowledge and virtue

Trinitarian Christianity contrasts with Enlightenment idealism, acknowledging that a eudæmonic humanity is not achieved through the exercise and application of reason, but through the activity and grace of God. Even with that good in sight, the happiness attained has limitations: the Enlightenment philosophers' error is to fail to admit the limitations of knowing and transformation that come with being human. The *a posteriori* theology of Trinitarian Christianity uses reason to seek to understand the created universe, but also the God who reveals himself in the historical events of the birth, death and resurrection of Jesus of Nazareth.

With regards virtue, Trinitarian Christianity holds that human beings are created by a loving God in whose image they are made (Genesis 1.26-27), to live in a world that is also God's creation (Genesis 1.1; John 1.1-4). "The image of the invisible God" is seen in the person of Jesus Christ (Colossians 1.15), which results in an awareness that there is a qualitative difference between his righteousness and all others', who are imperfect in a way that corresponds to sin, that is, falling short of God's righteousness (Romans 3.23). The answer to this imperfection is not the application of human reason (1 Corinthians 1.21), but the action of God's grace (Romans 3.24), effected through the saving work of Christ, through which God may be known (John 17.23; 1.12-13).

Plato's idealism leads him to believe that no one willingly chooses evil (Plato, *Protagoras*, 352d). This optimistic view of human nature is one held in common with Rousseau and Locke. Augustine of Hippo's conviction is

that exercise of the human will for justice is voluntary, requiring the exercise of choice. Augustine follows Plato in believing that an understanding of justice is innately present in the mind. The apostle Paul has a similar conviction: “When gentile peoples who do not have the law [i.e. the revealed Mosaic law] do by nature what are requirements of the law, they, although having no law, are law unto themselves” (Romans 2.14). Augustine holds that more is required to translate that knowledge into exercise of the will. Love of justice is apprehended in the mind. Its execution in life is only possible when “our love is directed towards a life which perfectly embodies that form in its actions, the life of Jesus Christ”. (MacIntyre, 2001, pp. 152-153)

On Augustine’s account, the pursuit of virtue through acquisition of knowledge is consistent with a natural theology; however, this natural theology finds its fulfilment in revealed theology:

There is a wide difference between health and knowledge; for the latter is produced by learning, the former by healing. One, who is ill, will not therefore learn any branch of instruction until he is quite well...

for those of us who are diseased in body a physician is required, so also those who are diseased in soul require a pædagogues to cure our maladies; and then a teacher, to train and guide the soul to all requisite knowledge, when it is able to admit the revelation of the Word. (Clement of Alexandria, *The Instructor*, 1.1)

On a Christian understanding, education alone is not the cause of virtue: Clement indicates that God’s agency as saviour and an apprehension of God precede the acquisition of true knowledge.

Liberalism

Democratic liberalism is the social and political setting of the school considered by this history. The character of liberalism is particularly relevant to the process of establishing a Christian foundation school in its location, in view of the cultural and religious diversity.

I have argued that with a curriculum which extends to the whole order-of-things, a liberal education provides for students' formation in virtue, and that a prior epistemic commitment, such as those represented by naturalism and idealism, undermines its method by circumscribing the reality learning reaches to. It follows that whilst Christian belief is contested, a liberal approach to education could and would properly include an evaluation of Christian belief. A liberal educational model is thus at least compatible with an education provided in a Christian foundation. Mindful of this intellectual and formational breadth, I consider here the implications of a social and political setting as a potential constraint on a liberal model of education.

As will be seen, the character of liberalism is conflicted. The political liberalism associated with Locke corresponds to the settlement between government and people; it is apt to settings with a plurality of worldviews. In the name of liberalism, Locke's successors in the Enlightenment subsequently reified human reason to empower a movement that lauded personal autonomy. Comprehensive liberalism is a development of Enlightenment ideals that propagates a distinctive anthropology and corresponding worldview (Wright, 2007, pp. 29-51) (Rawls, 2005, pp. xv-xxviii), it is thus distinguished from the indifference of political liberalism intended to allow people with a plurality of commitments just access to social goods.

I will explore the significance of liberalism as a comprehensive doctrine which competes with other belief systems, suggesting that this competition is insidious when its comprehensive character is covert. The way in which pre-eminence given to individual autonomy by comprehensive liberalism undermines a just settlement for access to social goods in a plural society.

Consequences follow for a liberal education in settings where the foundation has a comprehensive, non-liberal worldview.

Origins of liberalism

Locke argued from natural law that the purpose and justification for government should be to protect the life, liberty and property of its citizens (Locke, 1993). To provide for justice, these protections are codified by law to which all citizens are subject. Citizens' acceptance of the rule of law under a government is held to be reasonable in exchange for justice and these rights. Locke held that opposition to the authority of government is reasonable when these rights are transgressed, and that there should be freedom of thought in areas of speculative interest and toleration of ideas in these fields. The state's legitimate interest thus extends to individuals' speculative practical opinions only when these put public interests at risk. For Locke, Catholics' commitment to the Pope and atheists' inability to meaningfully commit to an oath undermine their ability to uphold civil obligations (pp. 109; 432-433).

Whilst Locke's concern is to limit the power of the state with respect to the citizen, Kant's interest is in social transformation: the use of reason for personal emancipation and societal change. Kant's rational idealism gives rise not simply to a political settlement, but also a moral anthropology:

Rousseau ... shows quite correctly that there is an inevitable conflict between culture and the nature of the human race as a *physical* species each of whose individual members is meant to fulfil his destiny completely... the very impulses which are blamed as causes of vice are good in themselves, fulfilling their functions as implanted by nature. (Kant, 2009, p. 97)

Guardians [who think for themselves] will disseminate the spirit of rational respect for personal value and the duty of all men to think for themselves... for enlightenment of this kind, all that is needed is

freedom. And the freedom is the most innocuous of all – freedom to make public use of one’s reason in all matters (pp. 2-3).

Individuals’ moral autonomy, with the requirement for freedom from external or internal coercion, is key to Kant’s Enlightenment project. On his view, the constraints of morality are determined by the universal (rational) norm of the Categorical Imperative (Kant, 2002). John Stuart Mill extends this principle of autonomy, arguing to limit the “legitimate interference of collective opinion with individual independence” (Mill, 2003, p. 91). His conception of liberalism opposes the coercion of even non-autonomous individuals unless it is to prevent harm to others (p. 94).

Schwöbel sees this autonomy extended still further in contemporary liberalism, such that the rights claimed by individuals extend beyond non-coercion, to freedom to hold beliefs without being constrained or disadvantaged by other’s dissent or opposition (Schwöbel, 1995). Taylor traces a movement of thought from Kant through Romanticism which shows a turn towards interiority, leading to autonomy being understood as freedom for “aesthetic construction of self as a work of art” (p. 489). On this account, liberalism lauds freedom as the means by which we create our human being. This has implications not only for the individual’s right to live a good life as they perceive it, but also for his or her regard for a social contract. With this conception of autonomy and freedom:

The question of the experience of reality becomes the question of the reality of experience, and if it is true that experience is actively constituted by our acts of synthesis, the freedom presupposed in this activity is the primary reality’ (Schwöbel, 1995, p. 61).

What is here identified with liberalism is a radical idealism: what is real is held to be determined by the individual’s mind or perception. Far from a Lockean settlement which provides for citizens to make their own speculative judgements whilst enjoying continuing access to social goods without interference from the state, on this account, contemporary liberalism

offers each individual the freedom to determine their own reality, without cognisance of any limit on the available social goods or the impact of others' commitments and related claims on those goods. The consequences of this belief are significant for education as well as for the nature of any social contract that is possible.

Liberalism and intolerance

Historically, intolerance was the denial of access to social goods for those who dissented from the state's religious, moral and philosophical norms. By excluding dissenters, intolerance provided for social unity and was a norm prior to liberalism (Rawls, 2005, pp. 36-37).

Since its origins with Locke, Kant and Mill, liberalism has criticised the unjust use of power and has provided a means to challenge oppressive regimes and totalitarianism. Beyond this, the priority for various of the basic values of liberalism has given rise to a range of schools. The values of liberalism of contested relative priority are pluralism, freedom, rights, equality and distributive justice. Classical liberalism (Mill, 2003) (Berlin, 2002) (Hayek, 1960) prioritises rights and the freedom to pursue divergent and potentially irreconcilable conceptions of a good life. Egalitarian liberals (Rawls, 1971) (Rawls, 2005) (Nagel, 1991) argue that a redistribution of societal goods is required to enable individuals to realise the freedoms of classical liberalism. Communitarian liberals (MacIntyre, 2001) (Taylor, 1989) argue that classical and egalitarian liberals over-emphasise rationalistic and individualistic self-determination when autonomy is better understood in relation to its social and interpersonal character.

In all schools of liberal thought, autonomy is the pre-eminent value (Kekes, pp. 6-22). Pluralism is implicit in the priority given to autonomy, but comprehensive liberalism is paradoxical in its relation to pluralism. Arguing that liberalism is innately incoherent and self-contradictory, Kekes explains that liberalism's success depends on priority being given to a restricted set

of values within a political system. The primacy of these values within political institutions precludes political pluralism; indeed, genuine promotion of pluralism would be 'suicidal' for liberalism. Kekes asserts that for its own existence and propagation, liberalism is thus necessarily intolerant. All the same, liberals' exhortation of pluralism as a value limits their cognisance of liberalism's intolerance.

John Rawls' writing includes two major projects, *A Theory of Justice* (1971) and *Political Liberalism* (2005) which illustrate the clandestine character of liberalism's intolerance. In *Theory*, Rawls seeks to develop a social contract based on 'justice as fairness' to, "produce a systemic account of justice that is superior to utilitarianism". Thinking that this conception was "the best approximation to our considered convictions of justice," he supposed that 'justice as fairness' provided, "the most appropriate basis for the institutions of a democratic society". His assumption was that in a well-ordered society, "all its citizens endorse this conception" (2005, p. xvi). Thus, Rawls had formulated a comprehensive doctrine, 'justice as fairness', as the basis for a universal social contract.

After writing *Theory*, Rawls realised the "serious problem" (p. xvi) attending his presupposition. Near-universal acceptance of 'justice as fairness' as a comprehensive philosophical doctrine was unrealistic. A modern democratic society is instead characterised by a pluralism of comprehensive religious, philosophical and moral doctrines which are reasonable:

No one of these doctrines is affirmed by citizens generally. Nor should one expect that in the foreseeable future one of them, or some other reasonable doctrine, will ever be affirmed by all, or nearly all, citizens. (2005, p. xvi)

Having identified that a comprehensive doctrine was an unacceptable basis for a political settlement, his subsequent task for *Political Liberalism* followed: to describe how, "public reason is a way of reasoning about political values shared by free and equal citizens that does not trespass on

citizens' comprehensive doctrines so long as those doctrines are consistent with a democratic polity" (p. 490). Distinguishing between a political conception of justice and comprehensive doctrines, Rawls seeks to formulate, "the structure and content of a political conception that can gain the support of ... and overlapping consensus," of those holding opposing comprehensive doctrines.

Rawls considers the political institutions which would support the overlapping consensus needed for his project, examining as a test case religious adherents' preferences for education. Citing "various religious sects which oppose the culture of the modern world and wish to lead their common life apart from its influence," Rawls identifies a bias inconsistent with a political liberalism as present when "certain comprehensive conceptions only ... say, individualistic ones can endure in a liberal society, or they so predominate that associations affirming values of religion or community cannot flourish" (p. 199).

He contrasts his model with the liberalisms of Kant and Mill, which are "designed to foster the values of autonomy and individuality as ideals to govern much if not all of life". Education in Rawls' political liberalism, "has a different aim and requires far less," but he nevertheless asks that:

children's education include such things as knowledge of their constitutional and civic rights so that, for example, they know that liberty of conscience exists in their society and that apostasy is not a legal crime ... moreover, their education should also prepare them to be fully cooperating members of society and enable them to be self-supporting; it should encourage the political virtues so that they want to honor the fair terms of social cooperation in their relations with the rest of society. (p. 199)

The model Rawls claims as politically liberal thus manifests the 'bias' he identifies with comprehensive liberalism! But this isn't enough for Rawls to disown his project. He identifies instead a way to ameliorate the bias: "to set

out carefully the great differences in both scope and generality between political and comprehensive liberalism” (p. 200).

Rawls’ concession that advertising the worldview giving rise to his preferred liberalism limits its comprehensive character is consistent with acceptance of Wright’s assertion that comprehensive and political liberalism seek different ends for education:

Where comprehensive liberalism is committed to maximising the autonomy of citizens, political liberalism seeks to provide the intellectual and cultural goods necessary if they are to exercise their freedom to pursue the good life in an informed and intelligent manner. (Wright, 2007, p. 46)

MacIntyre identifies the need for individuals to become fluent in multiple worldviews in order to translate between them. In the absence of the capacity to understand others’ framework of values and meaning, distorted representations result (MacIntyre, 2001). Wright observes the danger of the absence of this literacy. The concepts of freedom and autonomy attending comprehensive liberalism can undermine Religious Education through misapprehension of faith traditions’ moral anthropology:

The abstract and underdetermined nature of [comprehensive liberalism’s] key principle, coupled with the ever present danger of colonisation – of ignoring, manipulating or distorting alternative non-liberal truth claims in an effort to make them fit a liberal framework – suggest that critical religious education is unlikely to find an appropriate home. (Wright, 2007, p. 41)

I have suggested that cultural ambivalence towards educational establishments with a faith foundation is not adequately accounted for by the religious profile of the population. The prevalence of comprehensive liberalism with its inflated notions of autonomy and freedom and a corresponding intolerance towards non-liberal comprehensive doctrines may account significantly for this ambivalence. Certainly, the creation of a

school with a Christian foundation in a liberal setting provided an opportunity to examine this theory, particularly when the proposed school was to operate a liberal educational model:

... in a liberal education system ... [comprehensive liberalism's] place will be that of one amongst many different secular and religious accounts of the good life ... rather than that of the foundational framework in which learning must be organised. (p. 48)

Christian foundation schools and their theology of education

The CofE's theology of education

The metaphysical claims of Trinitarian theology demand that Christian foundation schools have integrated, knowledge-based curricula which eschew comprehensive liberalism for a Christian worldview, the latter providing an apposite basis for a liberal education with a reach to the whole of reality. However, lead stakeholders for Christian foundation schools are concerned instead with how a Christian ethos might complement curriculum-based academic learning. A 'Christian ethos' is established through Collective Worship, Christian values, a strap line or mission statement, is supported through relationships with local churches, and is propagated by employed Christian staff (Chadwick, 2001) (Worsley, 2013). Within such an ethos, Christian belief is implicit and presupposed; a corresponding Christian worldview is rarely made so explicit as to be subject to critical examination in the curriculum as one worldview amongst competing alternatives. Indeed, the curriculum is likely to communicate the 'tolerance' associated with comprehensive liberal dogma, which is dismissive of religious faith⁸.

⁸ Cf. (Bowie, 2017).

The CofE instead identifies Church school distinctiveness with attention to: an appropriate balance in representation of the local community and Christian community in the school; the priority given to Christianity in RE; an explicit commitment to Christian values and ethos; the importance of spiritual development being emphasised by the school site and premises; a close working with the parish or deanery (Archbishops' Council: Education Division, 2012, p. 16). Against this stakeholder trend of perceiving Christian ethos as complementary to the academic curriculum, the report highlights educationalists' desire that in the future, the Christian character of a CofE school has "an influence on the whole curriculum". To this end, "the Church of England system [should] provide an alternative philosophy of education in a [wider] context where economic concerns seem to be driving educational priorities" (p. 16).

Following the 2012 review by four years, the title of the *Church of England Vision for Education* (Church of England Education Office, 2016) suggested it might respond to the educationalists' petition. Instead, the *Vision* variously cites the CofE's longstanding commitment to education as justifying its continuing role as an education provider. Jesus' words at John 10.10 are used as a mandate to advocate for 'life in all its fullness' for all children as those made in God's image. The context of religious and other pluralism is assumed as given: a Christian foundation providing for young people to flourish in the world of which God is creator. The *Vision* does not draw on Christian theology to advocate critical enquiry into religions' truth claims.

The *Vision* meets the need to engage with the Department of Education's call to support Character Education in schools (NatCen Social Research & the National Children's Bureau Research and Policy Team, 2017). Its thought on diversity and dignity develops counter-radicalisation work in schools under the Prevent strategy (DfE, 2014). However, the call for a philosophy of education that is grounded in Christian theology goes unanswered. A diachronic reading of the Old Testament Wisdom tradition is suggested, drawing an analogy between the philosophical diversity of the

Ancient Near East and the contemporary pluralism of globalisation. No attempt is made to suggest how contemporary diversity may be understood within Christian discourse, despite the opportunity to describe the way in which the Wisdom tradition was appropriated from its native traditions to a Christian hermeneutic of Scripture. Thus the *CofE Vision* lacks a coherent theological account of its Christian educational mission.

Survey of extant Christian theologies of education

Helen Jelfs also finds that the Christian character of Anglican schools is identified with vision, ethos and the people who bear the ethos, with a deficit of a philosophy of education as an integral part of that foundation (Jelfs, 2013). Her work replicates similar findings by Benne (2001) in relation to colleges and universities in the United States of America.

Jelfs looks to David Blomberg who suggests that the philosophy of education needed to shore up this kind of fragmentation of Christian education, “would address the nature of the world—ontology; the nature of persons—anthropology; what it means to know something—epistemology; and a framework of values—axiology” (2007, p. 36). Whilst Blomberg asserts that Christian theology provides a framework for such a philosophy of education, he fails to characterise it:

it is true that the Bible does not provide us with, for example a theory of knowledge—an epistemology. It is not a theoretical textbook of anything. But what it does do is to provide us with an alternative place to stand when looking at theoretical (and other) issues. It helps to map out a territory, a space to explore, giving us a range of nodal points between which to move back and forth. (Blomberg, 2007, p. 63)

It is not entirely clear what Blomberg means when he talks about ‘an alternative place to stand’. He implies that the Bible has a single ‘place to stand’, providing a single, integrated and coherent view, rather than taking

in the many perspectives that the Bible contains with the various historical contingencies and theological outlooks that are represented.

Nicholas Wolterstorff and James R. Estep also look to the Bible to provide a foundation for and pedagogical model on which to deliver Christian Education. Estep sees education as a synthesis of philosophy and social science (he sees educational theory as a function of social science). He concludes that 'Christian education' only occurs when Evangelical Theology combines with Social Science to form 'an integrated field' 'in service of the church' (Estep, et al., 2008, pp. 28-35). Whilst his description of this process of integration suggests that both social sciences and Evangelical theology retain their autonomy, he elsewhere asserts that:

Christian education must be designed so as to promote the formation of Christian worldview among all those in the church as a foundation for the Christian life in relation to God. (Estep, et al., 2008, p. 266)

What is at work here is an epistemology which is held to be derived from "scripture, the formation of doctrine, [and] the development of theology... such [a] worldview serves as a framework through which all of life is viewed". Because Estep gives epistemic priority to a special revelation consistent with Christian faith, he holds that whilst Christian education must not be limited to Biblical instruction, the Bible should have a central role in the curriculum, as divinely revealed and inspired, inerrant, sufficient, and authoritative and infallible and powerful (Estep, et al., 2008, p. 39).

Wolterstorff is a Christian teacher committed to a Calvinist tradition. *Educating for life* (2002) represents a collection of speeches and essays spanning his career. His thought shifts through the movement of the collection, but the core pedagogical premise is that schools should educate for life as a Christian. On his view, a pragmatic approach to education is needed. This entails living in a community of faith to learn faith; this must be done in the context of contemporary culture and society to induct students into understanding their faith in relation to contemporary society. The

curriculum must teach the full range of disciplines to serve the range of ways in which students may progress from school to live a Christian life. Wolterstorff does not imagine a student body holding a range of faiths; his conviction is that Christian schools are for Christian students, although he argues strenuously that they should remain open to and exposed to external influences and trends.

Frances Ward at first seems to offer a contrast to Estep and Wolterstorff in her approach to pedagogy. On her view, Christian education does not follow Estep in giving the Bible priority as an epistemological authority in the curriculum; neither does education exist to be instrumental in forming students in Christian practice and living. Ward is unusual in asserting that a positive characteristic of teaching and learning in the context of a Christian foundation is that education should be understood as an end in itself. In the context of considering the relationship between schooling and how a human person is shaped, Ward says:

Is my education useful to me because it will enable me to gain self-fulfilment? Will I get on in life as a result – go to the best university, get a good job? Is education a means to an end? For many, it can be hard to see that education is anything else... To understand education not instrumentally, but as an end in itself, as worth doing for its own sake, is difficult. But it is important to hold on to this principle. Education is an end in itself. It is for its own sake. (Ward, 2016, p. 116)

In the context of this positive affirmation of education for education's sake, Ward goes on to assert, "If seen like this, then church schools can offer the opportunity of an education that shapes the child, and therefore the adult, in particular ways, drawing on the insights of Christian tradition to understand and know what a human person is" (p. 116). Whilst Ward gives no account of how a knowledge-based curriculum leads to the formation of character and values, her assertion that education is 'an end in itself' does not conflict with 'drawing on the insights of Christian tradition' in so far as Christian tradition supports learning as an end in itself, providing a context in which a

holistic education can take place. What this might mean, and what Christian education which works from this conviction looks like, will be a key area of this thesis.

In what follows in Ward's characterisation of Christian education, it seems she may contradict herself by creating a scenario in which 'drawing on the insights of Christian tradition' stands in opposition to the conviction that 'education is an end in itself'. If education within a Christian setting with worship, reflection and a deontological ethic provides a moral and existential framework for students to internalise, with the intention that this leads to students 'knowing what a human person is', then Ward seems to have lost sight of it being the *whole* curriculum that provides for a Christian pedagogy which frees education to be an end in itself.

Ward does indeed suggest that it is the framework of Christian tradition that provides for the formation of moral character and identity ('knowing what a person is') with reference to the ultimate-order-of-things. There is a vital movement here, revealing a pedagogical distortion which touches on the core of what education is and is for. Whilst Ward seems to suggest that it is the academic curriculum which has learning as an end in itself:

Mathematics, Art, English, Music, Modern Foreign Languages; this is conceived of as delivered within a framework of Christian ethos, with the latter being identified as having the instrumental end of forming students' moral and spiritual character. On this account, Christian ethos is provided directly or indirectly 'by the Christian community' or 'by the Church', validating, on Ward's view, the Church's role in delivering education because of this existential end.

In this identification of Christian tradition as the cause of moral and ethical formation, Ward is not very far from Wolterstorff in developing a pedagogy for its instrumentality. In Ward's case, it is to inculcate a moral and ethical framework, rather than to propagate a broader set of cultural values and norms, which is what Wolterstorff seeks. There is a subtle point here: it is not that education should not provide an ethical and moral framework; it is,

rather, whether the framework is one that provides for the whole of students' education, or instead for only one part of it, without reference to the rest. This subtle point is key, because of what it intends pedagogically: is education directed towards understanding and living in a world that we all have access to, or does it circumscribe elements of that reality, which are then set aside as 'given' in some way? In other words, does pedagogy intend reality as accessible to critical reason? If not, education is not, in Ward's terms, an end in itself but is subjugated to some other end.

An alternative approach: a knowledge-based curriculum proving a *paideia* for today

In this thesis, I posit that a contemporary account of a liberal education is needed which draws on a Greek and Christian conception of *paideia*. A contemporary version of *paideia* would have to meet some exacting demands to achieve the educational role of the classical Greek concept as a basis for a knowledge-based curriculum that provides for moral and cultural formation. It would need to intend a universal account of truth that is grounded in a local, contingent base. It would need to provide a means to bridge between the insights of specific strata of knowledge. It would need to give a basis for a relationship between fact and value that was sufficiently plausible to make a knowledge-based education at least compatible with pupils' moral and cultural education. Finally, in practical terms, it would need to undergird this educational project, allowing it to be achieved in the context of cultural and religious diversity as reflected in a range of conceptions of the order of reality, ideally using these positively to pedagogic ends.

Drawing on the Critical Realism developed by Roy Baskhar (Hartwig, 2007), Critical Pedagogy as conceived by Andrew Wright seems to provide the means to meet these criteria, and does so in the wider frame of philosophical positions, "seeking to combine a modernist concern to engage with the actual order-of-things with a post-modern recognition of the limits of

our knowledge and understanding” (Wright, 2004, p. 52). Critical Realism takes human knowledge of reality to be stratified, such that human sciences (anthropology, sociology and psychology) relate to the natural sciences (physics, chemistry and biology) as more complex realities that cannot be expressed in natural science’s terms alone. A similar relationship exists between the arts (literature, music, aesthetics) and human sciences, and in relation to strata that view reality as a whole (metaphysics, theology). These strata of knowledge are hierarchical in relation to their complexity, but they show interdependence in characterising significance, value and meaning. The knowledge represented by elements of the strata are held to be in a dialectic relationship in a ‘hermeneutical circle’, such that the individual parts of reality must be interpreted in the light of the whole and the whole in the light of its constituent parts. By committing to seek an understanding of the order-of-things as they are, ahead of an epistemic commitment, Critical Realism allows for a heuristic relationship between fact and value, achieved through rational judgement.

Critical Pedagogy applies this broad approach that combines a commitment to ontological reality with an acknowledgement of human limitations in learning. Observing that the order-of-things has a hierarchy, the task of learning is understood in a way that takes account of the stratification of knowledge. As such, the primary loci for students’ learning are the range of individual subject disciplines within the curriculum, each of which interrogates different strata. The knowledge achieved through subject disciplines is provisional and open to revision through debate, dispute and contention. As a result, the boundaries between disciplines are found to be fluid. Wright’s Critical Pedagogy seeks to engage with meta-narratives alongside subject disciplines, such that in the study of the origins of the universe in science for example, the different worldviews of an atheist and a theist are explored in relation to the ‘Big Bang’. Whilst atheist and theist may usually work and learn together without their radically different worldviews being exposed, these positions are significant for the meaning and value of the subject matter: is the natural order of the world self-explanatory, or does

it require a transcendent grounding to make sense? Such meta-narratives may be relatively peripheral considerations in natural science, but in subjects that seek to give an account of the order-of-things, such as ethics, they play a greater part in teaching and learning.

In Greek *paideia* the object the learner attends to is understood to shape and mould the learner. By placing worldviews in the curriculum, Critical Pedagogy allows explicit learning about how others relate to the world. In the process, it provides for a critical understanding of a learner's own meta-narrative, exposing the stories which are fundamental to how pupils understand the order-of-things and themselves in relation to that order. Whilst encounters with others' worldviews are an inevitable part of learning within a diverse community, explicitly considering worldviews within the curriculum exposes the conflicts between different them. Learning about these different ways of understanding and relating to the order-of-things enables pupils to engage wisely as they seek truthful and authentic relationships with the actual order-of-things (Wright, 2004, pp. 168-169).

Development of a school curriculum entails the inevitable exercise of social and political power. This is contentious in relation to the subject of this thesis: the creation of a CofE school in a geographic area which shows significant religious diversity. Immediate concerns were raised by stakeholders over motive with regards indoctrination or conversely, over infidelity to the unique claims of the Christian gospel for the identity of Christ. The power exercised in devising a curriculum is no less present for other worldviews, be they naturalistic, liberal, romantic or post-modern. Whilst it is not possible to escape a curriculum being formed by a worldview, by including learning about a range of meta-narratives as part of the curriculum, a critical education allows the pre-suppositions to be open to critical examination. Pedagogically, this scrutiny necessarily takes place in a two-fold process: pupils are first inducted into the norms and values of the school; these norms are then subject to scrutiny as other worldviews are explored as alternative approaches.

Wright identifies that by making the cultural transmission of knowledge (including the faith commitment of the school) explicit, self-conscious, problematic and open to other possibilities, the risk of naïve indoctrination can be transformed into a critical activity. Here Critical Pedagogy takes a propensity from post-modern philosophy to engage with alterity. Critical appraisal of the worldview from which the curriculum is generated allows the power exercised through its delivery to be known, examined and criticised and so diminished in being revealed for what it is. The provisional nature of knowledge in the curriculum means that cultural transmission of knowledge takes place with an appreciation of the plurality of worldviews available and so a critical scrutiny of those which are the basis for the curriculum content (pp. 169-172).

In this framework the teacher has a particular role in supporting pupils' engagement in a Critical Pedagogy, encouraging them to identify, articulate and own the worldview they bring with them into the classroom; to invite children to engage with alternative ways of making sense of reality, alternative ways of living a truthful life; and to seek ways of moving forward in the light of his or her negotiation of the horizon of the given in the light of the horizon of the possible. These three hermeneutics: of reflective wisdom and practical action, of affirmation, and of exploration, will be brought into dialogue with each other, so that the horizon of the child's understanding is brought into critical relationship with the horizons of meaning intended by other worldviews (p. 177).

A Trinitarian basis for a Critical Pedagogy

For Critical Pedagogy to provide the basis of the curriculum for a Christian school, the school's Christian theology must be at least equal to critical appraisal in relation to the truthful order-of-things that the pedagogy intends. The development of Trinitarian theology through *a posteriori* abductive

reasoning suggests that Trinitarianism is at least compatible with a Critical Pedagogy, but what evidence is there that this is the case?

Alister McGrath finds an analogy between scientific method and “our inhabitation of the Christian tradition [which] engenders a discipleship of the mind, [...] leads to an enhanced and deepening understanding of the Christian faith and consequently results in changes to the way we see and behave towards nature” (McGrath, 2009, p. 31). McGrath draws on his own experience of using scientific method and the Theological Science of T. F. Torrance (1969) to identify a method in theology that is scientific in its character, in using an iterative process:

The essential feature of an iterative approach is the successive and incremental revision of how we see and understand something in the light of new insights disclosed through the process of engaging itself. We begin by seeing in a certain way; as the process of inquiry begins, we discover things that make us see it in quite a different way. New levels of appreciation and interpretation emerge with the extended process of observation (McGrath, 2009, p. 32).

Trinitarianism emerged through just such an iterative process of theological reflection, but, as we will see, the theology of the Trinity has also suffered distortion when epistemic commitments has been put ahead of ontology.

Chapter 4 The emergence of Christian *paideia*

I have argued that a liberal education is achieved through a knowledge-based curriculum directed to students' practice of and formation in virtue. A curriculum for a liberal education should extend to all knowledge, entailing critical engagement with standard subjects, but also with a range of worldviews and their various conceptions of the ultimate-order-of-things.

Teaching and learning in a democratic liberal setting presents some difficulty for the accurate representation and reception of philosophies other than liberalism, including those of religious faiths. The prevalence of a comprehensive liberal worldview can lead to suspicion towards religious worldviews. Liberalism's false claim to be pluralistic obscures the competition between different comprehensive doctrines for the pool of social goods. Liberalism also shows a lack of cognisance of the moral anthropology which drives its appeal: the reification of freedom as unconstrained autonomy. From within a comprehensive liberal worldview, this causes non-liberal comprehensive doctrines to be perceived to lack tolerance and to make disproportionate and unreasonable claims on social goods.

I have shown that existing models for education in schools with a Christian foundation either seek to employ the faith character of the school to instrumental ends or manifest a narrow epistemic commitment which generates a fixed worldview. Both positions are antithetical to a liberal education. I have suggested that Trinitarian Christianity offers an alternative paradigm which provides for formation in virtue through a knowledge-based curriculum. Andrew Wright's Critical Pedagogy offers a means to accommodate a student and staff population with mixed faith and philosophical commitments in a school committed to an educational model emulating a Christian *paideia*.

In this chapter I will outline the emergence of Christian *paideia* from its Greek predecessor, tracing and characterising four strands of an emergent

Trinitarian *paideia*: virtue as human *areté*; *paideia* as knowledge of God; formation as the result of self-knowledge in the light of learning; *paideia* as having an inherently social character. My analysis will suggest that Greek *paideia* provides a paradigm for a liberal education which avoids the problems inherent in comprehensive liberalism's exclusivism. This is achieved through this *paideia* being cognisant of a range of competing worldviews; indeed, their representation within the curriculum provides for *paideia*'s formative character as much as for communicating their claims authentically.

Christianity adopted *paideia* in Alexandria as a model for Christian education; Christian *paideia* came to its zenith with a Christian community in fourth-century Cappadocia. The Cappadocian Fathers who codified the doctrine of the Trinity were leading members of this group. I will argue that there is a causal relationship between the effectiveness of their model of *paideia* and their related understanding of the Trinity. Characterisation of this Trinitarian *paideia* will follow at the end of the chapter.

Christianity from the second to fourth centuries and the Christian communities in which Christian *paideia* was developed experienced significant change over this period. The Christian understanding of the humanity and divinity of Christ evolved, as did the doctrine of the Holy Spirit. Equally, the social and political circumstances of the Christian communities also varied: from a minority group in the context of diversity, to a setting of persecution, to the Cappadocians' relative enclosure, privilege and security. These changing contextual elements provide a means to interrogate *paideia* as an educational model, and so anticipate how it might evolve to be applied in a contemporary setting today. I will conclude that Trinitarian theology and the social context are key to determining the contingent form that *paideia* takes in a particular setting.

Greek *paideia* and the emergence of Christianity

With the birth of Christ in a Hellenised culture, Christianity was inevitably formed by the influence of Greek culture and learning present in the Roman Empire. Through iterative steps, Greek *paideia* would come to be the midwife of an intellectually coherent Christian belief. Kelsey identifies four interrelated elements of Plato's *paideia* for the education of ideal rulers which "took on a life of their own to shape ordinary *paideia* as Christians would know it later" (Kelsey, 1992, pp. 66-67):

- a) Rather than preoccupation with characteristics of virtues and the distinctions between them, the focus of enquiry for Plato is on what the virtues have in common, the *essence* of Virtue; to be shaped by *areté* simply is to know the Good;
- b) For Plato, the Good was the highest principle that exists; its place in Socrates' thought was such that his contemporaries believed he was founding a new religion. The understanding of Plato inherited by early Christians was that the goal and deep foundation of *paideia* was knowledge of the divine, i.e. of God;
- c) Plato identifies the educational task of moral formation as one which proceeds from knowledge. The knowledge required is of 'one supreme standard ... binding on all alike' as it expresses characteristics fundamental to human nature (Jaeger, 1986a, p. 124). The corresponding educational task is to enable an understanding of self and the order-of-things in light of this knowledge;
- d) Conversion is required of the student which takes place as part of a long educational process reflecting the inherently social character of *paideia*; this social formation in turn provides for an intuitive insight into the Good.

The sections which follow trace the emergence and evolution of Greek *paideia* through to the Cappadocian form.

The development of Greek *paideia*

Werner Jaeger (1962) (1965) (1986a) (1986b) identifies Greek *paideia* originating in the fifth century BC as the first pedagogy to bring together two educational purposes: cultural formation with communication of a moral understanding and values; this through learning which is primarily directed to the acquisition of knowledge. *Paideia* holds a corresponding understanding of education which

not only contemplated the process of development in the human subject, but it also took into account the object of learning. If we regard education as a process of shaping or forming, the object of learning plays the part of the mould by which the subject is shaped. (Jaeger, 1962, p. 91)

Whereas first Homer and then the canon of Greek literature provided the curriculum for schooling and so the mould for shaping its subject, Sophists' educational enterprise was directed to human excellence as a political *areté*. For a fee Sophists would teach their students a foundation of knowledge including *mathemata* and grammar and coach them in rhetoric to equip them for political life.

The high point of Greek *paideia* as philosophy was found with Plato. For Plato, Science, Mathematics and Dialectic provide for knowledge of the Good through intellectual reasoning. With philosophy identical with the knowledge content of *paideia*, spiritual development was understood to be integral with education and learning, such that knowledge was the basis of virtue as *areté*. By contrast, Isocrates' ambition for rhetoric was that it might take students beyond purely philosophical contemplation to self-realisation as individuals and for the Greek nation, such that speech and reason might give form to *logos* as human excellence (Jaeger, 1986b, p. 152).

With Alexander the Great's military conquests, the cultural end of Greek *paideia* was no longer to serve the *polis*, but instead to educate and enculturate the Hellenistic world. Aristotle's works joined those of writers

from Homer onwards as the literature of *paideia*, a body of which would be propagated as part of a 'Classical' education through to the present day. In Hellenic culture, reading Greek literature took on a religious value: "the mental labour and pursuit of science and art were a sure means of cleansing the soul from the stains of earthly passion and freeing it from the restricting bonds of matter" (Marrou, 1956, p. 101). The cultural life of Greece in the Hellenistic era was believed to be in continuity with the eternal age to come.

Plato's *paideia*

A characterisation of a) to c) above (p. 63) in relation to Plato and Socrates' *paideia* is given in my earlier discussion of liberal education. *Paideia* as a social phenomenon providing for conversion, warrants elucidation here. Plato's Socrates addresses himself to any individual he meets with a view to cultivating virtue (Plato, *Apology*, 29d). Nonetheless, Socrates finds that, as a place of learning, the gymnasium is conducive to his educational task. Socrates' work takes place following Athens' fall to Sparta; the corresponding social frame of Socrates' task is regeneration of the *polis* and with it, effective democracy within the Greek city state.

Plato appears to have been influenced by the Pythagoreans in his establishment of an academy (Jaeger, 1986a, p. 274). In a dedicated educational setting, those committed to learning and to virtue could support each other in their task. Separation from the reasoning of the crowd was seen as necessary to support intellectual progress and dialectical reasoning (Plato, *Republic*, 6.493e-495). Plato's philosophers are thus self-selecting and have a common sense of purpose, albeit sight of political regeneration through learning seems to be distant with the advent of Plato's academy. Nevertheless, the school seems to have embraced diversity in its student body, gathering foreigners and social outsiders together (6.496).

Emergence of Christian *paideia*

The influence of Hellenistic *paideia* on Christianity is apparent in early Christian texts. The book of Acts recounts the apostle Paul quoting Aratus' poem *Phaenomena* (line 4) as he preaches to Stoics and Epicureans, reappropriating 'For we are also his offspring' from Zeus to the God and Father of Jesus Christ (Acts 17.28). 2 Timothy 3.16 holds Hebrew Scripture to be 'useful for teaching, for reproof, for correction and for training in righteousness [παιδειαν]'.

When Clement, Bishop of Rome (AD 88-99) wrote to the church in Corinth, he used and subverted Greek rhetorical form to emphasise the distinctiveness of Christian faith. His letter shows evidence of a Stoic morality and ideals consistent with classical Greek *paideia*; but he also identifies 'the *paideia* of Christ' and the '*paideia* of God' as Christians' great protective force (Jaeger, 1962, pp. 12-26). It is Clement of Alexandria who takes the step beyond drawing on the prevailing language and forms of Hellenistic *paideia* as an apologetic for Christian faith to instead formulate a Christian *paideia*.

Clement of Alexandria

For Clement of Alexandria (AD c. 150 – c. 215), the Good is known in Christ, who is first healer and then teacher. The practice of Christian piety in response to Christ's invitation gives rise to "right dispositions and character, and then persuades us to energetic practice of our duties". With this conversion of life, Christ works, "to train and guide the soul to all requisite knowledge when it is made able to admit the revelation of the Word" (Clement of Alexandria, *The Instructor*, 1.1).

The Stromata formulates a Christian *gnosis*: divine revelation is grasped through reason. Revelation understood through reason counters the Gnostic doctrine of Valentinus and Basilides, for whom the locus of faith is solipsistic: "faith is not the rational assent of the soul exercising free-will, but

[is assent to] an undefined beauty, belonging immediately to the creature” (*Stromata*, 5.1).

Hellenic philosophy is propaedeutic to Christian *gnosis* on Clement’s account:

[It] apprehended the truth accidentally, dimly, partially ... But ... comprehends not the whole extent of the truth, and besides is destitute of strength to perform the commandments of the Lord, yet it prepares the way for truly royal teaching. (*Stromata*, 1.16)

The royal teaching is known authoritatively through the witness of Scripture, truth being demonstrated from the body of Scripture as whole, in contrast to the Gnostics, who interpret or cite Scripture selectively, seeing a violent God of the Old Testament as irreconcilable to that in the New Testament (7.16).

Clement holds that Christ was “impassible; inaccessible to any movement of feeling” and that Christians should seek to be the same, as the one “who by love is already in the midst of that which he is destined to be ... does not desire anything, having ... the very thing desired” (6.9). Virtues are practised as habits, dispositions and science proceeding from knowledge and training rather than expressions of passion.

The Christian philosopher is to strive to combine contemplation, fulfilment of the commandments and instruction of others (2.10). Contemplation has high status in Clement’s thought, corresponding to asceticism. The Christian has access to the “boundless joy of contemplation” having gained “the light inaccessible”; it follows that he or she can withdraw and go away to the Lord, but not withdraw from life (6.9).

In his works, Clement of Alexandria is preoccupied with correcting those engaged in pagan religious rites, the Gnosticism of Valentinus and Basilides, and with presentation of Greek philosophy as propaedeutic to superior Christian ‘*gnosis*’. These preliminaries outline Christian piety and

suggest the prevailing culture and beliefs in Alexandria, to which Clement offers an alternative.

With respect to Christian *praxis* and worship, Christian piety includes initiation into the Christian community through catechesis and baptism (*The Instructor*, 1.6). Christians participate in worship, including the Eucharist (2.2). Books 2 and 3 of *The Instructor* comprehensively outline Christian culture which Clement enjoins his readers to emulate, with instruction on eating, drinking, clothing, jewellery, make-up, use of language and wealth.

Origen of Alexandria

Origen succeeded Clement as head of the Christian school in Alexandria. Origen remained during a period of persecution and pagans sought him out to learn about the Christian faith (Eusebius, *HE*, 6.1-3). He was a student of Ammonius Saccas (6.19.6), as was Plotinus (Porphyry, *On the Life of Plotinus*, 3).

Origen applied his learning as a teacher of Greek literature to Scripture, using textual criticism, reading, interpretation and judgement (Trigg, 1998, p. 6). Taking the Scriptures to be inspired by the Holy Spirit, Origen argued that misunderstanding results from their being misread: bodily (that is, logical and literal), soulish and spiritual interpretations are variously required (Origen, *PA*, 4.2). This methodology allowed Origen to preserve the witness of Scripture from Gnostic criticisms. He shows knowledge from Scripture being stratified, consistent with a rule of faith.

Origen substantiates the identity of the Good by providing an alternative to the Gnostic Christians' doctrine. Valentinius, Marcion and Basilides were united in denying that the God and Father of Jesus Christ was also the God of Israel, the creator of the world and giver of the Law (Trigg, 1998, p. 8). Origen identifies the 'firm line and distinct rule' of the Church in continuity with the apostles':

That God is one, who created and ordered all things, and who, when nothing existed, made the universe to be ... This just and good God, the Father of our Lord Jesus Christ, himself gave the law, the prophets and the gospels, and he is God both of the apostles and also of the Old and New Testaments. (*PA*, 1.Preface.4)

Human *areté* is to emulate the relationship of Jesus Christ to the Father. Human beings “sanctified through participation in the Holy Spirit, [are] made purer and holier ... more worthy to receive the grace of wisdom and knowledge, in order that all stains of pollution and ignorance may be purged and removed” (*PA*, 1.3.8).

Origen displays a strong asceticism, living a ‘philosophical life’ by studying holy writ through the night, fasting and sleeping on the bare floor (Eusebius, *HE*, 6.3.10). He led the Alexandrian school during persecutions against Christians and worked as a catechist, visiting persecuted Christians in prison.

Origen’s student Gregory Thaumaturgus gives a compelling account of his teacher in maieutic role with regards virtue. “Not only with words but also with deeds did he steer ... our impulses ... Consequently our soul, as if in a mirror, contemplated itself as well as the beginnings and roots of its vices, its entire rational part ... and in turn its best, rational part, under whose domination it remains by itself unharmed and without passion” (Gregory the Wonderworker, *Address to Origen*, 9). Trigg observes that the fundamental concern in Origen’s teaching practice “was integrating the student’s personality, or, more precisely, reintegrating it, into the image and likeness of God” (Trigg, 1998, p. 37).

Origen’s *paideia* takes form in the context of persecution. He becomes head of the catechetical school whilst a professional teacher of Greek literature yet is known by pagans and sought out for catechesis by them. He remains faithful in friendship to Christians by visiting them when they are imprisoned and set to be killed. His reputation and pride as a Christian teacher precede

his being made an official catechist by Demetrius, the bishop of Alexandria. Later ordained priest in Caesarea in Palestine, he served the Christian community in that place with challenging preaching and celebrating the Eucharist. Origen's Christian formation is first in his family; he shows diligence in his relationships with the dispersed and persecuted Christian community, although not without outreach and challenge to pagans beyond it (Trigg, 1998, pp. 3-61).

The Cappadocians

Basil of Caesaria (AD 330 – 379) and Gregory of Nyssa (AD c. 335 – c. 395) were brothers. Gregory of Nazianzus (AD 329 – 390) was Basil's friend; he studied with him at Caesaria and then in Athens (Hardy, 1954, pp. 113-120). The family had a connection with Origen. Gregory Thaumaturgus built a church at Neocaesarea (Gregory of Nyssa, 1998, pp. 59-62). Basil's eldest sister, Macrina (AD 324 – 379), was a zealous custodian of its 'intellectually engaged and potentially contemplative Christianity'. The works of Origen and Philo were in the family library along with pagan classics (Silvas, 2007, p. 3).

Gregory of Nyssa's *paideia* is concerned with morphosis, the sculpting of a life through the soul's synergistic cooperation with the grace of the Holy Spirit to know God. Writing to a monastic community of their vocation, Gregory communicates the diligence required for this ascetic task:

It is necessary for the soul and body which are going to move towards God ... to take as the guide of life the reverent faith which ... the saints proclaim in their writings. Thus, the obedient and tractable soul gives itself over to a course of virtue, freeing itself, on the one hand, from the fetters of this life ... and on the other hand, involving itself wholly in the faith and in the life of God alone, because it sees clearly that where there is faith, reverence and a blameless life, there is present the

power of Christ, there is flight from all evil and from death which robs us of life. (Gregory of Nyssa, 1967, pp. 128-129)

The outcome is achieved after death, Christ having “furnished a pledge of immortality through baptism” (p. 129). The fulfilment of the Christian life is to pursue assimilation to God and to approach perfection, which is, “never to stop growing to the better or to draw boundaries around perfection by some kind of limit” (Gregory of Nyssa, 2015, p. 44).

For Gregory, the literature for Christian *paideia* is the Bible. The text provides a starting point for the work of transformation. Gregory exhorts his readers to seek a ‘life that would correspond with words’. He cites St Paul as an exemplar of study of Scripture leading to the imitation of Christ, “so that it no longer seemed to be Paul living and speaking, but Christ himself living in him” (p. 25). The Holy Spirit is a “companion and ally”, through whom “one is inflamed towards a love of the Lord and ... a love of the good” (Gregory of Nyssa, 1967, p. 152).

With faith in Christ as a foundation, “we lay down the beginnings of our life and frame as laws pure thoughts and actions by daily good deeds” (Gregory of Nyssa, 2015, p. 34). Christ is the source of wisdom and power “in relation to acquisition of the good. For what someone calls upon in prayer, and what one looks at with the eye of the soul, this he draws to himself in prayer” (p. 29). The power of Christ is received ‘as participation in the Word’ for those who seek him in the bread and wine of the eucharist. Thus:

... the head of the universe becomes our head. Growing together with the corners, he fits himself into the two walls of our life, those both of body and soul, which are built up by what is becoming and pure. (p. 34)

The Cappadocians’ families were leading local citizens or aristocrats. Macrina led the family in establishing two places of ascetic retreat close to each other which became monastic houses for men and women respectively. Basil and Gregory Nazianzen alternated between active work

and monastic solitude. Gregory Nyssa took up an ascetic life for a period ahead of training in rhetoric; a subsequent marriage prevented him from pursuing his ascetic ideal but not from advocating others to pursue this way of life or counsel in its pursuit as 'the philosophic life' and 'way of perfection' (Silvas, 2007, pp. 1-58).

Gregory Nyssa's *Life of Macrina* suggests the features of the monastic *bios*, including the community being led by a superior, maintenance of virginity, members of the community sharing their possessions in common with provision only for basic material needs, private prayer throughout the day and night, use of the sign of the cross in devotion, and services throughout the day with hymn singing and psalmody (Gregory of Nyssa, 1967).

Whilst the ideal for this *paideia* was monastic community, the bishops among the Cappadocians engaged in public ministry. Their rhetorical and theological skills were employed in the conflict with Eunomians and Arianism, this being a spur to codify the Trinity's ontology as being 'one *ousia* and three hypostases' in the Godhead.

A comparison of models of Christian *paideia* from second to fourth centuries AD

The concept of the 'essence of Virtue' changes from Clement to the Cappadocians with the development of Christian doctrine. Clement's emphasis is on an apologetic directed to non-Christians for Jesus Christ as Instructor. His focus is on intuitive knowledge of the divine through contemplation and Christians' impassibility in imitation of Christ. Origen applies his learning to develop a systematic account of Christian belief into a philosophy with virtue at the highest level of his stratification of knowledge. The Cappadocians' good is Christ but has a Trinitarian framework. They develop a theology of the Holy Spirit who is an ally to the Christian in achieving sanctification. Direction of the will to the imitation of Christ anticipates a process of transformation which continues after death.

The idea of 'knowledge of the divine' also evolves between the second and fourth centuries. For Clement it is to gain 'light inaccessible' and to experience the joy of contemplation. Origen conceives the purpose of education as allowing students' lives to be recast for a life of participation in God; Origen is concerned for the coherence of Christian belief and the correspondence of individual Christian's *praxis* with their faith. For the Cappadocians, union with God is anticipated as a means of continuing perfection, so that the Christian can partake in Christ's eternal contemplation of the Father.

Clement distinguishes Christ as healer preparing the soul for *gnosis* and then as teacher. The content of Holy Scripture is the authority for testing understanding gained through intuition. Withdrawal to contemplation provides for fostering impassibility. Teaching allows Origen to help students understand themselves and their experience afresh in the light of reason; it is less clear that Origen's preaching was sympathetically received, this also having been a vehicle for his exacting intellect. For the Cappadocians, an exhortation to imitate Christ and to choose a life of virtue entails direction to intensive study of Scripture and prayer, so that the Holy Spirit could be the midwife of individual growth, working in synergy with the soul.

The social dimension of *paideia* seems to vary not so much with the development of Christian doctrine as with contingent circumstances of *paideia*'s practice. Each of the Christian communities have a concept of themselves as a community with a leader, baptism is the point of initiation, the Eucharist is part of worship and there is a central place for the Scriptures as regulating belief and Christian *praxis*, requiring that the Scriptures are studied. Each of the communities that Clement, Origen and the Cappadocians lead are engaged with people outside the worshipping community, articulating Christian belief to those with different convictions.

Asceticism, contemplation and study are features of each of the forms of *paideia*. The gathered character of the Christian communities appears to depend on their resources and receptivity of wider society to Christian

belief: Severus' persecution leads to Christians in Alexandria dispersing; Origen's ability to teach and catechise in Alexandria is limited by bishop Demetrius' absent support; the Cappadocians' ability to lead a monastic life is supported by their families' wealth and by their being part of a well-established Christian community in their geographic region.

Analysis: Changing and unchanging elements of early Christian *paideia*

Invariant

From the second to fourth centuries, the catechetical school in Alexandria and the Cappadocians represent communities with leaders who are teachers and learners. There is a structured curriculum which reaches to all human learning. This feature may be accounted for by Hellenistic *paideia* and its pursuit of *areté* being the cultural context in which the forms of Christian *paideia* take shape.

The models of Christian *paideia* are directed to *areté*, engaging with the range of intellectual and cultural resources available. Study and learning draw on and engage with the prevailing cultural norms, with an understanding that this entails some self-sacrifice: in the dedication of time and energy involved, in engagement outside the Christian community, and in providing an apologetic for Christian belief and understanding as part of seeking transformation for good of individuals and society.

The gospels and New Testament letters set out the *praxis* of a Christian community with respect to catechesis, initiation, worship, prayer, values and acts of charity. Clement of Alexandria has access to most of the New Testament Canon, so consistency in this *praxis* as part of the social matrix of Christian *paideia* is unsurprising.

Variant

There is evolution between Clement and the Cappadocians in how God is conceived and in the foundation that is deemed to provide for an understanding of virtue or holiness. This change reflects the development of Christian belief and Trinitarian theology. An evolving understanding of the Holy Spirit and of Christ as Son of God correspond to a shift in the conception of the maieutic teacher. The Cappadocians understand the Holy Spirit as the teacher. Origen in his role as Grammaticus is personally involved through teaching in nurturing his student's development and self-understanding. Clement offers an exposition of Christ as Instructor, but his writing suggests that it is more Clement who is the instructor.

For Clement, to understand God is to enjoy contemplation which provides a basis for imitating Christ's impassibility; for Origen, it is to mould one's life on rational principles consistent with Christian first philosophy; for Gregory of Nyssa to understand God is to be shaped by imitating Christ through choosing virtue, enabled by the wisdom and power of Christ and the work of the Holy Spirit. The Cappadocians' ideal is expressed in a choice for a monastic life which also cultivates a contemplative and ascetic life.

The extent of the community to which the *paideia* has reach expands in this period: Clement's concern is local catechesis; Origen's to formulate principles of Christian belief for the wider Church; the Cappadocians are concerned with a human good with universal reach.

The receptivity or antagonism of the prevailing culture to Christianity is part of the variation of the local context that Christian *paideia* responds to. Christian *paideia* also represents an accommodation to the available wealth and resources (including how established and secure families and individuals are in their geographic communities), and the personal circumstances of individuals. Contingencies included whether members were born into a Christian family or not, and the impact of influences upon them in early life.

The Cappadocians' *paideia* and a twenty-first-century *paideia*

The Cappadocians' Trinity has stood the test of time. Across its various denominations, global Christianity finds in the model of Son and Spirit proceeding from the Father an account of the Trinity which accords with the authority of divine revelation in history and Scripture. This said, the Cappadocians' metaphysics should be seen in the context of their time. The model of the Trinity developed by the Cappadocians may bear some similarity by analogy to the Neoplatonists' idea of emanations from the unknowable, but it is distinct from Neoplatonic thought. For the Neoplatonists, emanations from the 'One' give rise to a corrupted reality; this stands in contrast to a prelapsarian creation of the Trinitarian God that is declared good (Genesis 1.31).

Similarly, the Cappadocians also give weight to contemplation and asceticism. This is apposite to the energy they give to dialectical and intellectual enquiry and to worship. Key to the applicability of the Cappadocians' Trinitarian model of *paideia* to a contemporary setting is the question of whether this is also the occasion of an epistemic fallacy corresponding to Plato's intellectual idealism. Within Neoplatonism, Porphyry's account of Plotinus' *Enneads* has a locus of attention for contemplation originating from within the mind (Plotinus, *The Enneads*, 1.6.9). By contrast, the Cappadocians understood asceticism as a manifestation of the will being directed to sanctity, rather than rejecting material reality, which is the Neoplatonists' position. The focus of the Cappadocians' contemplation is the God known personally as Father, Son and Holy Spirit, rather than a transcendent and impersonal 'One' (Louth, 2007, pp. 36-51).

The Cappadocians' emphasis on community and contemplation has consequences for the transferability of their *paideia*. The pursuit of *areté* is an appropriate end for Christian *paideia*, whatever the social setting, but this is particularly apt to an educational setting. The social and cultural norms

that correspond to a Christian *praxis* in initiation, catechesis, worship and charity derive from Scripture and enjoy broad historic consistency and so provide enduring norms.

There are elements of monasticism which are transferable to a secondary school setting: being part of a community whose life is regulated by a rule and a leader; having a shared sense of identity and purpose; self-denial motivated by study and by the community's needs; and to inculcate personal discipline in relation to spiritual, moral, social and cultural development. These are all consistent with a school setting. A Trinitarian *paideia* which will provide for a contemporary educational setting will be one that is true to divine revelation, but apposite to the setting, whilst seeking to avoid creating God in a human image.

Development of the Trinity in Christianity and implications for a Trinitarian *paideia*

Paideia, from its Greek origins in the fifth century BC through to the Cappadocians in the fourth century AD, provides for cultural and intellectual learning through a coherent, knowledge-based curriculum for virtue as human *areté*. As a Christian *paideia* took form from the second to fourth centuries, Christian *praxis* in worship and its public manifestation consistently embodied Scriptural norms, albeit with variations depending on the receptivity or otherwise of local cultures.

With development of Christian doctrine over this period and in particular, codification of the doctrine of the Trinity, the content of *paideia* evolved. With God revealed in the life, death and resurrection of Jesus Christ, the doctrine of the Trinity gives a theological account of God's action in history and in religious experience. The key features of the Trinitarian *paideia* followed, developed iteratively from the second to fourth centuries, to find final form in association with the Cappadocians' codification of Trinitarian theology.

Returning to the four strands of development outlined at the start of this chapter, these features are:

a) *Areté* as virtue

The model and exemplar of human virtue in Trinitarian Christianity is the person of Jesus Christ, in whom ‘the fullness of God was pleased to dwell’ (Colossians 1.19). To grow in the image of Christ is to be formed in sanctity and holiness. It follows that knowledge of God (*scientia dei*) is not only intellectual but moulds every dimension of the human person in virtue.

b) *Paideia* as knowledge of God

The knowledge of God that is the foundation of *paideia* In Trinitarian Christianity is attained by a range of complementary means. Holy Scripture is the literature of Christian *paideia*; Scripture is read devotionally and as a corpus. The corpus of Scripture has coherence when read in light of the revelation of God in Christ.

The Holy Spirit is the agent by whom Father and Son are made known (John 14.16-20); the Holy Spirit teaches (John 14.15) and guides into all truth (John 16.13). Knowledge of God is concurrently gained through Christian *praxis*. Prayer and worship, administration and receipt of the sacraments, acts of charity, and fellowship within a Christian community all provide for knowledge of God.

God is the creator of all things (Colossians 1.16). It follows that knowledge of God is attained through all learning as this extends to every subject discipline and every facet of life and aspect of the universe. This learning includes that relating to all peoples, cultures, philosophies and religions. A coherent curriculum for *paideia* is one in which subject-based knowledge may reasonably be understood as *scientia divina*.

c) Formation as the result of self-knowledge in the light of learning

Self-knowledge is achieved in relation to Christ as the supreme exemplar of human being. Human nature bears the image of God (Genesis 1.26). The

revelation of God in Christ provides the norm by which the ubiquitous distortions of that image (Romans 3.23) may be discerned.

Knowledge of self is gained through learning about self in relation to the true-order-of-things. A Trinitarian model of *paideia* correspondingly requires a coherent curriculum. If the God who is Trinity is meaningfully the creator of what is real, pursuit of a full and realistic account of creation can reasonably be expected to be consistent with the pursuit of knowledge of God.

d) *Paideia*'s inherently social character

Trinitarian *paideia* has a two-fold social character. Conversion takes place through participation in the Christian community and its corporate life, its *praxis* and worship. These have a formative influence which provides for an intuitive apprehension of God.

Conversion also takes place in relation to wider society and community. Conversion arises as the Christian community is actively engaged with the latter in a critical and dialectal relationship. The Christian community is responsive as a teaching and learning community, discerning congruence and disharmony between the revelation of God in Christ that is communicated by the Scriptures and is apparent in history and in the contingent order-of-things.

This fourfold characterisation makes apparent two vital relationships for a Christian Trinitarian *paideia*:

1. The foundation of a Christian *paideia* is a Trinitarian understanding of God. Christian Trinitarian theology is seen to under-labour a Christian *paideia*.
2. The second vital relationship is between the Christian community and its wider setting. On the understanding that God is known in God's creation as well as through historical revelation, engagement with

people and the order-of-things beyond the Christian community is required to attain the fullest knowledge of God.

A Christian Trinitarian *paideia* is thus the *paideia* of a community that is continuously teaching and learning. A Christian Trinitarian *paideia* entails a critical and dialectical relationship between a Christian community and its wider setting. It follows that a Christian Trinitarian *paideia* takes form in relation to its contingent setting in a way that takes into account this dialectical engagement.

In this chapter, I have characterised the Christian Trinitarian *paideia* that emerged in an iterative process from the second to fourth centuries in Alexandria and Cappadocia. The influence of Trinitarian doctrine which is consistent with the revelation of God in Christ has been identified as vital to under-labouring Christian Trinitarian *paideia*. The next chapter will trace the subsequent degeneration of Trinitarian theology from its origin in historical revelation and will then seek to recover a contemporary basis for the doctrine cognisant of its origins.

Chapter 5 The Trinity and Christian *paideia*

I have outlined the emergence of Christian *paideia* in the second to fourth centuries AD and identified that a combination of Trinitarian doctrine and dialectical engagement with Christianity's social and cultural setting provides the conditions for a coherent *paideia*. This chapter will look to characterise a Trinitarian *paideia* for the present day. The starting point is to take the Cappadocian's Trinitarian *paideia* as a norm, corresponding to the codification of the Christian doctrine of the Trinity. The subsequent development of Trinitarian theology succeeding the Cappadocians' will be traced from the fourth century onward. This period largely saw degeneration of Trinitarian doctrine from one consistent with historical revelation; the underlying fault was to prioritise philosophical commitments over historical revelation. With this move, a *paideia* that simultaneously did justice to the horizons of human knowledge and to Christian revelation was lost. Drawing on the insights gained through examining a history of Trinitarian theology, this chapter will outline a doctrine of the Trinity as this arises from historical revelation and describe the limits of such a doctrine in its claim to knowledge. With a description of Trinitarian theology in place, this will be followed by a model for a contemporary Trinitarian *paideia*.

The model of the Trinity associated with Augustine of Hippo (AD 354-430) arises from a process of introspection in which the image of God is found in the mind. Augustine's negation of historical revelation to find God in a human image embraces a naturalistic fallacy. Whilst Thomas Aquinas (AD 1225-1274) adopts Aristotle's scientific method in his systematic theology, this proves a veil to a similar epistemic error, in which natural theology is given priority over revelation in his account of the Triune God. I will argue that formulation of a Trinitarian *paideia* fit for the twenty-first century requires a commitment to the domain of the real in order to be equal to an educational setting. A Christian *paideia* must provide for students' enquiry into the true-order-of-things and the self-understanding which follows. A Trinitarian model of *paideia* requires a coherent curriculum for which

knowledge of the divine is its deep foundation and goal. Theology's historical conflation of ontology and epistemology has distorted enquiry into God's identity and nature, whilst also doing violence to the method of enquiry into the order-of-things through subject disciplines. A Trinitarian formulation of *paideia* must then be able to accommodate exploration of divine revelation without foreclosing on discerning its significance and meaning.

In the centuries following the Cappadocians' insight, recovery of a Trinitarian theology that arises from historical revelation corresponds only with a minority report within Christian thought. This line of thinking may be traced through Richard St Victor, Duns Scotus, to the Reformation and Martin Luther and John Calvin (Torrance, 1969, pp. 305-308).

Contemporary advocates of such a position include Eberhard Jüngel (1976), Jürgen Moltmann (1981) (1999) and Wolfhart Pannenberg (1991) in the Protestant tradition; Karl Rahner (1986), Walter Kasper (2012) and Piet Schoonenburg (1971) in Roman Catholicism; in Orthodox Christianity John Zizioulas (2004), Christos Yannaras (2007) and Stanley Harakas (1985).

Centuries of theological enquiry into the Trinitarian character of God have not been unproductive but have enabled discernment of how different modes of enquiry provide for knowledge of God and their limitations. Two fields are central to formulating an account of the Trinity consistent with revelation and, therefore, apt to *paideia*: how human knowledge contributes to an understanding of God; and the knowledge of God that is possible.

Two areas of concern are distinguished: 'theology' proper, which pertains to the doctrine of God and the Trinity (corresponding to the 'immanent' Trinity); and the 'economy' to describe the saving activity of God in human history (the 'economic' Trinity). The historical development of theology from the Cappadocians is one of a widening gap between the two.

Augustine of Hippo

Augustine seeks knowledge of God through introspection rather than historical revelation. He holds that the human mind is a mirror of the likeness of God and has the image of God within it (Augustine, *On the Trinity*, 15.23-26). Further, Augustine revisits the relations between the persons of the Trinity and concludes that predicates which relate to the persons of the Trinity are properly made of the relations between Father, Son and Holy Spirit, rather than of their substance. This move has radical consequences. Relations that in the Cappadocians' theology are located in the economic Trinity on Augustine's account become relations within the immanent Trinity. Corresponding to this, Augustine holds that creatures experience the one God, rather than three persons:

... when we say that the Father is the Principle, and the Son is the Principle, we do not mean that there are two Principles for the creature. For the Father and the Son are together the one Principle of the creature, as they are the one Creator and the one God. (*On the Trinity*, 5.13.14)

In seeking the image of the Trinity in the mind, rather than in historical revelation, Augustine chose intellectual idealism and naturalism over ontological realism. This mistake is compounded by obscuring the three persons of the Trinity behind one God who may be known within the economy of salvation.

Thomas Aquinas

Thomas' theological programme adopts an Aristotelian method, enquiring into God's essence through theology as a science, asking the question of what kind of a thing God is. Following Aristotle's metaphysics, Thomas asserts that uniquely God has fully realised potential; God's essence is thus wholly simple (Thomas Aquinas, *ST*, 1.3.2). God's essence may not be known, God is instead known by God's effects (*ST*, 1.1.7). This starting

point for the *Summa Theologica* is again far from starting with historical revelation as testified to in Scripture.

Having brought the tools of Aristotelian science to the nature and being of the one God, Thomas lays them aside as he approaches God as Trinity as persons. He instead seeks to conceive the persons of the Trinity from a 'God's eye view', that is from the perspective of their relations within the Trinity, rather than from the perspective of the economy of salvation (*ST*, 1.32.1,3].

Thomas' thinking is immediately relevant to Christian *paideia*, as he identifies how learning and knowledge in relation to the whole-order-of-things has a part in gaining knowledge of God as "all things are treated under the aspect of God: either because they are God Himself, or because they refer to God as their beginning and end ... we demonstrate something about a cause from its effect, by taking the effect in place of a definition of the cause" (*ST*, 1.1.7).

Nevertheless, Thomas' conception of theology as an Aristotelian science, providing a 'view from nowhere' of God's own being as Trinity, suggests privileged epistemic access to divine self-knowledge. He even supposes to explain why it was necessary within the economy for God to reveal himself as divine persons. This is a peculiar inversion of the natural relationship of creature to the mystery of the creator and unequal to the humility of the epistemic relativism to which we are bound by the limitations of human knowledge.

Richard of St Victor

Richard (RStV) of the Parisian St Victor community was not content with a detached, analytical approach to God as Trinity. Using an analogy with a human person, he observes that "none is said to possess charity-love in the truest sense of the word if he loves himself exclusively. It is, thus, necessary that love be aimed at someone else to be charity-love. If a multiplicity of

persons is absent, there can be no place for charity-love” (RStV, *On the Trinity*, 3.2).

Richard conceives the unity of the Trinity on the basis of the exchange of love, the three persons of the Trinity being distinguished by being a gratuitous giver of love, a due recipient of love and being both a due recipient and a gratuitous giver of love (5.17-19). Thus, Richard “defines the person in terms of being, but does so in a personalistic and not purely ontic perspective” (Congar, 1983, p. 104).

This approach to God’s triunity, with Richard’s concern for the relationship of love between creator and creature, locates knowledge of God as attained within the economy of salvation. As such, Richard maintains the humility of ontological realism as a correspondence between revelation and experience (*On the Trinity*, 5.3). His thought provides an alternative to the Latin relational model of the Trinity exemplified by Augustine and Thomas. Richard instead provides a model suggesting self-sublimation of the persons, an antecedent for the thought of Hegel, Kasper and Pannenberg.

Georg Wilhelm Friedrich Hegel

Hegel identifies God with the God of the Christian Trinity but finds analogous equivalents in other religious traditions (Hegel, 1895, pp. 11, 27-29). Hegel’s God appears to suffer loss through the work of creation: eternal creator and temporal creation are rent apart in the creative act, creation being foreign, placed outside of God. The Father ‘is as yet empty [and] cannot be grasped by thought’ (p. 26).

God is of God’s nature bound to restore unity with that which he is separated from. The Son is the agent by which the creation achieves differentiation and particularisation, events which must precede return to the creator; restoration is through the Holy Spirit. Restoration of the creation is an eschatological event, occurring after the creation has attained full

differentiation. All the same, “nothing new comes out of this” process (p. 26):

The differentiation through which the Divine Life passes is not of an external kind, but must be defined as an inward differentiation in such a way as the First, or the Father, is to be conceived of as the Last. The process is nothing but a play of self-preservation and self-confirmation. (p. 27)

On Hegel’s account, the Church enjoys a proleptic return to the creator marked by “elements of feeling” and “the immediate subjectivity of spiritual Being” as it “raises itself to Heaven” (pp. 1-6).

Hegel writes with an assumption of epistemic privilege which allows him to survey the process of differentiation of the creation and of the creator and thus the purpose and end of both. His idea of relations within the Trinity draws on the idea of a three-fold personality and of love between persons. This self-transcendence in love overcomes the apparently insurmountable difficulty of identifying a means of finding unity for the otherwise “rigid, reserved, independent, [and] self-centred” existence of persons considered in isolation:

Inasmuch as I act rightly towards another, I consider him as identical with myself. In friendship and love I give up my abstract personality, and in this way win it back as a concrete personality ...

The Trinity has been reduced to a relation of Father, Son and Spirit, and this is a childlike relation ... Love would be a more suitable expression, but Spirit is really the true one. (pp. 24-25)

Hegel’s conception of God is of God providing a blueprint for the created order and the means of its realisation. Father, Son and Holy Spirit have different functions in realising that blueprint. God does not find God’s fullness and self-realisation without the Spirit bringing the fully differentiated created order back into the Godhead, so that “the first is the last” (pp. 24-25).

In serving Hegel's phenomenology of the Spirit, Hegel's conception of God is modal and pantheistic. There are, however, two insights in Hegel's thought which lay a path to recovering a critically realistic Trinitarian theology: the first is a rediscovery of an eschatological dimension to the Trinity (Kasper, 2012, p. 266); the second, his use of personality as means of understanding the unity of Father, Son and Spirit (Pannenberg, 2002, pp. 195-199).

Karl Barth

On Barth's account, the root of the doctrine of the Trinity is the statement, "God reveals Himself as the Lord". The God "who has revealed Himself according to the witness of Scripture, is the same in unimpaired unity, yet also the same in unimpaired variety thrice in a different way ... the one God in the Bible's witness to revelation is in the variety of His Persons the Father, the Son and the Holy Spirit" (Barth, 1936, p. 353).

The historicity of Biblical revelation proceeds from the goodness and holiness of God as divine modes of existence, rather than subjective human experiences and concepts. Thus:

by [the concept of the historicity of revelation] we mean that in the Bible revelation is the matter of God's being imparted, of a revealedness of God, by which the existence of definite men in a definite situation was so signalled that their experiences as well as their concepts were able, not to grasp God in His unveiling and in His veiling and God in the dialectic of his unveiling and veiling, but to follow Him, to respond to Him. (p. 379)

Barth's God disclosed in revelation is absolute subject, possessing the freedom to reveal Godself as God wills, revealer, revelation and revealedness even in contradiction to Godself:

Revelation in the Bible means the self-unveiling ... of the God who according to His nature cannot be unveiled to man ... It is the *Deus revelatus* who is the *Deus abscondatus*, the God to whom there is no way and no bridge. (p. 368)

God's self-unveiling remains the act of sovereign divine freedom. Here it may be for one man what the Word says, there for the next only the veiling of God. For the same man it may be the first thing today, and the second tomorrow. (p. 369)

Despite this denial of any natural theology or consistency in God's self-revelation, Barth holds that what is disclosed in God's revealedness is epistemically secure: it "has its reality and truth wholly and in every respect – i.e. ontically and noetically – within itself" (p. 350).

The question that this positive theology of revelation hangs on is how any content of this epistemically secure knowledge may be possessed by the human subject, given the limited faculties of the human intellect. Whilst claiming that theology is a science, Barth rejects the idea that theology could be in a systemic relationship with other sciences, as theology "absolutely cannot regard itself as a member of an ordered cosmos, but only a stop gap in an unordered one" (p. 9). Examining Barth's assertion that theology is a special science, Pannenberg observes:

Barth's apparently so lofty objectivity about God and God's word turns out to rest on no more than the irrational subjectivity of a venture of faith with no justification outside itself. (Pannenberg, 1976, p. 273)

Barth's *Dogmatics* manifest an intellectual idealism in which human beings assume secure access to knowledge of the divine. Barth valorises reification of the subjective content of human religious experience as the self-disclosure of God as absolute subject. Outside of Barth's language game of revelation in *Church Dogmatics*, this leaves Barth's theology of the Trinity inaccessible to critical enquiry. With the epistemology of revelation being given such radical priority over the ontology of the created order and

of salvation history, Barth's account of the Trinity does not give a foundation which could lead to a coherent curriculum extending to the true order-of-things.

Karl Rahner

Augustine, Thomas, Hegel and Barth each give an account of the immanent Trinity on the basis of an epistemic fallacy. As such, they step in to fill the apparent gap between God as experienced in the economy of salvation and the immanent Trinity. This disconnection between the God of faith and the God of philosophers and theologians causes of the doctrine of the Trinity to degenerate to near irrelevance:

We must be willing to admit that, should the doctrine of the Trinity have to be dropped as false, the major part of the religious literature could well remain virtually unchanged. (Rahner, 1986, pp. 10-11)

For God as ontologically real, there must be identity of the 'immanent' and 'economic' Trinity. The two concepts correspond only to two different epistemic horizons: the immanent pertains to knowledge of Godself in the domain of God, potentially available through revelation; the economic pertains to knowledge of God through human experience as created and redeemed within the domain of salvation.

Rahner's concern in his theology is not to repeat the epistemic fallacy of his predecessors. This leads him to seek an account of God as Trinity from within the bounds of human subjectivity, that is, purely within the economy of salvation. His starting point is his well-known axiom:

The "economic" Trinity is the "immanent" Trinity and the "immanent" Trinity is the "economic" Trinity. (p. 22)

God's act of grace in self-communication is given as the basis of subjective human knowledge of God:

... when God freely steps out of himself in *self*-communication (not merely in creation, positing other realities that are not himself) it is and must be the Son who appears historically in the flesh as man. And it is and must be the Spirit who brings about the acceptance by the world (as creation) in faith, hope and love of this self-communication. (p. 86)

However, it seems that Rahner's concern to remain within the bounds of subjective knowledge leads him to prescind from affirming the self-communication of the Father through Son and Holy Spirit to reveal the Trinity as the persons of Father, Son and Holy Spirit. On Rahner's account, the self-communication of God is of the one God, but in a form that suggests modalism (p. 102 n.22). Indeed, Rahner prefers to speak of "one God [who] subsists in three distinct manners of subsisting" rather than of Persons of the Trinity (p. 113).

Rahner falls foul of the epistemic fallacy which generated the rupture between the economic and immanent Trinity. To avoid speculative reasoning on the nature of the immanent Trinity, Rahner constrains his theological project to subjective human experience in the economy and in so doing, draws a veil over access to the immanent Trinity. Commitment to historical revelation as ontologically real would have caused Rahner to embrace epistemic relativism and corresponding admission of self-disclosure of the persons of the Trinity and their relations within the economy.

Walter Kasper

Kasper cites John 17, saying this "contains the entire doctrine of the Trinity in basic form and in a nutshell" (Kasper, 2012, p. 303). In Jesus' prayer his relationship with the Father and the place of the Holy Spirit are exposed. Kasper is thus able to articulate two points at which the immanent Trinity and economic Trinity are a unity, making the ontology of the immanent Trinity accessible through the economy:

(1) in the incarnation of the Logos, or hypostatic union ... In the man Jesus Christ it is God's very Son who speaks and acts. ... the temporal sending of the Logos into the world and his eternal procession from the Father cannot be completely distinguished.

(2) ... the Holy Spirit is precisely the eschatological gift in which God communicates himself. ... in the outpouring of the Spirit which brings the economy of salvation to its conclusion economic Trinity and immanent Trinity form a unity.

(Kasper, 2012, p. 275)

Human access to historical revelation thus has two distinct and related temporal frames. The first corresponds to the life, death and resurrection of Jesus Christ; the second is eschatological, extending to the whole of the created order as it exists in time.

Kasper observes that Rahner's account of the Trinity "does not succeed in thinking the Trinity in the mode of subjectivity". Rahner's account of the divine persons as 'distinct manners of subsisting' does not provide the necessary quiddity for people to 'invoke, adore and glorify' God. The doxological character of the doctrine of the Trinity is lost when formulated "under the sign of soteriology" rather than in a way which permits a full, mutual and direct subject-subject relation (p. 302).

Citing John 17.5, Kasper brings a higher ontological perspective to the *scientia dei*: the "intention of the trinitarian confession is not really a teaching about God but the doxology or eschatological glorification of God". The Trinitarian confession leads to communion with God which for the human subject is unashamedly a subjective experience. The acknowledgement of human subjectivity before God as absolute subject "redeems, liberates and fulfils humanity ... the trinitarian confession is the final concrete determination of ... the idea of God that gleams indeterminately therein and lights the way for all thinking and action" (Kasper, 2012, p. 304). The basis for a Christian spirituality follows: "the

trinitarian persons are characterised by their selflessness ... and [are] thus a type of Christian humility and selfless service” (p. 310).

By attending to Trinitarian theology as the product of abductive reasoning from ontologically real historical revelation, Kasper is able to give an account of the Trinity which resets the fracture between the immanent and economic Trinity. Embracing the subjectivity of human insight into the divine, his focus is on two points of unity between the immanent and economic Trinity within the economy of salvation. Both are moments of historical revelation: one is accessible historically; the other is a transcendental insight which will be fulfilled eschatologically.

Kasper’s interest is in an articulation of orthodox belief, in theological discourse and apologetics. Kasper’s account of the Trinity is apposite to use in a confessional setting, but for an account of the Trinity which will serve a Trinitarian *paideia* by providing for a coherent account of the order-of-things in relation to the Trinity, something more is needed. For a coherent curriculum to be formulated for a Trinitarian *paideia*, a theology which examines the relationship between Trinitarian theology and other disciplines is required; one which anticipates an account of the true-order-of-things.

Wolfhart Pannenberg

Theology as a science

Pannenberg examines closely Barth’s claim that theology is a science. For Barth it was ‘unacceptable’ that his theology of revelation should subject to fundamental criteria for scientific status (Barth, 1936, p. 8). In contradistinction, Pannenberg finds the possibility of ‘a positive science of Christianity’ as ‘a science of belief’. He follows Martin Heidegger who holds that belief is the condition that ‘there exists such a thing as Christianity as an event in world history’ (Pannenberg, 1976, p. 263).

Belief being existentially determined, theology can be related negatively to positive sciences: whilst a science of Christianity cannot be the ultimate arbiter of Christianity's own truth, it can fit into a system of sciences concerned with the analysis of existence.

Its task is to describe and interpret Christianity, and in order to do this, it must go *beyond* Christianity, if, at least hermeneutically, it wishes to repeat what the Old or New Testament and theological tradition says about God as something relevant to today. (p. 265)

In such a theology, theological statements belong to a framework of theoretical networks. Status as a science for theology requires that theology should possess a systematic framework which is made explicit. What distinguishes theological statements is the kind of meaning they are concerned with and the horizon of meaning they anticipate:

In ordinary experience of meaning, the totality of meaning is only implicitly anticipated, as the basis of the specificity of the particular meaning. In contrast, in religious experience there is already contained a form of explicit awareness of the total meaning of reality ... It follows that if every experience of meaning, because it implicitly reaches out towards the totality of the process of experience which is not yet complete, proceeds hypothetically in relation to the context of all experience which is still undetermined and will emerge only from the as yet incomplete process of reality, religious process must have, again, a hypothetical relation to the totality of experiences of meaning available at any time because of the implicitly anticipated totality of meaning of reality which they contain. (p. 333)

Given the heuristic character of theological enquiry in itself and in relation to other disciplines, the verification principle of positivism could not be apposite to theology. It is nonetheless "quite possible to verify theological statements, even in relation to their claim to truth" (p. 343):

Traditional statements or modern reformulations prove themselves when they give the complex of meaning of all experience of reality a more subtle and more convincing interpretation than others.

(Pannenberg, 1976, p. 343)

Thus, theology is concerned with judgemental rationality in the context of the ontological realism that is the basis of Christian belief. Pannenberg's contention is that ultimately meaning is determined eschatologically, such that the end of time is the horizon for understanding the meaning present in every particularity, including the Christ event itself (Pannenberg, 2002, pp. 456-457). The status of Christian theology as a science contributing to stratified knowledge has corresponding implications for an apposite theology of the Trinity.

Trinitarian theology

Walter Kasper identifies the two points at which the economic and immanent Trinity are a unity within the economy of salvation, and he gives two related temporal frames in which these moments of revelation may be grasped. Pannenberg's theology of the Trinity elucidates how the revelation of Son and Holy Spirit relate to each other in the domain of human experience and how these relate in turn to human knowledge.

Pannenberg draws on the second-century Apologists Irenaeus and Justin to develop the idea that creation takes place as an eternal act of God through the Son. The Apologists' account follows Stoic philosophy, and God the Son is identified with the *logos* of the cosmos. On the Stoics account: "the Logos orders the world into the unity of a system (*systema*) by setting matter in motion and giving it form" (Pannenberg, 2002, pp. 171-172). The *logos* also appears especially in human beings and completely and definitively in Jesus Christ.

With creation taking place as an eternal act of God, creation is realised with time, rather than by God acting 'in' or 'within' time to create. The latter would

imply change in God and beg the question of what happened before creation; temporally, there is no 'before' creation. Further, creation as an eternal act of God means that, rather than creation being something God is active in only at its beginning, the "eternity of the act ... offers a pre-supposition for the understanding of God's preserving activity as continued or [of a] continuous creation" (Pannenberg, 1994, pp. 38-41). Developing the Apologists' insight, the Son is thus "the essence of the prototypes of all things in the world, just as [he] is the image of the Father" (Pannenberg, 2002, p. 174).

Pannenberg is alert to the reality that under a scientific mode of inquiry "the whole methodology of our modern understanding resists such an interpretation" (Pannenberg, 2002, p. 178). With human inquiry, the causes of the natural order are being refined and discovered with the passage of time. An alternative perspective is to understand the unity of the cosmos and a knowledge of its meaning eschatologically, in relation to the *logos*. On this account, the eschaton represents the temporal fulfilment of God's eternal act and reveals prior meaning and order. The eternal *logos* may precede creation logically, but within the temporal order, the *logos* may first be perceived in the resurrection of Christ:

The statement that all things and all beings are created through Jesus Christ means that the eschaton that has appeared beforehand in Jesus represents the time and point from which creation took place ... What they are is decided by what they will become. Thus creation happens from the end, from the ultimate future. (Pannenberg, 2002, p. 181)

This is a heuristic theology, consistent with stratified knowledge; in contradistinction to Stoic philosophy, Jesus is the point of reference, mediator and a reconciler of creation to God, rather than being a blueprint or rule from which creation is ordered (p. 455). Pannenberg distinguishes the corresponding epistemic relativism which takes account of revelation in the order-of-things from the absolute datum of revelation manifest in Barth's

idealism. The epistemic certainty brought by the Spirit precludes knowledge acquired through human cognition: “That Jesus’ divinity cannot be known through any sort of experiences apparently makes the way clear, in Barth’s thinking, for the particular reality of the Holy Spirit as a power who effects our knowledge of Jesus’ divinity in spite of such human incapacity” (p. 187). In contrast, Pannenberg holds on to the place of human cognition in discerning Christ’s divinity. Through revelation in the word of Scripture, Christ’s divinity may be known by its reference to historical events:

... it is the power *of* the word that points back to the uniqueness of Jesus’ history and thus to this particular history, which penetrates into the ears and understanding of men through the word of proclamation. This word brings with it the Spirit, through whom we perceive God’s revelation in the history of Jesus recounted by the word. (p. 187)

The divinity of the Spirit is ontological, a reality assessed by rational judgment; the divinity of the Spirit is known by virtue of Christ being understood to be “the eschaton that has appeared beforehand”. The words of Scripture give an account of the historical resurrection of Christ, from which rational judgment most reasonably concludes that the temporal fulfilment of the created order is anticipated. The Holy Spirit present in believers reveals God present in the Christ event of the resurrection. This is again the subject of human cognition:

The Christian consciousness of possessing the Spirit of Christ only expresses a reflection upon that which already happens in the knowledge of Christ’s divinity insofar as it is *my* perception. No knowledge, not even the knowledge of God’s revelation in Jesus is imparted to me in any other way than that *I* have knowledge. (p. 188)

Recognition of the divinity of the Spirit in the Christ event allows the believer to anticipate the outpouring of the Spirit in the culmination of creation with the close of history. This is the second hypostasis – the second moment of unity of immanent and economic Trinity – that Kasper describes.

The witness of the Spirit to the eschaton in Christ manifest in the resurrection anticipates the witness of the Spirit to the eschaton in creation. Pannenberg charts how in the Hebrew Scriptures, the emphasis is on the outpouring of the Holy Spirit anticipating the fulfilment of God's purposes in creation, rather than the Spirit primarily bringing Wisdom. Creation reaches its fulfilment at the eschaton; it is from this perspective that meaning within human experience arrives at the point of definition of its particularity and may be fully known: 'Only through Jesus is creation mediated into sonship, i.e. into its appropriate relation to God, and thus reconciled to God. Thereby the whole world process receives its structure and meaning' (p. 457).

A theology of the Trinity fit for *paideia*

Pannenburg appeals to the witness of the Spirit that, in the resurrection of Christ, the eschaton is present proleptically. The Spirit provides confirmation in a cognitive process which discerns Christ's divinity through the historical events of his life and resurrection to which Scripture bears witness. The prolepsis of the resurrection anticipates the fullness of the eschaton at the end of time, when 'Christ is all and in all' (Colossians 3.11, cf. 1 Corinthians 15.28). This insight provides for the science of Christian belief as Trinitarian theology to be a heuristic discipline. This theology is connected in a network of relationships with other disciplines, informing inquiry into the order-of-things and human understanding of the particularity of events.

Such an account of Trinitarian Christianity is consistent with its being the product of abductive reasoning from historical revelation. It is an account which is open to reason and critical enquiry. Further, it locates the Trinity in relation to the order-of-things in such a way as to value the integrity and insights of other modes of enquiry and other forms of knowledge. This account of the Christian Trinity also contends for judgemental rationality as the basis of discerning what is true across subject disciplines. As such, Pannenberg's account of the Trinity is a critical realist account; his concern to locate the Trinity in relation to the order-of-things and the task of

understanding human identity in relation to the order-of-things makes this account apt for a model of *paideia*.

A model for a contemporary Trinitarian *paideia*

The preceding account of Trinitarian theology gives rise to *scientia divina* and *scientia dei* which preserves the integrity of method particular to a full range of subject specialisms and extends to an account of the true-order-of-things through stratified knowledge. With this, the possibility of coherence for a curriculum in a contemporary education setting comes into view. My enquiry has led to the point of being able to formulate a contemporary Trinitarian *paideia*. To recapitulate:

1. *Paideia* originates in Greece and is a form of knowledge-based education which moulds students for *areté*, human excellence; *paideia* communicates culture as well as providing for intellectual formation.
2. Plato's *paideia* was apt for the needs of Christian belief and was adopted by emergent Christianity. Four elements characterise this tradition: i) enquiry into and knowledge of God giving rise to virtue, *areté*; ii) the goal and deep foundation of *paideia* being knowledge of the divine; iii) formation arises from self-knowledge which proceeds from learning about the order-of-things; iv) that *paideia* is provided for through exposure to a social context which over time is itself formative and converting.
3. Tracing the development of early Christianity reveals variant and invariant elements of its *paideia*. There is stability in Christian *praxis* as an embodiment of Scriptural norms. These norms include worship, diversity within the social make-up of the Christian community, contact with the wider community, ethical behaviour and disposition and the place of Christ as the Good within *paideia*. Whilst the prevailing cultural receptivity or antagonism to Christianity and

the local resources available have some impact on the form Christian *paideia* takes, the most significant factor shaping Christian *paideia* in the second to fourth centuries is Christian doctrine and, in particular, development of the doctrine of the Trinity.

4. *Paideia* is a characteristic of Christian formation in the second to fourth centuries because Alexandrian and Cappadocian Christianity understood the Christian community to be a teaching and learning community. This in turn led to their engagement with the breadth of the known intellectual and cultural world. In this context, Cappadocian Christian *paideia* represents a high point in the formulation of Christian *paideia*.
5. The Cappadocians' Christian *paideia* represents Christian *paideia*'s classical form. The Cappadocians' codification of the doctrine of the Trinity was key to determining their *paideia*. Their Trinity is the product of abductive reasoning proceeding from the historical revelation of Jesus Christ's birth, death and resurrection. As such, the Cappadocians' commitment to the ontological realism in relation to these events is formative for their *paideia*.
6. Subsequent development of Christian theology represents a degeneration of this ontologically grounded understanding of the Trinity, with epistemic commitments represented by a range of philosophical outlooks obscuring the fundamental place that historical revelation occupies in Christian belief. With degeneration of Trinitarian dogma, Christian *paideia* is also lost along with the horizon of the Christian community being a teaching and learning community in its relation to a wider social and cultural setting. Christian pedagogy tends to adopt a naturalistic or idealistic epistemology, rather than maintaining the classical liberal tradition which is represented by Critical Realism.

7. Recovery of a Trinitarian *paideia* fit for contemporary use is therefore dependent on recovering a Trinitarian theology which is committed to ontological realism, epistemic relativism and judgemental rationality. A commitment to ontological realism is characterised by an understanding of knowledge as stratified, elements of which are related in a hermeneutical circle.
8. Following Thomas Aquinas, knowledge of God may be attained in two ways: through *scientia dei* (theology proceeding from God's self-revelation) and through *scientia divina* (what is learnt about God from God's effects).
9. Whilst Karl Rahner recovers the ontological insight that 'the economic Trinity is the immanent Trinity' and vice-versa, Walter Kasper's commitment to historical revelation as ontologically real allows him to articulate the moments of the immanent Trinity being revealed within the economy of salvation. The locus of Kasper's inquiry is concerned with the *scientia dei*, which leads him to the conclusion that the doctrine of the Trinity provides a grammar of salvation which culminates in doxology. In a confessional setting, the doctrine of the Trinity provides for a normative ethical concern with people and relationships and allows for human subjectivity to be liberating rather than a constraint. The meaning of human life in relation to God as absolute subject begins and ends in worship.
10. Wolfhart Pannenberg is concerned with the relationship between *scientia dei* and *scientia divina*. With an interest in how theological knowledge and enquiry can inform encyclopaedic human enquiry, Pannenberg develops a systematic theology which finds identity between the historical revelation in Jesus Christ and the comprehensive account of the order-of-things available in the culmination of reality at the end of time. This heuristic account of *scientia dei* and *scientia divina* is a critical realist account which

provides for diverse modes of enquiry into the order-of-things as *scientia dei*.

With Wolfhart Pannenberg's systemic theology illuminating how subject disciplines contribute to *scientia divina*, a contemporary Trinitarian *paideia* can be outlined in the following terms:

1. Knowledge of the divine is understood as the cause of virtue and as providing the deep foundation of *paideia*. The curriculum of a school with a Trinitarian model of *paideia* is organised with a framework and understanding in which the range of subject disciplines find coherence as *scientia dei* and *scientia divina*.
2. The social characteristics of a community of Trinitarian *paideia* are contingent on local circumstances but provide for Christian *praxis* in keeping with Scriptural norms. Trinitarian *paideia* is embodied as a teaching and learning community with a reach to wider society and culture. The community in pursuit of *paideia* is diverse; there is a process of initiation into the Christian *praxis* of *paideia*.
3. Subjectivity is embraced as being consistent with the limitations of human knowledge. The diversity of the community engaged in *paideia* is understood as a resource and gift in light of this. Community life and learning begins and ends in Trinitarian worship. The grammar of self-sublimating love between persons of the Trinity is reflected in the ethical life and culture of *paideia*.

These characteristics of a model of contemporary Trinitarian *paideia* will provide a basis on which to appraise the Trinitarian character of a Christian model of education. In particular, they will be the norm against which I will be able to test the history of creation of the new school for its Trinitarian character.

In the next chapter I turn to the theory of writing a Trinitarian history.

Chapter 6 Critical Realism and writing a history

For the historian, “objectivity is not achieved by the flight from subjectivity nor by any and every cultivation of subjectivity, but by an intense and persevering effort to exercise subjectivity attentively, intelligently, reasonably and responsibly” (Meyer, 1994, p. 4). Historical investigation therefore properly embraces subjectivity to attain knowledge.

The name of one person who was executed by crucifixion outside the walls of Jerusalem in the first century is remembered and known across the globe when many hundreds suffered this fate. The relevant historical data on this occasion are the claim Jesus made to be the Son of God and the testimony of his disciples to his resurrection. These claims are claims to knowledge: the subjective content of the historical event of the crucifixion, including its meaning. Jesus’ fame does not arise from objective, known facts, but from consistently made subjective judgements.

Cartesian dualism engenders a suspicion against subjective insights (Gadamer, 2013, pp. 282-283). The positivism which conditions the worldview of contemporary society is present as a bias towards accepting the conclusions of abductive reasoning in a scientific field as reified ‘fact’ but against attributing the claim of knowledge to the subjective judgements by historians.

This chapter is concerned with locating the kind of historical method that Meyer advocates. I start by reviewing forms of subjectivity that fail to do justice to historical data through the distortion their method brings to the relationship between fact and value: naturalist or positivist historiography and then idealist historiography. I then describe and appraise a critical realist approach to historiography, concluding by considering how far a history can give an account of causation.

Positivist historiography

The Logical Positivism of the Vienna school had a distant antecedent in nineteenth century (Kolakowsk, 1969, pp. 1-10, 102). This earlier Positivism's interest was in historical enquiry as a method in natural science (Comte, 1908, p. 1). Its historiography entailed ascertaining facts through sense perception, to then frame laws derived by induction by generalising from those facts (Collingwood, 1946, pp. 126-127).

Comte's comparative historical method led him to believe that he had evidence of human intellectual and social evolution proceeding on an invariable natural law (Comte, 1880, pp. 25-28). Comte finds as a fundamental principle that human theological and metaphysical intellectual stages give way to a positive or scientific stage: the belief that "all phenomena [are] produced by the immediate action of supernatural beings" is necessarily succeeded by an understanding which proceeds from an explanation of facts. Reason and observation provide for "a connection between a single [phenomenon] and some general facts, the number of which continually diminishes with the progress of science" (Comte, 1880, p. 26).

Comte's historiography eschews "isolated, empirical observation [as] idle, and even radically uncertain" (p. 475). Contradicting empiricists' injunction against interpretation according to theory as compromising impartiality, Comte asserts that, "no real kind of observation of any kind of [phenomenon] is possible, except in so far as it is first directed, and finally interpreted by some theory" (p. 474). He laments the large quantity of refined historical data produced in his time and instead circumscribes the evidence to be considered: "exceptional events and minute details must be discarded as essentially insignificant" (p. 542).

Comte's method raises doubt at his assertion that he has found a way out of the vicious circularity in "the necessity of observing facts in order to form a theory and having a theory in order to observe facts" (p. 29). Rather, Comte's historical method provides an illustration of Carr's aphorism: "The

facts are ... like fish on the fishmonger's slab. The historian collects them, takes them home and cooks them in whatever style appeals to him" (Carr, 2018, p. 5). What is located as a 'fact' has a meaning that conforms to a general law of Comte's making.

Mill and Buckle also seek general laws by inference from historical data. The historical data then becomes secondary, its polyvalent meaning disregarded for the derivative law. John Stuart Mill's positivist historiography finds universal laws at work in history which give rise to human progress through the agency of brilliant individuals (Mill, 1882, p. 652) and thence an anticipatory "Science of Character" (p. 602). Henry Thomas Buckle is interested to discover "Nature's Laws" from reason. This knowledge might then be employed to protect the mind from nature's influence, for the avoidance of war or for demonstration of the advantages of economic cooperation, as, "the great antagonist of intolerance is not humanity, but knowledge" (Buckle, 1878, p. 189).

In the twentieth century, rather than scientific laws being inferred from historical data, the laws of science could be taken to be the cause of history. Hempel argues that genetic and narrative historical explanations are of deductive-nomological form (Hempel, 1966, pp. 107-123). On this account, historians don't generate new knowledge through their analysis and enquiry, but instead offer commentary on the effects of general behavioural laws by way of explanation. The historian's task is one of deduction: to identify which law underlying human behaviour has been at work. Contemporary approaches which weigh the probability of events following a Bayesian analysis and then offer an explanation of the historian's judgement similarly risk failing to take account of the meaning and significance in history of what is exceptional or could not be anticipated (Day, 2008, p. 37).

Positivist historiographical approaches are thus seen to prioritise 'fact' over meaning: in the case of Comte, Mill and Buckle, the fact generated is a fictitious scientific law. Invested with the epistemic authority of 'science', the

historical data it was taken to be derived from is discarded as irrelevant. With Hempel, history is the outworking of science; historians' task may be reduced to identifying what determines the outcome of behaviourism.

Idealistic historiography

If positivistic historiography gives rise to naturalistic history, in idealistic historiography, the historian's mind provides what is lacking in the available historical data for a satisfying account of events: "the facts ... are like fish swimming about in a vast and sometimes inaccessible ocean ..." The result is "a hard core of interpretation surrounded by a pulp of disputable facts" (Carr, 2018, p. 20). An explanatory survey follows of three schools, Absolute, Romantic and Linguistic Idealism.

Absolute Idealism: Hegel

Hegel writes a philosophical history (Hegel, 1914, p. 1) in which the progressive outworking of Reason provides a heuristic for universal history: "Reason is the Sovereign of the World... the history of the world, therefore, presents us with a rational process" (p. 9). Hegel's Philosophy provides the means by which this rational process may be identified: the final cause of history is the self-consciousness of Spirit (p. 20); the being-in-becoming of the World-Spirit is a progressive realisation of the Spirit in attaining self-consciousness, which is the occasion of Freedom (p. 18).

For Hegel, this freedom is the peculiar possession of German Christians and has an Occidental root:

The Orientals have not attained the knowledge that Spirit – Man as *such* – is free; and because they do not know this, they are not free... The consciousness of Freedom arose first amongst the Greeks, and therefore they were free; but [on account of slavery they] knew only that some are free, - not man as such.... The German nations, under

the influence of Christianity, were the first to attain the consciousness, that man, as man, is free: that it is the *freedom* of Spirit which constitutes its essence.’ (pp. 18-19)

Hegel sees the passions and the wills of individuals giving strength to Nation States when those states’ political structures align people’s unconscious instincts and the “vast congeries of volitions, interests and activities,” providing for the World-Spirit to attain its purpose: self-consciousness found in belief, “that ...Reason governs the world...” (pp. 24-25). Hegel is at pains to stress that his history is not constructed *a priori* but is the product of an empirical method. Thus, his conviction that world’s development is a “rational process, the necessary course of the World-Spirit”. Hegel’s philosophical history is “a summary view of the whole,” a result of his investigation which, “happens to be known to *me*, because I have traversed the entire field’ (pp. 10-11).

This historical enquiry does not require faith, but the investigator must have “a disciplined faculty of abstraction,” and most importantly, an “intimate acquaintance with the Idea,” to discern the principle at work which is manifest in a nation’s peculiar genius and so the presence in it of Reason. Hegel draws an analogy between his investigator and Johannes Kepler, who needed to be “familiar *a priori* with ellipses ... before he could discover, from empirical data, those immortal ‘Laws’ ...” of planetary motion (pp. 66-67).

It is hard not to see in Hegel’s history a hypothesis he brings from his philosophy given evidential support from historical data which Hegel selects and presents. Self-realisation of the Spirit is not obvious from a common-sense reading of history; indeed, even on Hegel’s account, this manifestation of the Spirit may be hidden from its subjects. Hegel’s notion of progress in history may have been self-evident to him at the tail-end of the Enlightenment, but the idea of such progress is difficult to sustain in any straight-forward way from the vantage of the twenty-first century. To extend

Carr's metaphor, Hegel looks to be gazing into the ocean only to see reflected an image generated by tools of his historical enquiry.

Romantic idealism

Romantic idealist historiography originates with Jean-Jacques Rousseau. He disavowed the vaunted relationship between reason and moral progress in Enlightenment thought, protesting at the hypocrisy of polite society as having "the appearance of all the virtues without being in possession of one of them" (Rousseau, 1973, p. 5). His essay and subsequent *Discourse on the Origins of Inequality* advocate instead a return to a posited 'natural' human state:

...men in a state of nature, having no kind of moral relations among themselves or settled duties, were not capable of being good or bad, and had neither vices or virtues, unless we take those terms in a physical sense and call vices the qualities that can impair the conservation of an individual, and virtues the qualities that can contribute to it; in which case one would have to call the man who least resists the simple impulses of nature the most virtuous.
(Rousseau, 2013, p. 51)

Through mythic narrative Rousseau emplots an account of human progress from a primitive state towards social organisation and civilisation, charting the corresponding moral regress from life as a 'noble savage'. Rousseau thus gives priority to emotion over reason as the basis of historical truth. This priority is also expressed in his lackadaisical approach to evidencing his argument.

Rousseau may have been the first to use a Romantic historiography, but his approach raises the question of how far others' emotional bias influences their analysis and writing. Drawing on the insights of postmodernists' linguistic analysis, Hayden White concludes that historians of the nineteenth

century similarly emplot historical data in their preferred narratives, precluding any historical truth arising independently from the data.

White identifies “four archetypal plot structures ... Romance, Tragedy, Comedy and Satire,” which correspond to “the explanatory strategies used by a historian in a given work”. Following this critical analysis, White concludes that he can “ignore the distinction, now little more than a precritically accepted cliché, between proper history and the philosophy of history” (White, 1973, pp. 426-427). This outcome is less surprising given White’s initial undertaking to “try not to decide whether a given historian’s work is a better, or more correct, account of a specific set of events” (p. 3). With emotion replacing reason in the late Enlightenment’s hope for progress, narrative, feelings and form are given priority in Romantic historiography over the search for historical truth.

Linguistic idealism

Romantic historiography conceives that history is either significantly limited in its value by its subjectivity or has value exactly because of and only in its subjectivity. Linguistic idealists radicalise this doubt over history’s basis in fact, leading to scepticism. Michel Foucault complains of the inflated epistemic claims he perceives to be made by history corresponding to its failure to assimilate the critical insights of Marx and Nietzsche:

... history, in its traditional form, undertook to ‘memorize’ the *monuments* of the past, transform them into *documents*, and lend speech to those traces which, in themselves, are often not verbal, or which say in silence something other than what they actually say; in our time, history is what transforms *documents* into *monuments*.

(Foucault, 1972, pp. 7-8)

For linguistic idealists, a text is the ultimate bearer of truth, with each text having equal claim on truth. History that transforms documents into *monuments* corresponds to a belief (erroneous on Foucault’s account) that

“history is ... living and continuous”. This account of history conceives the historian’s task to be summative enquiry. Foucault believes that such an uncritical approach to the order-of-things “preserves privilege” in its aspiration to generate a comprehensive account (pp. 15-16).

Jean-François Lyotard reports that knowledge is commodified as data, “produced in order to be sold” (Lyotard, 2019, p. 4). The threshold of epistemic certainty corresponds to scientific knowledge with the possibility of verification (or falsification), meaning that even science presents an apologetic for its truth framed as a narrative (pp. 24-25). Beyond this, knowledge, “is a question of competence that goes beyond the simple determination and application of the criterion of truth ... knowledge is what makes someone capable of ‘good’ evaluative utterances...” (p. 18). With this social legitimisation of knowledge, “there is a new scientific attitude... the sign of legitimacy is the people’s consensus, and their mode of creating norms is deliberation” (p. 30).

With Foucault having cast doubt on the legitimacy of historical enquiry as a project directed to knowledge and with Lyotard constructing knowledge as a commodity the truth of which is determined by a language game, on their view, history as a discipline misleads, as any historical statement is of necessity making a false claim for truth.

Julia Kristeva turns from historical enquiry to knowledge attained through psychology, marshalling insights gained from Freud and psychoanalysis. Kristeva identifies cognitive experiences of “uncanny strangeness” (unheimlich) associated with psychological repression related to death, the feminine and drive, in which “the boundaries between *reality* and *imagination* are erased” (Kristeva, 1991, p. 188). On Kristeva’s account, the implication of reality being generated by our minds is that we may never know ourselves:

Freud introduced the fascinated rejection of the other at the heart of ... ‘our self,’ so poised and so dense, which precisely no longer exists

ever since Freud and shows itself to be a strange land of borders and othernesses ceaselessly constructed and deconstructed. (p. 191)

Being alert to the extent to which human knowledge of self and other is limited is a helpful corrective to approaches to writing history which falsely presume the historian's ability to enter into other's minds (as with Collingwood) (Collingwood, 1946, p. 158) or hermeneutic approaches which assume that a written text can provide a better access to the author's identity and purpose than they themselves have (as with Schleiermacher) (Gadamer, 2013, p. 166). Kristeva's assertion is more radical: that it is not possible to posit an integrated subject for a history to describe; or for the historian to be an integrated subject capable of understanding self, or other, in order to write history.

Citing the over-reach of historians' claim to knowledge over and against the subjectivity available in documents and texts, linguistic idealists cast doubt on the possibility of generating any meaningful historical account and its value or worth. Yet, the linguistic idealists' scepticism about the possibility of history being meaningful is defeated by the commonsense insight that history provides a source of useful knowledge, and by historians' experience of their craft:

The historian is neither the humble slave, nor the tyrannical master, of his facts. The relation between the historian and his facts is one of equality, of give-and-take. As any working historian knows ... the historian is engaged on a continuous process of moulding his facts to his interpretation and his interpretation to his facts. (Carr, 2018, p. 26)

For linguistic idealists, the idea of 'give and take' with sources and texts – of an iterative and retroductive process - makes no sense, as there is no external referent of 'history' beyond the text that one might wrestle with to find facts. Rather, there is inescapable and circular subjectivity: any 'truth' beyond an individual text; beyond a closed language game is futile.

Positivist historiography and idealistic historiography both seek knowledge in a historical account which is at odds with that which historical enquiry can provide. Positivism seeks a predictive scientific understanding of the human condition; history may characterise the human condition, but it does so retrospectively and through particularity. The history generated or deconstructed by idealism is similarly controlled by epistemic commitments, demanding ultimate truth, when history is a product of the human condition, found in the quiddity of contingent reality.

Critical realist historiography

Positivist and idealistic historiographers reify and reject subjectivity in pursuit of objective knowledge. Subject to this criticism what is left is a history that is (at best) a patchwork put together from materials drawn from 'authorities' as a 'scissors and paste' exercise (Collingwood, 1946, pp. 257-263): "the historian has nothing to do but 'present all the facts and let them speak for themselves'." This is a preposterous proposition, as:

... it is impossible to present all the facts; and ... even if you could present all the facts, the miserable things wouldn't say anything, would say just nothing at all. (Becker, 1958, p. 54)

The historian must therefore instead interpret historical data; but how is the historian to avoid the idealists' and positivists' excesses in subjectivity? The historian can't first determine the facts and from them discover their interconnections, as "facts and interconnections form a single piece, a garment without seam" (Lonergan, 2017, p. 186). The historian must then select and interpret data with their innate subjective meaning and attendant values.

Ben Meyer identifies Lonergan's historiography as providing a method of abductive reasoning apposite to attentive, intelligent, reasonable, and responsible subjectivity. Lonergan's process emulates spontaneous human

functioning, innate to human intelligence. From sense-knowledge, wonder arises:

... perhaps about the data presented to the wonderer by eye or ear or imagination. There follow several quite distinct moments: formulating the wonder in a question, cudgelling one's wits until – sometimes suddenly, sometimes laboriously – an answer occurs. Finally, one weighs how good the answer is. (Meyer, 1994, p. 5)

There is a sequence of construal, insight and understanding; the answer attained in response to a question formulated as a complement to a construal of the data in turn sparks a new question: “is the construal exact? Does the insight hold? Or, is this way of understanding any good?”

Ultimately, the wonderer is led to make a judgement on the insight gained, and on the relationship between the construal of the data in relation to the question formulated in response to the data. This judgement introduces a threshold for a movement from examining historical experience and developing understanding to attaining historical knowledge:

It seems, on the one hand, that judgement is a highly personal act; on the other that, if true, a judgement is objective, and if objective, impersonal... There is a sense in which every judgement depends on the subject who passes judgement. The subject is the ontological home of truth: if there were no judging mind there would be no true judgement. But there is also a sense in which true judgements do not hinge on me, the subject. In terms ... of reference to the real ... true judgement would be true whether I pass it or not.

... the drive to know has a certain moment of impersonality ... from a grasp (1) of the conditions that condition the insight, and (2) of their fulfilment. (p. 25)

Precritical and critical history

On Lonergan's account, a critical history may be distinguished from a piece of journalism, that is, a precritical history, by the former's movement from historical experience to historical knowledge. In a critical history, there is a step of coming to a judgement such as Meyer describes. Judgement in a precritical history has a different end which does not intend objective knowledge. A precritical history is an ordered recital of events given as a narrative; its function is practical, directed to establishing and maintaining the identity of a community or group. Through the persuasive character of a precritical history, the historian's own community comes to know itself and to have a moral identity and purpose; the narrative and the judgements it communicates are directed to the group's propagation and ideally betterment.

Whilst a precritical history "is concerned with the ... educational task of communicating to fellow citizens or fellow churchmen a proper appreciation of their heritage and a proper devotion to its preservation, development, [and] dissemination". A critical history is, by contrast, "is concerned to set forth what really happened", to settle matters of fact. A precritical history serves apologetic and political ends; a contrasting detachment which avoids instrumentality is needed to write a critical history. (Lonergan, 2017, pp. 175-176) A critical history seeks to determine, "what was going forward," through its analysis of historical data. As such, it aims to offer insights not available to those contemporary to the events the history refers to as its contemporaries are not able to engage in the critical analysis needed to see, "what was going forward" (p. 175).

A critical history is distinguished as being produced through a process directed twice to the historical data. First time, the process appraises sources, to develop an understanding of them; and the second time, with the critical understanding of the sources made available, the process is directed again to the historical object to which the sources are relevant. There is interdependence in the understanding gained each time the

process is applied. The process applied to the data has five functions; it is heuristic, ecstatic, selective, critical and constructive:

It is *heuristic*, for it brings to light the relevant data. It is *ecstatic*, for it leads the enquirer out of his original perspectives and into the perspectives proper to his object. It is *selective*, for out of the totality of data, it selects those relevant to the understanding achieved. It is *critical*, for it removes from one use or context to another the data that might otherwise be thought relevant to the present tasks. It is *constructive*, for the data are knotted together by the vast and intricate web of interconnecting links that cumulatively came to light as one's understanding progressed. (pp. 176-177)

Lonergan explains that to generate a critical history, the historical enquiry required is both critical and constructive, following a logic in which questions are more fundamental than answers (pp. 192-193):

... if one is on the right track for long enough, there occurs a shift in the manner of one's questioning for, more and more, the further questions come from the data rather than ... the assumptions and perspectives one had prior to one's investigation ...

And this grasp makes one's approach to further data so much more congenial that the further data suggest the further questions to be put. To describe this process of historical investigation, let us say that the cumulative process of datum, question, insight, surmise, image, formal evidence, is ecstatic. It is not the hot ecstasy of the devotee but the cool one of growing insight. (p. 175)

Identifying fore-meanings and their potential for bias

The historian reconstructs the events that concern the object of her enquiry, and in the process is led to identify her presuppositions and conditioning which would otherwise lead to misinterpretation or bias. The interpreter

inevitably projects into the text or source. As brought to a hermeneutical process, Gadamer calls these presuppositions 'fore-meanings':

A person who is trying to understand is exposed to distraction from fore-meanings that are not borne out by the things in themselves. Working out appropriate projections, anticipatory in nature, to be confirmed "by the things" themselves, is the constant task of understanding. The only "objectivity" here is the confirmation of a fore-meaning in its being worked out. Indeed, what characterises the arbitrariness of inappropriate fore-meanings if not that they come to nothing in being worked out. (Gadamer, 2013, p. 280)

In the case that the historian's horizon of meaning and that of the source diverge, this is discovered in the experience of "being pulled up short by the text. Either it does not yield any meaning at all, or its meaning is incompatible with what we had expected" (p. 280). The content of the source – the text – may as such be in conflict not only with the historian's assumptions, but with the worldview of the historian. In this case, 'Being pulled up short by the text' represents an existential challenge:

Can miracles happen? If the historian constructed his world on the view that miracles are impossible, what is he going to do about witnesses testifying to miracles as matters of fact? Obviously, he has to go back and construct his world on new lines, or else he has to find these witnesses either incompetent, dishonest or self-deceived, Becker was quite right in saying that the latter is the easier course. (Lonergan, 2017, p. 209)

Lonergan advocates conception of history as a form of perspectivism which results from the constraints of the historian being finite in possessions of incomplete information; from the historian not being able to master all the information that she has access to, resulting in her judgements being uncertain. Further, the historian's selection of sources and historical enquiry proceeds from her spontaneous and emergent understanding of historical

data; this selection will reflect the historian's background, her culture, the rigor of her historical training, her breadth of life experience. Finally, perspectivism arises from the historian's nature as herself a historical being. The historian's historical analysis is conditioned by her own prior attainments and development. The historian is herself immersed in a contingent historical setting in which meanings shift, personal circumstances change and with them the historian's responses and understanding (pp. 205-206).

These variables and the historian's shifting meaning-making matrix do not preclude the intelligible pursuit of historical knowledge:

... historians with different backgrounds will rid themselves of biases, undergo conversions, come to understand quite different mentalities of other places and times, and even move towards understanding one another, each in his own distinctive fashion. (Lonergan, 2017, p. 205)

This perspectivism is not relativist or pluralist but metaphysically realistic. However, as much as the results of the historian's research may be objectified, perspectivism accounts for why the process of their discovery may not.

The virtually unconditioned

The concept of a 'virtually unconditioned' provides the framework for arriving at an increment of knowledge within Lonergan's scheme. The virtually unconditioned is the product of reflective understanding (Lonergan, 1992, pp. 304-340). There are three elements which give the basis of this knowledge: i) identifying how an evidential base can reasonably fulfil the conditions required to lead to the conclusion that a proposition derived from the data is true; ii) acceptance of individual and collective fallibility in the judgement made; iii) personal commitment or conscious assent to the truth of the judgement.

i) Grasp of sufficient evidence

As above, the continuity of the knower with what-is-known means that a personal judgement has an implication for an impersonal truth:

... true judgement is paradoxical in being simultaneously impersonal and personal. The paradox is not resolved by relativizing one or the other of these seemingly contradictory traits. It is resolved by locating the acts that account for both traits. The grasp of the virtually unconditioned ... is a cool, sober, measured and measuring act, which not only makes the truth of a true judgement possible, but lends it its quality of impersonal objectivity. (Meyer, 1994, p. 27)

The process of identifying the 'virtually unconditioned' starts with an insight, construal or understanding that is hypothetical; the insight grasped is subject to conditions for an affirmative judgement of reflective understanding. If the enquirer can list the conditions on which the hypothesis is true and does so; and then can and does ascertain that those conditions are fulfilled, then the insight, construal or understanding is no longer conditional; it is unconditioned. (The virtually unconditioned contrasts with the formally unconditioned, the latter has no conditions to be met for its truth to be known.)

ii) Fallibility of judgement

The subject making the reflective judgement may not grasp all the conditions required for a judgement to be made or may be mistaken in her judgement of a condition having been met. Other interpreters may correct a mistaken judgement. New data may emerge which leads to revision of the conditions for a judgement to be made. Fallibility may be individual or collective, as when a community of interpreters are mistaken in the evidential grounds for a judgement to be made.

iii) the desire to know and commitment to knowledge

It is cognitive intention which provides the drive to consider evidence to gain an insight. This same drive motivates making a reflective judgement on the insight to follow. There are potential obstacles to that desire being fulfilled in keeping with detached reason: the historian's motive to gain knowledge may be conflicted through attachment to a particular conclusion being reached, with a consequent tendency to ignore or disregard some of the evidence, or to construe the conditions required for a judgement in a way that misconstrues the virtually unconditioned.

Having determined that the conditions for a reflective judgement have been met, there is then a further step, one of commitment to the conclusion drawn. The historian must review their process to be assured that she is content with the steps outlined: that the conditions for the reflective judgement ground its being affirmed; that the evidence meets the conditions; that the cognitive process underlying the reflective judgement is authentic to truth being grasped. If the historian's answer is 'yes', then the historian – and one following the historian's judgement – can be satisfied that the judgement mediates a real increment of knowledge. (Meyer, 1994, pp. 27-30)

This grasp of the virtually unconditioned therefore represents a modest but reasonable account of knowledge acquisition in history. Within Lonergan's scheme, it comes as part of a fuller codification of intentional cognition, in which conflicts between an individual's spontaneous process of enquiry and their theorising on cognition can be exposed and may lead to self-correction as a self-reversal.

I consider below two historians whose approach to history suggests a critical realist method but who fall short of this through unintended idealist assumptions. Considering their approach will allow me to clarify the critical realist method and guard against distortions in my own method. The first is Collingwood, who assumes he can enter the mind of historical actors to reconstruct events. The second is N. T. Wright, who assumes a prevenient knowledge of historic events.

Idealist distortions of critical realist method: 1. Collingwood

Collingwood speaks of wanting to advance on empirical historiography by getting 'inside' the events of history, to understand their value and meaning. He suggests the need to enter the mind of the actors of history to do this, (Collingwood, 1946, p. 213):

the object to be discovered is not the mere event, but the thought expressed in it... how does the historian discern the thoughts which he is trying to discover? There is only one way in which it can be done: by re-thinking them in his own mind. (pp. 214-215)

Collingwood is projecting himself into the minds of the actors; as such he cannot 'brought up short' by the real thoughts of those whose minds he purports to enter into. History is instead a form of common-sense thinking giving rise to a narrative of events located in space and dated in time, which contribute to single view, compatible with other historical narratives; and which is justified by evidence at every step. (Lonergan, 2017, p. 206):

...the historian finds his way in the same type and mode of developing understanding as the rest of us employ in day -to-day living. The starting point is not some set of postulates or some generally accepted theory but all the historian already knows and believes'. (p. 204)

Idealist distortions of critical realist method: 2. N. T. Wright

Tom Wright and Ben Meyer were the first New Testament scholars to draw on Critical Realism to find a path between idealism and empiricism (phenomenalism in Wright's terminology) to give primacy to the text of Scripture as a historical source. Meyer follows Lonergan's method. Fundamental to Wright's hermeneutics is a diachronic reading of the New Testament: he relies on a continuity of worldview between first-century Christians and contemporary readers (Wright, 1995, pp. 138-139). By

contrast, Meyer's approach is primarily synchronic, grounded in Lonergan's Critical Realism with its foundation in a method corresponding to human cognitive function.

Wright anticipates that his contemporary understanding of revelation is the same understanding as those contemporary to the New Testament; Meyer reads the text, seeking to identify the understanding of historical revelation the New Testament writers have. The reason for Wright taking this position seems to lie with a form of idealism that we have already encountered with Barth (see Chapter 6, p. 88): on Barth's view, revelation has epistemic priority over all other sources of knowledge: revelation, both historically and in the present day, provides immediate noetic access to divine-knowing. Wright's use of the idea of a 'story' within his account of worldviews conceals a corresponding epistemic commitment as the basis of the meaning-making in Christian story. Wright's diachronic reading of history relies on the historian knowing the story of the death and resurrection of Christ through revelation, rather than through interpretation of historical data.

This is consistent with Wright conflating God (as external to the knower) and the unconscious-self (the knower) as the referent of a story:

... metaphors and stories are in fact more basic within human consciousness than apparently factual speech, and recognising the essentially storied nature of god-talk is therefore no bar to asserting the reality of its referent. (Wright, 1995, pp. 129-130)

Further, Wright fails to recognise that just as it is the continuity of the observer with the observed which gives rise to perception of reality, so it is the self's knowledge of the self's knowing that allows the knower to differentiate self and wider reality (Bernier, 2016, pp. 23-24). Wright imagines instead a spiralling "dialogue" between the knower and the thing known (Wright, 1995, p. 35). The explanation for this error may be in Wright

drawing on Thomas Torrance's epistemology for his Critical Realism (p. 32 n7).

Self-reversal

I have presented Lonergan's critical realist historiography as consistent with spontaneous cognitive function. With its subjectivity, grasp of the virtually unconditioned has entailed that the historian perceive what evidence is sufficient for a judgement to be made; and that a judgement made will be fallible. A commitment to knowledge implies the need for self-correction where that judgement is discovered to have been in error.

Lonergan identifies an invariant and hierarchical pattern in human intentionality: attentiveness, intelligence, reasonableness and responsibility (Lonergan, 2017, p. 13). Attentiveness corresponds to the subject's consciousness of empirical data as its object. Intelligence seeks to work out the significance of what has been understood; from wonder arises questioning and question-answering. Reasonableness corresponds to rationality and involves collating and weighing evidence, grasping it as adequate or not, using reflection to make a judgement about truth, falsity, probability. Responsibility is concerned with an individual's sense of purpose in life and weighing the implications and potential outcomes of their choices. Responsibility is the level at which a choice is made for action (Meyer, 1994, pp. 45-47).

The cumulative insight corresponding to each level of this hierarchy can only be corrected by a change in the level below. New data may overturn a prior judgement; a change in judgement on what is true or probable may lead to a change in horizon or worldview with an impact on the individual's assessment of her life choices. Self-reversal provides for correction of mistaken insights and for discovering a conflict between the individual's spontaneous modes of cognition and erroneous beliefs about the acquisition of understanding and knowledge (pp. 40-44). Self-reversal is

consistent with the reversals of understanding and knowledge which correspond with an approach to understanding the true-order-of-things in which a hermeneutical circle provides for access to knowledge which is stratified.

Causation

... the historian does not investigate causes, where cause is taken in a technical sense developed through the advance of sciences. However, if cause is understood in the ordinary language meaning of 'because,' then the historian does investigate causes; for ordinary language is just the language of common sense, and historical explanation is the expression of the common sense type of developing understanding. (Lonergan, 2017, p. 216)

Michael Oakeshott asserts that whilst history is concerned to give a rational account of change (Oakeshott, 2015, p. 96), causation is not a field of enquiry appropriate to historians, as it is not possible to isolate a historical cause and its effect. The historian's task is instead descriptive:

The historian is, in short, like the novelist whose characters (for example) are presented in such detail and with such coherence that additional explanation of their actions is superfluous. (p. 109)

Mark Day finds this assertion of the simultaneous unity of history and the explanation of historical change problematic. Description of historical change is either intrinsically the description of a causal process (in which case, Oakeshott is giving a causal explanation as a description); or instead, all history is bound together as a causally related unity. If it is not possible to discern causes because history is a unity and continuous, this contradicts Oakeshott's claim that "history carries with it its own explanation" (Day, 2008, p. 75).

Oakeshott's point that it is difficult to isolate cause and effect in history stands. John Stuart Mill gives a general law to identify a relationship between cause and effect: his requirement is that one identifies a single factor which is different between circumstances in which a phenomenon occurs and those in which the phenomenon does not occur (Mill, 1882, p. 279). Mill's precept suggests the historian's difficulty of identifying how cause and effect are related.

Narrative and causation

A narrative approach is normative for historians, with cause and effect being innate to a description of events, process and values. The historian's concern is to characterise emergent change, that is: 'what was going forward' in relation to acts of meaning. "The discoveries of the historian are expressed in narratives and descriptions that regard particular persons, times, places" (Lonergan, 2017, p. 168). Day identifies four features of narrative explanatory reasoning (Day, 2008, p. 108):

- a) continuity: the narrative proceeds from beginning to end without interruption and grounds an explanatory account on this basis;
- b) detail: rather than a concern with induction from or inference to general theory, the explanation is justified by appeal to the content of the historical data;
- c) causality assumed: with process and actions forming an irreducible part of the narrative;
- d) importance: the cogency and explanatory power of the narrative hangs on the implicit and explicit judgements on the importance of the events described

Historical narratives have increasing explanatory power as they exhibit attentiveness, inclusivity, congruence, fertility, simplicity and depth (Wright, 2013, pp. 254-256).

Causation and a Trinitarian history

[God] explains everything and consequently affords no rational explanation of anyone thing. (Oakeshott, 2015, p. 97)

Trinitarian Christian belief is that creation is *ex nihilo* and that all that exists is contingent on God's sustaining power. From this perspective, the creation of the new school described here is *de facto* God's work, as is, from this perspective, the creation of every new school. With this assertion, there is no increment of knowledge and understanding that is of value. This thesis seeks to make a significant contribution to academic knowledge and to do so through a written history.

My contribution to founding a multi-academy trust, with the corresponding development of its Christian ethos, was undertaken with the conviction that Critical Realism could provide a heuristic for Trinitarian Christianity to give an apt setting for education for a mixed-faith population of students and staff. As a participant observer, my observations are made from the perspective of a Trinitarian Christian. This Trinitarian worldview gives a complex of commitments, values and meaning which inform the history.

I have characterised the Trinitarian Christianity that gives rise to this worldview as proceeding from God's historical self-revelation in the person of Jesus Christ and traced deviations from that worldview through the history of the development Trinitarian theology. I have argued that Trinitarian Christianity is committed to the historical revelation of God in Jesus Christ and that naturalist and idealist conceptions of Christian faith are distortions of this.

On this account, Trinitarian Christian belief provides a fore-meaning for reading and interpreting historical sources, whether Scripture or contemporary sources. I find Lonergan's account of critical realist historiography equal to the task of critical historical analysis; I have therefore adopted Lonergan's theory and method in my approach to writing a descriptive, explanatory narrative of the creation of the new school. This

history can reasonably be understood to offer an account which in its interpretation of events suggests causation.

A heuristic approach to writing the history, drawing on Trinitarian Christianity and Critical Realism, has given a framework in which new knowledge could be gained: that Christian *paideia* as a Critical Pedagogy could allow for a social contract in a school with a mixed faith population which enabled the school to function effectively. Belief that the God of Jesus Christ is the basis of the ethos of the new school depends upon a causal chain which starts with the God of Jesus Christ as the revealed in his incarnation, birth, death and resurrection.

Chapter 7 Cobrook school appoints a full-time chaplain

A characterisation of Cobrook school and its reasons for appointing a full-time chaplain. The role of new chaplain and initial impact of the development of the school's chaplaincy is described.

Preliminary

Cobrook⁹ CofE High School was founded in 1981 when the DBE took over a Local Authority (LA) community school anticipating closure because of falling admissions (Child, 2007, p. 8). The LA sought to respond to parental demand for a CofE school in the Borough. Twenty-seven years later, key stakeholders in the school included governors and parents from Free and Charismatic Church traditions, bringing an emphasis on the authority of the Bible as God's word, personal conversion, and transforming encounter with God through the Holy Spirit in worship. The faith criteria used to rank students for admission to the school meant that the intake was from a wide geographical area. The school population was diverse in its commitments within the CofE's theological spectrum; students' attitude to faith ranged from enthusiasm to antipathy.

Cobrook school: meeting the head and my first visit

I first met the headteacher of Cobrook late in autumn 2008 to talk about the advertised post of chaplain. Details had been sent to me after the Bishops of the Diocese had discussed potential candidates. I was largely unfamiliar with schools and school chaplaincy, so was at first perplexed at the suggestion. However, as I looked at the job description, the post seemed to fit with my ambitions to be creative in a context with a community that wanted to develop its faith identity. Waiting in reception, I noticed the bear

⁹ 'Cobrook' is a pseudonym.

carved on top of the newel at the bottom of the stairs and wondered about the history of the building, a converted, stately house, quite different to the functional brick buildings of the Secondary Comprehensive I had been schooled in. I was greeted by Felicity¹⁰, a self-possessed woman with a confident handshake and then led up the curved wooden staircase to her office. I noticed that the heels of her brown shoes were scuffed horizontally; with time I would learn that her work took precedence over comfort or ease in her life.

The head communicated propriety and duty as she explained Cobrook's Christian heritage and its developmental needs. The deputy head and the school's bursar had a traditional, establishment Anglican background but were soon to retire. She explained that spiritual leadership was needed now to replace theirs, as other senior leaders didn't have Christian commitment as part of their background or experience. This had led her to seek the school's first full-time chaplain; until now, the role had been part-time, provided by a local curate seconded from a substantive parish role. She explained that an ordained person would be a theological specialist rooted in the school – a professional as part of the leadership team – and as a Church representative, would bring authority to support the school's identity as a Church school, making Christian thought accessible to staff, who came from a range of religious backgrounds and none. Children needed to have a clear sense of 'right' and 'wrong' and a priest had the authority to give a basis for asserting the difference between the two. I was intrigued by the imputed clarity in my view of right and wrong and her sense that I might command such authority.

The visit continued with an assembly which took Advent as its theme. It was led by an assistant headteacher, who I would later learn was head of key stage 3 and a committed Anglican. Using a four-candled wreath as an

¹⁰ 'Felicity' is a pseudonym for the headteacher. All the names in the history that follows have been changed to provide for anonymity.

illustrative device for her narrative, she explained the traditional themes of each of the four weeks of the Church's liturgical season. However, my dominant memory of the assembly was students lining up in queues before each being seated on a plastic chair in the sports hall and being reprimanded if they failed to do this in silence. I found the atmosphere oppressive, the content formal and staid: the assembly was more instruction than worship. Felicity then took me to the offices of the school's music specialism: she spoke of the importance of music for communicating spirituality. Our next stop was the school café in the morning break, and I met the pupils Felicity met. As we walked around the school site, Felicity picked up litter from the floor and placed it in a bin, communicating her embarrassment, and asked students how they were, revealing that she knew them personally. Finally, we returned to the headteacher's office. Felicity's attention to me over a period of five hours was striking, as was the significance of the role proposed.

I wondered if the institutional role of communicating ethos was one that the headteacher would better hold, given her structural authority? Why was a full-time chaplain needed in view of the headteacher's evidently strong commitment to the school's Christian ethos? I asked if the appointment of a chaplain was part of her succession planning. Felicity paused, commented that others had asked the same question, and then gestured with a sweep of her arm underneath her desk, "My bags are not packed." Something about the strength of her response suggested to me that there was something unsaid. Her passion for the school suggested that the proposed appointment wasn't about 'letting go' of the school; what then could it be?

Later that day, I emailed the head:

Your headship of Cobrook seems to me remarkable: it is in the grain of the place – in the way pupils relate to you; your relationships with your staff; the development of the school buildings and corporate life; it is deeply reflected in the school's identity, its culture and ethic. I saw openness, generosity, and joy in the school; a real commitment to the

holistic well-being of your pupils – individually and collectively, as well as to the wider community; I was struck by your commitment to the thoughtful development of your staff. As I said to you at the end of our meeting, my time this morning at the school and with you was inspiring, and yours stands as a striking example of a faith lived. I am moved by your generosity in time given to me, and as reflected in your emotional response that communicated how moved you remain by some of what you have seen and experienced, and how that lives within you.

Indeed, Felicity had been moved to tears as she spoke of the importance of Christian-ethos education.

Cobrook school: geography, demography and history

Cobrook is situated in a suburban borough, and geographically and demographically straddles two poles. At one end, a leafy, relatively wealthy area with parks, ponds, flowerbeds, and a film studio; a high proportion of university-educated professionals. At the other, an area that had a slightly edgy inner city feel, with high-rise housing blocks and homeless people gathered in the down-at-heel market square. There was also greater ethnic diversity in the inner-city area, from which it was separated by a ring road and a large field which occasionally accommodated fun fairs.

The LA school that Cobrook had taken over had gained a poor press, the local newspaper suggesting there was drug dealing and bullying, with a falling roll (Child, 2007, p. 8). The takeover had won a place in Hansard as Peers raised anxiety that the DBE would gain financially from the Borough (HL Deb 28 October 1980). The Christian character of the school offended one peer, suggesting that “doctrinaire views [had] been preferred to educational needs,” against the wishes of members of the existing school. A parent petition submitted to the Secretary of State in favour of a school with a CofE foundation had gathered 11,575 signatures, by contrast with another

of 7,623 against. Cobrook was to be the first CofE High school in the Borough, providing for need in the local area, as CofE parents were seeking schools outside the Borough. Hansard records that the proposed admissions policy was an open one, Anglican parents taking priority if demand exceeded availability of places.

When I started in post at Cobrook in May 2009, there had been oversubscription for many years. In 2009 there were seven applications per place for year 7 entry. Demand had driven progressively more selective faith criteria: after statutory admissions, 85% of students coming into year 7 were from Christian backgrounds. Anglicans had a two-point advantage for admission over other denominations in relation to a thirty-point admissions questionnaire on faith commitment. In governors' meetings in my first two years in post, the increasing proportion of students admitted with a CofE background was noted, virtually excluding other denominations. Contact with students suggested that a significant proportion were ambivalent about their faith and saw their Christianity more as an inherited label than a conviction. Concern was expressed that those from Free Church backgrounds and ecumenical fellowships, who had been supporters of the school in its early life, now struggled to gain entry for their children. The points gained for being Anglican were therefore decreased from two to one. The remaining 15% of entry places in the over-subscription criteria went to students from other world faiths, also selected on a point system designed to identify their faith commitment.

First contact with senior leaders

Felicity had strategic intent in making the new chaplain part of the senior leadership team (SLT), to enable training for the other leaders as well as to support culture change. The chaplain's work would support ethos change across the whole school. Members of the SLT were gatekeepers and

enablers for that work and needed to experience culture change first in order to lead it.

I first met the SLT on a development planning day on Saturday 28th February 2009, three months ahead of starting in post. At that time, the SLT included Felicity as headteacher, an outgoing deputy head, associate headteacher leads for pastoral and curriculum, associate headteachers for key stages 3, 4 and 5, language and music specialism leads, the Special Educational Needs learning co-ordinator, the lead for facilities management and the school bursar. Along with other members of the SLT, I was to have targets as part of a whole-school development plan. The planning day provided for different team members to understand and support each other's work. As would come to be the normal pattern for these development planning days, I was asked to start the day with a reflection to frame the vision for the coming year.

My task was to give a theological frame. The theme for the development plan in 2009/10 was tentatively presented as, 'Living Values', with extracts from the brief as follows:

2009/10 will be a year in which we consciously establish a number of structures / projects which are about sustaining our identity and values. For example:

- New Chapel and new Chaplain
- New Performance centre
- New Vocational Music resources – New radio station etc
- New Learning and Inclusion Centre
- 2nd Phase of Music College
- Business and Communication Centre / Central Data Handling
- KS3 – a new approach to Teaching and Learning

- KS5 differentiation and delivery
- [Cobrook] Professional Learning Community – Phase 2
(Appreciative enquiry and student voice) ...

Our challenge will be to understand and deliver these changes so that they appear the fruit of a coherent and sustainable vision in the present and a firm foundation for a coherent vision for the future.

The head recommended that I make use of the presentation I had given at interview three months before. This drew on a presentation *Understanding Ethos* from the University of Aberdeen School of Education's "How good is our ethos?" conference, (McMurtry, 2005) and a further presentation by John MacBeath then at the University of Cambridge, *Reflections on ethos and culture* (MacBeath, 2005), using 2003 PISA study data (2004) to link a culture of learning which pervades a school community to an ethos of achievement.

My reflection started with 2 Timothy 1, in which the apostle Paul recalls how the 'same faith' that the younger church leader Timothy he is writing to was first present in Lois and Eunice, Timothy's grandmother and mother respectively. I emphasised the place of relationship in passing this faith on: that ethos is learnt through experience of another; that this allows for deep learning which has a moral texture. I illustrated with examples from my own schooling: my primary school buying an additional Mathematics textbook to meet to my learning needs, which left me feeling valued as an individual and my learning catered for; my secondary school French teacher encouraged me to be more compassionate to myself when I was self-reproachful after not achieving full marks in a test. In this comment, she was addressing some significant traits and demonstrating an interest in me, as much as the subject content. I asked members of the SLT to think of their own experiences of being understood or valued in an institutional context and what this had contributed to their subsequent development and growth.

I drew out from this the thought that ethos is not established simply through having rules and following rules, but that, from institutionally held concepts, shared symbols give rise to a common identity alongside common expectations in discipline and learning. From these symbols, a community with a set of values is created, reflected in its conduct and behaviour. Those values expressed in relationship between individuals allow ethos to be experienced as personal. As such, the causation of ethos is not 'top down' but there is an interdependence between the institutional, relational and personal; ethos is created through participation.

I went on to develop this thinking about symbols, values and relationships by considering the place of the Eucharist in establishing the ethos of the Church, using 1 Corinthians 11.23-32 to illustrate. This example gave the opportunity to reinforce McMurtry's threefold definition of ethos, with reference to the Eucharist as an act of worship, in relation to:

- i. The perceived atmosphere or environment
- ii. The underlying beliefs or values – the culture
- iii. Practice, action or activity to 'build' ethos.

I then turned to the symbols carrying Cobrook's belief and values. These were the school's motto, "I have come that you may have life and have it to the full," and "The Glory of God is to be fully alive" which was referenced in the school's aims and attributed to St Athanasius.

The two statements in the school's Aims document were inaccurately rendered and, in the case of the latter, also erroneously attributed. The short fragment from John's gospel obscured the soteriological dimension of Jesus' statement and his identity as the one speaking the words. Both statements were likely to be read as being directed to fulfilment on a human level and could be understood as being directed to human flourishing without reference to or need for God.

Mindful of this, the logic of my reflection was to follow McMurtry's threefold definition of ethos to assert the theological significance of these symbols as fundamental to the school's ethos. I did this by suggesting a progression from an individual's inherited and lived faith in Timothy, to the confessional and corporate identity achieved in the Eucharist, to then re-visit the institutional symbols of faith suggested in these two statements. My reflection concluded with a brief exposition of the two statements, presenting them in their conventional forms:

I came that they might have life and have it abundantly. John 10.10b

The glory of God is man fully alive, and the life of man is the vision of God. *Irenaeus of Lyons*

The versions of the statements the school used communicated Ebionism: that Jesus was human and not divine (Kelly, 1977, p. 139ff); I was inheriting them as foundational symbols for the school's Christian ethos. The significance of recovering the statements as originally formulated, expressing the soteriological dimension of Trinitarian Christianity may not have been obvious for members of the SLT to grasp, but the antecedent symbol of communicating faith from generation to generation and the significance of the Eucharist will not have been missed.

Development plan for 2009/10

I left the development planning day having had a positive first encounter with members of the SLT as I started to build relationships with them and having established something of my role: to set a theological frame for the school's development. I also took away three targets for the 2009/10 academic year:

1. To identify and communicate the spiritual ethos of the school
2. To enable God to be found in places of beauty

3. To define and establish the identity of the chapel.

The targets reflected the findings of the school's SIAS (Statutory Inspection of Anglican Schools¹¹) from May 2007. The inspector commented that, "the chaplaincy team in its present form does not have a shared vision for Christian work in the school or for developing the Anglican ethos". The underlying tension was with the school's student Christian fellowship group. In the words of the inspector, the group, "is popular with some students and they and their parents spoke very positively about it and the group's leader ... It does not always contribute positively to the spiritual development of all students and staff within the life of the whole school."

Further, the report had highlighted some deficits in Collective Worship. The statutory requirement for a daily act of worship was intended to be met in part through resources used in tutor times. The inspector noted that opportunity for silent reflection was given but the practice was inconsistent. Staff were observed in assemblies to stand around the worship space, rather than with students. The chapel was observed to have "a rather functional feel". A lack of Christian symbols was noted with a corresponding comment that, "There is not much opportunity to experience God through beauty." (National Society, 2007)

I can't recall what I was told in my first meeting with the headteacher in December 2008 and what was part of the picture I developed over the first couple of years in post, but as I assimilated the background, it was apparent that there was a significant task in relation to the school's Christian fellowship group. The group's leader had been a teacher of Mathematics and a church youth leader in the local area. He had chosen to discontinue his teaching role and support the school's Christian ethos through maintaining fellowship activities for students. He had strong support in this

¹¹ Meeting the requirements of Section 48 of the Education Act 2005.

from the parents from local Evangelical and Free Churches, which had gone as far as contributing to him financially to support this work.

Meeting in the basement of the main administrative block had a symbolic significance for the Cobrook Fellowship Group (CFG). Whilst identifying with the school's foundation as Christian, members of the group felt that a living faith in Jesus could only find a marginal place in a school in which few had an animating faith that was given precedence over prevailing secular values. Most staff and students, whilst largely accepting and even supportive of the school as a 'CofE' school, found CFG eccentric or unattractive. They sometimes identified it as a place of safety for vulnerable students, who struggled to translate their personal Christian faith to engage with the values and outlook of mainstream students. Yet CFG was not afraid to leverage the school's Christian foundation to exert influence, calling others to engage in charismatic worship songs in year-group Communion and threshold events in the school year providing a platform for evangelisation.

Analysis I undertook in 2010 showed 86% of participants in CFG activities were white British students, this demographic representing only 44% of the school population. This aligned uncomfortably with an analysis of the demographics of the local catchment area: the leafy suburbs had a significantly higher proportion of white British ethnicity, contrasting with the diversity of the more inner-city area. Similarly, the large Evangelical Churches were concentrated with the location of wealth.

Identifying and communicating the spiritual ethos of the school

Appointment of a chaplain to the SLT was consistent with needing to overcome a conflict between key stakeholders over the school's Christian ethos. The development target of 'identifying ... the spiritual ethos of the school' suggested that all members of the school community should be contributors and participants, rather than it being dominated by an exclusive

or self-selecting group. Some of the systems I inherited for supporting worship and tutor time reflections relied upon CFG, in providing music for Communion or in students offering to lead tutor time reflections in their form groups. Establishing a new chapel and use of the new performance centre invited a new approach to Collective Worship which could involve all members of the school community.

Assemblies

The assemblies folder that was handed over to me by the deputy head contained assembly content which explored the identity and work of various saints and a range of Church feasts and festivals. This material was delivered by members of the SLT. The set pattern for assemblies was that each week, in addition to an SLT assembly, students would have a head of year assembly. Head of year assemblies were directed to students' learning, pastoral issues that had come up for the year group and forthcoming events ranging from day trips and parents' evenings through to examinations. The assemblies were conceived by the heads of year and would reflect their interests, personality and style.

To develop the Christian ethos of the school belonging to the whole school, I needed to engage the range of stakeholders involved. Assemblies and Collective Worship were the obvious means to enable change through the widest participation: all students and staff attended Collective Worship. I needed to draw upon the insights, personalities and personal faith of all students and staff.

Bringing together teaching and learning initiatives with theological content

It seemed obvious to me that there was a need for me to meet staff on the territory of the school development plan to bridge between teachers' purpose and expertise and the resource I could bring as a chaplain. The approach to teaching and learning for KS3 referred to in the outline for the

development planning day was supported with the Personal Learning and Thinking Skills (PLTS) generated by the Qualifications and Curriculum Authority (2007). There were six of these: Independent Enquirer, Creative Thinker, Reflective Learner, Team Worker, Self-Manager and Effective Participator.

The PLTS identities described a holistic approach to learning which also provided for character development and life skills. That there were six invited a focus on one characteristic per half term through the school year (Table 7.1), exploring that identity through a range of lenses through the assemblies of the half term to reinforce the interdependence of the characteristics. With the launch of the range of initiatives planned for 2009/10 and the focus on school ethos and common values, the theme for the year agreed with the head was 'Being in Community'.

Table 7.1

Assembly themes for 2009/10: 'Being in Community'

Half term	PLTS identity	Theme for half term
Autumn 1	Independent Enquirer (IE)	Conducting yourself
Autumn 2	Creative Thinker (CT)	Working together
Spring 1	Reflective Learner (RL)	Open to God
Spring 2	Team Worker (TW)	Loving my neighbour
Summer 1	Self Manager (SM)	Under pressure
Summer 2	Effective Participator (EP)	Effective participator

In my initial months in post, I devised a liturgical structure for the new assemblies. Assemblies needed to start in a way that supported worship

and prayer as well as a sense of belonging. Music provided by sixth form students would give atmosphere and a sense of event, but silence would provide for prayer and reflexivity. I used Scripture: i) in opening responses to foster a sense of commonality between those participating; ii) in a Scripture verse or passage chosen to resource the main theme of the assembly; iii) in responses at the end of the assembly to close the act of worship.

I applied the PLTS identities again to generate assemblies for each week of the half term. I considered what each of the PLTS identities might bring to the experience of 'Being in Community' in a school with a Christian ethos, mindful also of elements of the shape of the academic year. Most of the students would have exams at the start of the summer; sports days, work experience and out of school activities took place in the second half of summer term.

I selected texts from Scripture to give a theological insight into what the PLTS identities and assembly themes might communicate. A sample of four assemblies is given in Table 7.2. in Appendix 7A. In the first week, the theme 'Working together: being a team', drew on the New Testament metaphor of a body, made up of discrete organs and parts that complement and support each other. In this metaphor, the body has order and its function is harmonious because 'the body is built up in love ... from Christ'. The prayer and its content provided a plenary of the intended application the Scripture verse supplied.

The same themes and assembly frames were to be used across the head of year and SLT assemblies. This repetition provided for simplicity and reinforcement of the assemblies' messaging, but also for training. Whole-school and SLT assemblies ran first at the start of term, and so modelled the new format ahead of head of year assemblies. Further, heads of key stage, who were the line managers of head of year, were part of the SLT. I took the opportunity to coach SLT members in formulating their assembly

content, so they could in turn support their heads of year with the same material.

I prepared the assembly resources as a PowerPoint. I would email the assembly to heads of year with notes on the theme and how this connected with the Scripture verse chosen. The chaplaincy area of the school's file server was protected, which meant that the heads of year would email their completed assembly back to me to save ready for use in the chapel or performance centre.

Preparing for a new school year – and launch

Before the end of the 2008/09 school year, I worked with the SLT to prepare for the start of the 2009/10 academic year. This would see these new chaplaincy initiatives launched with their impact on the perception of school ethos. Routines were needed to support the silence and reflectiveness in assemblies. The 'routines' included lining the students up by form in the playground, so that they would be seated in the same positions, by form, for each assembly.

An expectation of silence was set from the point of students lining up. As students entered the school building for the chapel and performance centre, senior leaders would check their uniform and students meeting the expectation of silence. Tutors would model students' expected behaviour in Collective Worship. This required that tutors sat with their forms making tutors also implicit recipients of the assembly content and participants in the worship.

The assembly structure was to first achieve shared stillness and silence, then to have Scripture read in the form of a call and response, followed by a passage of Scripture which would provide the theological content for the assembly. The assembly content followed. Senior and middle leaders had the task of articulating the connection between the theological content and

the pastoral and curriculum content of the assembly. The assembly closed with a prayer, closing responses and then notices before a silent dismissal.

Implementation of this system meant that the students' first encounter with the school chapel, a space large enough to hold a year group of 200, would hold a memory of the expectation of silence and reflection. This would, in turn, be reinforced by the décor: a backlit cross behind a semi-transparent projection screen; a central altar at the front on a dais; house shields on the walls of the chapel, which marked the place of each tutor group, each with a name taken from a UK cathedral. These behaviour expectations in the chapel were mirrored in the performance centre, in which assemblies took place with two year-groups in each assembly. Music rapidly became part of the routine as well as the silence, so that students' entry into the space was covered by student-performed music and likewise their exit, usually showcasing performance pieces from music students.

Student engagement

Mindful that some heads of year and SLT might be uncomfortable with this new Christian assembly content, I drew on the population in the school selected by faith to lead the set parts of the assembly. At the start of the 2009/10 academic year, I asked for student volunteer leaders for the chaplaincy. I set up a student leadership structure, so that each year group had two student chaplaincy representatives. These students were asked to lead the responses, readings and prayers on a regular basis; I also gathered this group of students together as a chaplaincy council.

I needed the chaplaincy council to be able to survey student voice from across the student population, so also appointed two 'world faith' chaplaincy reps to ensure representation of students not from a Christian background. Finally, I wanted student voice and chaplaincy representation to extend to every form group in the school, so I recruited a chaplaincy ambassador for each form. This allowed the views of form groups to be surveyed, and

ambassadors to report to year representatives, who would in turn bring views to the chaplaincy council.

The council proved to be a powerful means of hearing students' views and about the reception of chaplaincy initiatives. Student voice gathered in this way would often balance anxieties expressed by staff over the changes taking place.

In addition to the new system of student chaplaincy leaders, I developed the chaplaincy offer to appeal to different groups within the school: dance and prayer had a following amongst the younger girls of colour in the school; I supported Muslim students by identifying a classroom as a prayer space and their use of it. One of the sixth form boys wanted to set up a Bible study and prayer group, so I supported him to do this, which drew largely UK ethnic minority boys.

Reception

The SLT were very supportive of the new assemblies and routines. The decision to appoint a chaplain as a member of staff had strong ownership from Felicity. The senior leaders had their identity as teachers in common; whilst I felt like an outsider, they seemed very receptive to my thinking and insights.

There were some surprises and resistance. The outgoing deputy head seemed uncomfortable with what for him was an unconventional way of thinking about the Christian faith. Connecting support for learning with Christian belief and Scripture was innovative. Indeed, when I first mentioned my intention to introduce Scripture into assemblies at the weekly SLT meeting, this was met with a short, anxious silence. I hadn't anticipated that this would be a problem, but the response suggested otherwise. "Well, what did you expect when you chose to appoint a priest?" I thought.

Heads of year were perhaps most affected by the changes in Collective Worship in their relationship with their year groups, as their assemblies provided their main forum for contact with them. The new approach to assemblies entailed a shift from those assemblies being in the gift of heads of year to being substantively shaped by senior leaders. For some, a priest, as a non-teacher, being appointed to the SLT was counter-intuitive and may have been difficult to square with their own ambitions as middle leaders. I recorded in my end of year development review:

Teething problems with fear from HOY that their role was being compromised through new assembly set-up - ?inadequate communication

I had in mind a year head who had been standing at the front of her year group with a mug of coffee at the start of her assembly. She used identification with her students as part of her leadership style: she communicated that her year group was her 'gang' and she was their leader. I'd approached her at the start of her assembly and removed her coffee cup. She didn't speak to me for more than six months after this.

Student response too was positive. The first chaplaincy council meeting took place in early autumn 2009. In my section of the head's report to governors at the close of autumn 2009, I was able to summarise students' thinking:

The new style assemblies are well received, particularly student participation within them; multimedia are much appreciated, as is staff engagement with the text of Scripture (Scriptural texts being a new addition to assemblies). Students very much appreciate the opportunity for silence, recollection and prayer that is provided and would like to see the same opportunities made available to them consistently in tutor time.

In the February 2010 meeting of the student worship council, representatives said that students were generally happy with the liturgical

structure of the assemblies and that the call and response part of this worked for KS3/4 students. KS5 students wanted simpler language because of a need to process the content of the words, rather than 'just read the words off a screen'. Furthermore, students reported that they liked the consistency of having the same theme across assemblies in the same week, and valued use of the same reading, but wanted the prayer at the end to fit the assembly content.

Theological analysis and commentary

Trinitarian theology

The comments of the SIAS inspector from 2007 were astute in identifying that the chaplaincy team lacked a shared vision for Christian work in the school or development of Anglican ethos. The problem was perhaps more intractable than his words suggest.

The character of faith in the CFG was akin to fundamentalism that James Barr describes. Consistent with the local churches that students attended, spiritual experience was the locus of the group's commitment and priority (Barr, 1981). The understanding of Christianity that followed prioritised epistemology over ontology, with a literalist but socially determined reading of Scripture. For CFG, to be a Christian was to conform to this norm in belief with the attendant social values and expectations. Conversion and conformity were central to belonging. Students and staff who didn't share their commitment and outlook were perceived not to be 'real' Christians and thus in need of salvation.

Amongst key stakeholders those supporting this version of Christianity were the most influential governors and were dominant in parent groups. This left the head in a cleft stick when it came to widening ownership of the school's Christian ethos, let alone alignment of the Christian identity of the school with its educational purpose and teaching staff's outlook. The inherited model of faith from the senior leadership had been formed in habitual faith practices which were at home in a church setting. These did not translate easily into an educational setting, stimulate the imagination or invite wide participation.

The school's Aims document presenting the founding principles of the school as a misquotation of Irenaeus and fragment of John 10.10 suggest that the school's functional Christian character found resonance with an Ebionite Christology. Rather than a Trinitarian understanding of Jesus as

the incarnate Son of God, Jesus is conceived as an exceptional human. The school's aims, purpose and values derived from an aspiration to enable its students also to be exceptional humans enjoying 'fullness of life' or being 'fully alive'.

The mainstream of the school staff saw a commitment to education as instrumental to best improving students' life chances: whether in the aspiration to attend a prestigious university, be a talented musician or linguist, or – at the other end of the spectrum – to avoid limiting life choices which would be damaging in relationships, drug use or criminality. Many staff at the school welcomed its Christian identity in relation to its moral character, the atmosphere this produced in terms of ethos, and the security of belonging to a larger establishment, but were unsure of the significance or relevance of Christian beliefs. The kind of belief represented by CFG was for them unintelligible, perceived to be potentially damaging and to be avoided, a perception that reinforced CFG's positive beliefs about their Christian vocation.

The school's consistently high ranking by student attainment in the Borough, the belief that it provided a safe and supportive environment for students and the faith identity of the school gave a strong incentive for parents to jump the hurdles required to gain a place for their children.

Paideia

My first year in post started to build a framework in which the educational purpose of the school and Trinitarian Christianity could start to sit together. Use of the PLTS identities provided for students to reflect on their personalities and characters, their gifts and strengths and work through the implications of their self-awareness. By connecting the PLTS identities with understanding derived from Christian revelation, students and staff were given the opportunity to think about their identity and outlook in relation to a wide framework of meaning consistent with a Trinitarian *paideia*.

Use of chaplaincy representatives and chaplaincy ambassadors had started the process of developing worship that served the whole school community and in which students were leaders and contributors as well as participants.

What the ethos model represented in the chaplaincy resourcing had achieved at this point was engagement with students' reflexivity; the curriculum was not yet represented as a holistic part of students considering their place in the world and order-of-things. Equally, the breadth of the curriculum was not understood as a means of understanding God and God's creation.

Chapter 8 Extension of chaplaincy changes

The changes made in worship 2009/10 are extended into a range of areas of school life, including charitable engagement. Further changes to worship take place, piloting a new format for Communion and student-led house assemblies.

Under pressure: political context and practicalities

Felicity's 4th January presentation to staff at the start of spring 2010 featured a recording of Freddie Mercury singing 'Under Pressure', giving an upbeat tone for some stark messages. The meeting's headlines related to lack of student progress with 'sixty-one students below target in 6 or more subjects in Y11', students due to leave school for their public examinations 18 days later. Just under a fifth of Y13 students also needed interventions ahead of A Levels.

Felicity communicated anxiety as she articulated some broader political realities. A general election was anticipated in spring 2010. The date was not formally announced until 6th April, but mock elections in school were set for the general election date of 8th May. Felicity explained that the school's budget would be tight for 2010/11 and flagged possible future cuts and potential need for efficiency savings. Part of the proposed efficiency model was to expand the school into a federation of schools, the subject of a questionnaire to staff in March 2010.

Pressure was also present with Felicity anticipating a statutory inspection. She reminded teachers and support staff that in a week's time, it would be three years since the last Ofsted inspection, hinting that her conviction that another inspection was coming soon was more than personal intuition. At SLT, data collection was already in train as part of the self-evaluation process. Felicity's concern for the school to perform well had expansion in sight.

Ofsted had issued a new inspection framework and evaluation schedule that were active from September 2009. Schools' statutory inspection would assess students' contribution to the school and wider community including to community cohesion. Attention was to be given to students' sense of safety, inequalities, and the degree to which schools addressed unequal progress between student cohorts (Ofsted, 2010) (Ofsted, 2011).

Ahead of the SLT development planning day on 27th February, participants were asked to draft targets for 2010/11. Common across them were improved progress, conduct and engagement, whether for students in vulnerable groups (recipients of Free School Meals, Black Boys, students with Special Educational Needs and Looked-After Children) or students with the highest 10% of academic targets.

Whilst the SLT planning day was branded 'Sustaining Values', anticipating the task for the year ahead, the concern was to ensure that systems were in place to enable strong student progress across all cohorts. By mid-January 2010, the changes to Collective Worship had been in place for a term, my progress with the 2009/10 development plan reviewed and new targets set (given in Appendix 8A) which also corresponded with the change of Ofsted evaluation criteria. These targets would contribute to embedding and extending the reach of chaplaincy within the school. 2009/10's banner of 'Being in Community' contrasted with 'Looking Outwards' for 2010/11.

'Looking Outwards' had two main elements that would shape school ethos: re-launch of the school's house system and establishing a partnership link with a school in Mozambique. Establishing the school link as a whole-school initiative gave opportunity to draw on different subject areas in the academic curriculum to develop a breadth of understanding of our partner school. This paved the way to link worship and the broader curriculum in 2011/12.

There was a further area of school life that Felicity was unhappy with which would come to the surface in Worship Committee through 2010/11 to form part of the 2011/12 development plan: sixth form Communion.

Charity links

Cobrook's annual sponsored walk took place in the summer term and was popular with students and staff. Teachers would sit in department groups in the sun and consume strawberries and sparkling drinks as students came to them to have their cards signed at a checkpoint. Year 7 and 8 students were earnest in the fancy dress element of the day and in completing as many rounds as possible to raise money. Older students took advantage of the long circuit to be away from the gaze of staff. They found a variety of ways to enjoy the sunshine.

The sponsored walk raised money for the school's Mozambique link. Other charity fundraising tended to be ephemeral. I proposed that the school's fundraising and outreach be developed, so that, through a structured approach, Cobrook would gain more for the curriculum from its charity links. The Mozambique link would become a whole-school link. In addition to the horizontal pastoral structures provided by year groups, there were also vertical structures: seven 'houses', named after cathedrals. Students from years 7 to 13 belonged to a house. My proposal was that each house would adopt its own national charity. Engagement with local charities or in relation to students' interests or concerns would be at the initiative of the sixth form as part of the annual charities' week.

The advantage of relationships with charities that persisted over years was that students could learn about their charity's work and take an interest in its progress. This provided for cultivating students' social responsibility and sense of the character and needs of the world around them.

Mozambique link, the curriculum and Collective Worship

The Diocese's partnership link with Mozambique was the driver for Cobrook to find a new partner school in this country. An existing partnership had

fallen dormant; the chosen replacement school was in a rural village, situated adjacent to the cathedral for the country's southern diocese, Lebombo. Following Portuguese colonisation, Mozambique is lusophone, with a range of indigenous languages spoken across the country; for Cobrook's link school, this was Changana.

I was fortunate to be able to draw on the knowledge and skills of the leader of Cobrook's language specialism. Miss Ferreira's heritage from her parents meant that she was fluent in French and Portuguese. More than this, she had a strong interest in how language and culture feed each other and so how different cultures relate.

Time and energy invested in an international partnership made sense if Cobrook could benefit from, and actively participate in, the relationship established. I believed that the partnership needed to be established as an extension to a person-to-person encounter, so arranged for an exchange visit to take place at the end of the 2010/11 academic year. Miss Ferreira would accompany me and a group of sixth-formers; the head of Media was also invited, Miss Ademola. Miss Ademola was happy to capture elements of the exchange visit on video, which would in turn provide curriculum resources for use at Cobrook. The curriculum areas we chose to focus on were Language learning, a Music exchange and Global Citizenship.

SLT assemblies for the 2010/11 academic year

The theme 'Looking outwards' was elaborated using a Scripture verse for the year: "Chosen to bring justice and the promise of hope to the nations". The first assembly of the 2010/11 academic year had as its reading this verse from Isaiah:

I am the LORD God.

I created the heavens like an open tent above.

I made the earth and everything that grows on it.

I am the source of life for all who live on this earth, so listen to what I say.

I chose you to bring justice, and I am here at your side.

I selected and sent you to bring light and my promise of hope to the nations.

You will give sight to the blind; you will set prisoners free from dark dungeons.

Isaiah 42.5-7 CEV

The text articulates God's identity as the creator and the source of life, suggesting an imperative to listen to God's purpose for those he has given life to. Felicity delivered this assembly, emphasising that looking outward answers the individual's need, as well as the needs of others: "To think only of ourselves restricts us".

The assemblies which followed in the autumn term included an account by Miss Ferreira of Mozambique's identity in relation to its culture, history and languages, detailing Bantu tribal history, Arab influences, independence, and the place of music, sculpture and dancing in its people's lives and relationships. Assemblies which followed examined global justice in relation to climate change and working through conflict to achieve reconciliation.

Charity links and the house system

Re-launch of the house system required expanded student leadership which was cultivated through directed staff time. A member of staff was allocated to each house as a head of house and a lead student made house captain. Sixth-form students took on leading a range of activities in sports, music, enterprise, and MFL, in which they represented their houses and orchestrated participation by younger students. The school saw a wide variety of initiatives in which students and staff took part in friendly

competition between houses and which gave rise to a community spirit. Sixth form students also mentored younger students, meeting with them to support their behaviour and learning.

Part of the enterprise representatives' responsibility was to arrange fundraising activities. Houses adopted a charity for three years, over which they would raise money for the charity. The charities selected in 2011 were the British Heart Foundation, Tearfund, Crisis, Cancer Research, MacMillan, the Down's Syndrome Association and Kid's Company. The charity links allowed students to learn about the significance of these causes within the school community and farther afield.

Student-led house assemblies gave the opportunity for students from Y7-13 to meet, giving a shared sense of identity and purpose across year groups. A description of the linked charity and its work was part of the assembly content, with the intention that as the relationship with the charity developed, students' interest in and understanding of the charity's work would grow too. At the end of the year, the house leaders would present a (physically) giant cheque to a representative from the charity, who would speak about the impact of the students' work.

House assemblies

House assemblies followed the same liturgical structure as the other assemblies but were student-led. Students involved in leading were rotated through the year, so that all year groups had a turn. Students devised the content of their own assemblies with support from me as chaplain and the staff head of house. As with other assemblies, students' musical talents were showcased at the beginning and end. The cathedral identity of the house, along with the readings and responses, intimated that participation in the work of the house was consistent with a response offered to God's character and initiative.

The responses at the start and the end of the assembly took a similar form for each house (Appendix 8C). The call and response was led by a house representative with members of the house responding. The opening responses invoke a sense of gratitude to the God who surveys the diversity of the nations (and school houses). The closing responses suggest that the house's final achievements correspond with divine purpose, rather than individual ambition and that Christ offers a foundation and source of hope in which the house's work is rooted.

Outside of assemblies, the charity links provided stimulus for curriculum engagement. Sixth formers visited the laboratories of the Cancer Research Foundation and of the British Heart Foundation and spoke to researchers there. The students then spoke of their learning and reflections in Science lessons as well as assemblies, with connections being made to their classroom learning.

2011/12 and assembly curriculum links

In May 2010, a Conservative-Liberal Democrat coalition government was elected to power and the Free Schools programme was initiated under Michael Gove as Education Secretary. In October 2011, Cobrook was granted academy status, enabling it to become an Academies Trust with a view to founding a Free School. Much of the focus of development planning for 2011/12 was to ensure that systems were in place at Cobrook that were sufficiently well defined to transfer to a second school setting. In relation to academic achievement, the year was themed, 'Rising to difficulty', with a subtitle, 'Level 4 challenge'. The rationale behind the latter was for the school to have in mind students' progression to seeking a Level 4 qualification, be that vocational or academic, after leaving Cobrook. This provided impetus for further academic stretch in the curriculum.

I chose a verse for the year which communicated the stretching demand of Christian discipleship as articulated by Jesus of Nazareth. This offered a

broader *telos* to contextualise the implicit message present in the strong drive to academic achievement:

Love the Lord your God with all your heart and with all your soul and with all your mind. (Matthew 22.37)

Autumn, spring and summer term SLT assemblies considered 'Loving God with all your mind', 'Loving God with all your soul', and 'Loving God with all your heart' by turn. The head of year assemblies developed the second part of the Dominical commandment, "You shall love your neighbour as yourself".

With the precedent for using assemblies to bridge between classroom subject areas and the school's Christian foundation, I used SLT assemblies to consider and frame various elements of the curriculum. The programme of SLT and head of year assemblies is given in Tables 8.1 and 8.2, found in Appendix 8A. Sample content follows which illustrates the deepening connections made in assemblies between the school's Christian ethos and subject content.

Sample content: Discovering truth through reason

The SLT assembly focussing on Mathematics, 'Discovering truth through reason', offers an illustration of the exploration of a Trinitarian worldview made available through bridging between curriculum content and worship.

The assembly was conceived and delivered by the deputy head for the school who led on the pastoral elements of the school's life and was also line manager for the Mathematics department. I coached Kristian in the assembly content. His background discipline was Geography. Kristian had taught in both CofE and Roman Catholic secondary schools. He wanted to remain in CofE schools as a context he felt comfortable in. He would later observe that this faith context rooted the core purpose of education in a comprehensive worldview.

Kristian reported to me that he'd discussed the assembly with the head of Mathematics to draw on his expertise. The reading for the assembly was John 1.1, 3b-4, in which Jesus is described as the *logos*, the divine reason or principle for the universe. I was able to explain to Kristian the Greek concept of *logos* and how this provided a means for John to suggest how the creation came into being through Christ, meaning that creation reflected his identity in some way:

In the beginning was the Word
and the Word was with God,
and the word was God.
What has come into being in him is life,
and the life was the light of all people.

Kristian's assembly started by describing and defining Mathematics as a discipline, suggesting that mathematicians 'seek out patterns and conjectures' and introduced the idea that Mathematics may be a universal language. Student voice featured in the assembly: the member of staff had asked students the reasons they thought that Mathematics was important. Answers included that Mathematics is needed for employability, academic progress and practically in everyday life. The assembly went on to describe the importance of Mathematics in supporting technological and economic development.

The background image on the slides used for the assembly included a spiral of a galaxy in space, a Fibonacci spiral and a section through a shell showing how it demonstrates the Fibonacci spiral. Bertrand Russell was cited as saying, "Mathematics, rightly viewed, possesses not only truth, but supreme beauty ... capable of perfection such as only the greatest art can show". Developing this idea, the assembly went on to consider the Fibonacci sequence and Golden Ratio, identifying their presence in nature, art, architecture and music. This led on to the core message of the assembly which addressed epistemic concerns: 'What is truth: is it subjective or objective? Absolute or relative? What do you know to be true

and how do you know?' Kristian suggested that Mathematics provides a source of knowledge, before ending the assembly with a question for students to ponder to consider their own thinking and belief in relation to the assembly content: 'Is mathematics invented by humans or does it exist in the natural world waiting to be discovered?'

The closing prayer brought the theme explored together with the faith context of the act of worship:

Lord God, thank you for the gift of reason
through which we can search and explore
the universe and find patterns in its order
that reveal mysterious beauty.
Help us apply our minds to reason
to appreciate more the wonder of your world
and grow in intelligence and curiosity. Amen.

Sample content: maintaining good relationships

Dave was head of year 9 in 2011/12. He was Christian by background, had a strong faith commitment and at university was part of an Evangelical student movement, since then (in his words) his faith outlook had 'broadened'.

The title and background image for the 'Loving your friends – maintaining good relationships' assembly was taken from one of the house sports events. It featured a sixth form house captain between two much younger students in a three-legged (or in this case, four-legged) race activity. The text for the assembly was taken from Romans:

So stop judging each other. Instead, this is what you should decide: never put a stumbling block or obstacle in the way of your brother or sister.

And don't let something you consider to be good be criticized as wrong. Whoever serves Christ in this way pleases God and gets human approval. So let's strive for the things that bring peace and the things that build each other up. (Romans 13.13,16,18-19)

The assembly content started with a 20 x 27 grid showing images of people from Dave's social media account with the question, 'What are friends?' The assembly went on to suggest that some friends are closer than others and that the commitment of friendship could only be maintained by a relatively small number of people, of the order of 12, rather than 120 plus.

Dave then explored 'what it is to be a friend?' He suggested in the assembly that friends help when things go wrong; that they share experiences; that friends last; that friends share interests; that friends have fun together. Dave used images of his friends to illustrate each of these characteristics of friendship, concluding with an image of himself with a wide grin whilst paintballing.

The concluding messages of the assembly drew on Aristotle to recapitulate the point made with the opening grid, "A friend to all is a friend to none" – it's quality, not quantity that counts'. The practical outworking suggested was that innate to building and expressing friendship is spending time with friends. Dave then turned to consider how having a large group of contacts on social media can be deceptive if the quality of relationship expected is of friendship. The practical wisdom offered came in the form of two imperatives to address year 9 issues: 'Be loyal if friends are in trouble. Don't spread rumours and gossip.'

These wisdom imperatives echo the assembly Scripture text as it offers advice on conduct in relationships in the Christian community: not to judge others and not to harm other's wellbeing and path. The reading instead enjoins the individual to follow their personal conviction if this is made in good conscience as a response of faith, and for the individual to seek to build up the community and its members. The latter was a message that

particularly needed to be heard by members of key stage 3 who were using social media in a way that was destructive of each other and of trust in the year group.

Key stage 5 Communion

Inherited practice and its challenges

Students at Cobrook attended a Communion service each term; this would extend through morning registration and the first period. When I came into post, Communions took place in the two churches closest to the school. With a new school chapel, year-group Communions were hosted there during the spring term, but autumn Communions took place in one church and summer Communions in the other.

There were practical difficulties relocating from school for a service. The school's audio-visual support team needed to take sound equipment. Getting students to the venue was not always straightforward. Students would usually sit in form groups over two to three pews with their tutor sitting with them. This made managing students a challenging task for tutors: students would not be in easy reach or sight, which presented for students a tempting opportunity to transgress conduct expectations.

The church building had limitations. Students were used to being focussed on work in groups and on individual learning in the classroom. In church, audio-visual prompts were largely limited to a handheld service booklet or sheet. With a year group of 200 spread out in a church building with poor acoustics, the use of narrative and imagination were primary means of student engagement.

Music provided by the CFG from their preferred repertoire was progressively replaced by bands made up of students from each year group to lead worship for their year group; vocalists were identified to lead their year group's singing. A set repertoire of songs was generated which was then taught in singing practice assemblies. This overcame assumptions

about what repertoire students were familiar with and gave scope for improving the quality of singing and participation.

I made a range of changes to support student participation in Communion. These included working with one of the tutor groups to prepare content for the Communion in response to the gospel reading. Students would deliver the readings, present a reflection as a response to the reading and lead intercessions. There was positive feedback from many of the students, collected through the student chaplaincy council. The comments that follow were from a year 10 Hindu student from a chaplaincy council meeting early in 2012:

Being in the school from Y7, [X] says he's always joined in with all the prayers and responses. He enjoys Communion as an opportunity for the whole year to get together. Whilst there is not usually an opportunity to see the spiritual side of things, Communion provide for this – to see the spiritual side of friends and colleagues. Some students won't say anything in Communion; others really enjoy themselves and that is good to see.

"In Communion it feels more positive to be part of a community; there is a sense of cohesion – a good atmosphere."

When asked, 'Is there a time when you feel left out?' [X] responded: "Not particularly – I enjoy discussion of contemporary issues in Communion. That makes me feel involved. And I feel able to identify with parts of the Communion, so it is good to be there."

Sixth form Communion presented a particular problem. These all took place in the performance centre in school. Musicians dominated the stage with coloured lighting in place and strong sound amplification. Senior students associated with CFG provided the music which they saw as the core of the Communion service and as offering evangelistic potential. The altar used to celebrate Communion stood on the floor, its top level with the

stage. Students attending the service sat on tiered seating opposite the stage and so overlooked the altar. The priest, standing between the altar and the stage was disadvantaged in various ways. Operating a digital display which projected behind the president meant that the priest struggled to attend to the congregation and to what the congregation were seeing. Further, the different components of the service didn't gel as a whole: the address and Communion prayer communicated a different outlook and focus to the worship music.

The sixth form had a mixed intake. Whilst entry to year 7 was highly selective by faith criteria, there were no specific faith criteria for entry to the sixth form. It followed that up to a third of sixth form students had little or no experience of participating in an act of worship. A number of those who transitioned from year 11 to year 12 gained a new sense of self-determination and independence with their transition to the sixth form. If neither the CFG style of worship nor the more 'traditional Anglican' elements appealed to them, they were likely to be disengaged. This was manifest both in students' lack of attention during the services and in poor discipline and absence. It was common for up to one third of sixth form students to be absent from Collective Worship.

Background to development of KS5 Communion

Cobrook had become an academy in October 2011 with the intention of setting up an Academies Trust and founding a new school. The likely demographic of the new school was known, as it was going to meet need for additional school places in the part of the Borough with high ethnic and religious diversity. To meet the Borough's requirements, the school would need to have an open admissions policy.

By January 2012 I had devised a strategy for Collective Worship in the new school. Reception of this stimulated a process that would involve governors and trustees of the new Academies Trust meeting to deliberate the new

school's, and Trust's, Christian identity and how this would be sustained. The most pressing issue was what Collective Worship might look like for a population of students and staff from a range of faith backgrounds. This question came into focus most acutely in relation to how (and if) Holy Communion would be celebrated.

Cobrook's sixth form was of mixed faith. A significant proportion were students who remained at Cobrook after year 11, who were familiar with the school's practice. Development of KS5 Communions at Cobrook had the potential to provide a model for a mixed faith population which could be used in the new school. The challenges of student engagement in this form of worship and of bringing together in an act of worship students with a spread of faith convictions and commitment was already apparent. My development target for 2012/13 in relation to this was to revise the sixth form Communion and achieve 80% positive feedback from the student body.

Concept

An external visitor to a Communion in November 2013 surveyed student voice. With worship being compulsory as part of the school curriculum, a cross-section of faith commitments was represented:

'I don't mind having Communion, but I thought that the sixth form was multi-faith.'

'It's fair enough for Y7-11, but for people like me who have lost their faith along the way, I'd prefer not to have it in the sixth form.'

'I think we get the balance right. I like the fact that it is not forced on me; I can listen and respond to it in my own way.'

'It feels a bit strange because I've not experienced it before much.'

'I don't come to school to come to a service.'

My conviction was that the service needed to take the range of faith traditions and philosophies seriously: to accommodate and represent that diversity. The acts of worship had two ontological commitments, those of:

- i) the Christian foundation of the school and the Trinitarian revelation of God-in-Christ communicated in the Eucharist;
- ii) the student body and the diversity of those participating, to honour the range of faith commitments and philosophies present in the context of attendance being required.

The first step I took was to represent these commitments in the physical space. Students would be seated in the round, giving form to being one as a year group, as shown in Figure 8.1.

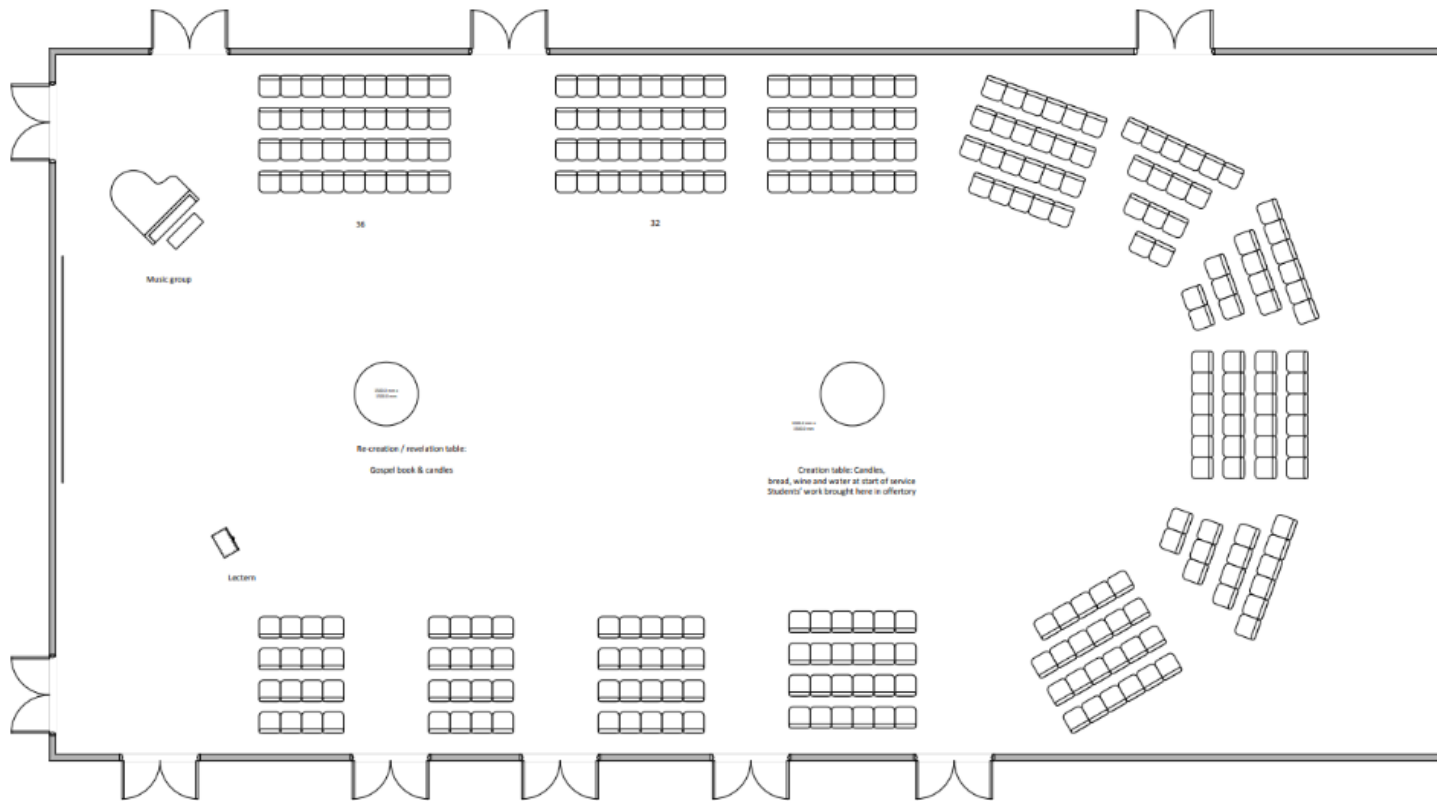


Figure 8.1 Layout of Performance Centre for KS5 Communion

Two tables were placed in the middle of a circle of chairs, to represent the two integrities of the service, corresponding to the ontological commitments outlined above. Students could survey both integrities and all were positioned in relation to both (Figure 8.2). Students' commitment to each of the tables (shown in Figure 8.3) would be different.



Figure 8.2 Sample image of students gathered in the round, with two central tables representing different ontological commitments

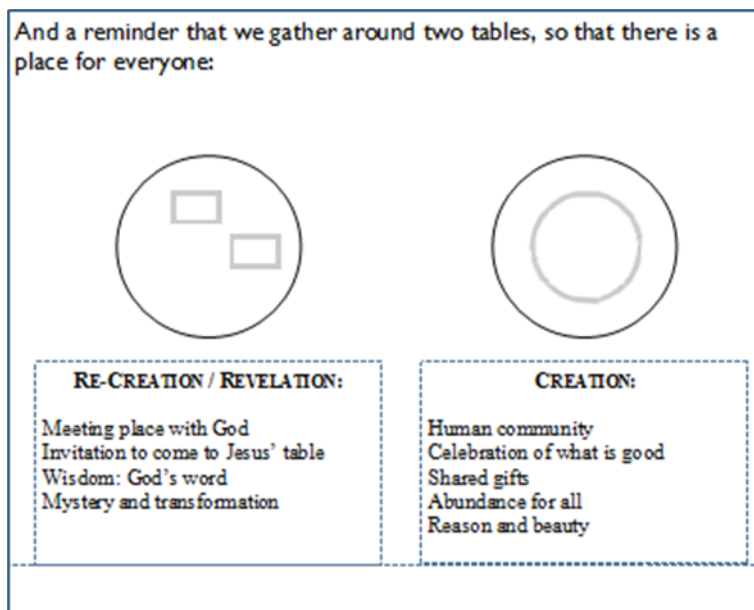


Figure 8.3 An extract from the inside cover of the service orders used for the KS5 Communion at Cobrook, outlining the 'integrities' or ontological commitments represented by each table

The content of the service follows. I adapted the authorised CofE liturgy to take account of the needs of those present:

Gathering

- Students enter performance centre to music; they are welcomed and brought to stillness;
- Representatives from each form gather around the 'creation' table and a candle is lit for each form present;
- Prayer of invocation of the Holy Spirit;
- Saying sorry and accepting forgiveness;

Reflection / response to Scripture

- Students present a response to the gospel reading for the service which they have prepared in advance with support;
- There may be participation from those present: question and answer responses; action. Students are asked to offer a written response to the service content;
- The minister leading the service draws together the content of the reflection, referring back to the gospel and the tradition on which it draws;

Prayers

- Students lead prayers which they have prepared in advance with support;

Sharing the Peace

- Students are invited to offer the sign of peace to each other with a handshake;

Offering gifts

- At the 'creation' table, student achievements may be identified and celebrated as being given to the school community;
- Bread and wine are brought from the 'creation' table to the 'revelation' table.

Distribution of the sacrament

- Students may choose one of three options:
 - Receive the bread and wine of Communion;
 - Receive a blessing;
 - Hand their written response to the reflection to the minister.

Dismissal

- At the end of the service, the representatives of each form return to the 'creation' table and extinguish the candles;
- They then take bread / grapes from the 'Creation' table which are offered to students on their way out of the service.

Communion themes

Preparing the Communion content with students was an involved process taking two or three of the students' tutor times in advance of the service, as well as tutors' and students' time. Preparation included explaining the students' task, introducing and explaining the gospel text for the service and starting to explore with the students a range of possible responses.

I selected the gospel readings to enable students to develop and build in their prior learning about Christian belief. I was also mindful that students with different faith convictions and philosophies could focus on different elements of the text's meaning, to support the possibility of discussion between them on how to interpret the reading and what response they might make.

Year 12

- The Good Samaritan (Luke 10.25-37): who is my neighbour?
- The Parable of the Prodigal and his brother (Luke 15.11-32)
- Feeding of the five thousand: the fruit of using your gifts (Matthew 14.13-21)

Year 13

- The parable of the sheep and the goats (Matthew 25.31-46)
- Jesus and the Samaritan woman (John 4.1-30)

Sample content for approach to preparation: the sheep and the goats

To illustrate the various readings of the texts that students might come to, depending on their outlook and reflexivity, I offer here the content of my preparation with the students for one of the readings.

I worked with students on Matthew's account of the separation of the sheep and the goats. The immediate response of students and staff to this tended to be that it was unwise to bring a narrative that was about Christian belief in final judgement to students' attention. This response usually corresponded with the belief that Christians are 'saved' and believe that everyone else is probably going to hell.

Reading the text together, I would explain that sheep and goats looked very similar in first-century Palestine, meaning that it was difficult to tell them apart. The parable appears to give a message that there are 'good people' and 'bad people'; that the good are destined for heaven and the bad for hell. I would explain that this could be thought of as a moral reading of the story.

Slightly closer attention to the narrative suggests that the sheep are identified by their good acts and the goats by their errors of omission. It seems unfair that the sheeps' errors of omission are not counted against them and that the goats' good acts are not considered. This reading opens

a further layer in the parable: it is the attitude of mind and outlook of the sheep and the goats that determines their fate in the parable. It is significant that the sheep are unaware of ever having helped anyone, despite their good works; and the goats are unaware of ever having seen anyone in need, which explains their lack of good works. The implication is that the sheep are rewarded for their unselfconscious generosity of spirit and the goats for their self-directed preoccupation.

This latter 'spiritual' reading of the parable begs a question of those who see the sheep as the believers who are saved on the basis of their belief and the goats as unbelievers. The paradox is that it is the believers who manifest self-directed preoccupation who are condemned by the parable, rather than the goats.

Feedback

Following the second sixth form Communion in December 2012, students who participated were surveyed on their experience of the service. The headlines of the quantitative data are given in Appendix 8D, but overall feedback I sent to senior staff and the heads of sixth form was that:

- The service was a success (!)
- The student participation was very positively received
- The two-table format works for those present
- The horse-shoe format is popular, as is the candle lighting ceremony
- The great majority of students also like students' presentation of gifts and receiving bread as they leave the service

There was a small group of Christians who don't think the format of the service worked, who felt that the two-table format is confusing. Despite this, they still like the distribution of bread to all students and staff at

the very end of the service. There was also a small group of atheists who are split on whether the two-table format worked or not; the majority of them didn't like the presentation of gifts by their fellow students.

It was interesting that the Christian students who said that the two-table format was confusing didn't feel the same way about distribution of bread to all participants at the end of the service. The latter could have been seen as confusing if the bread had been seen as a different way of receiving Communion. This seemed to suggest that it was the 'two integrities' of the service that they were unhappy with: the tension of having two ontological commitments present. Similarly, the atheists' objection to celebration of students' gifts within the service seemed paradoxical. Celebrating human gifts and talents would probably be consistent with an atheist's worldview. However, with this taking place in an act of worship, the implied attribution of those gifts to God might have influenced the atheists' unhappiness.

Reception

Chaplaincy council feedback on assemblies

In the October 2010 meeting of the chaplaincy council, student representatives reported that their peers had found the Mozambique assemblies interesting and valued using Portuguese for the call and response. There was some sadness and frustration that only a small group of students were able to participate in an exchange visit.

Feedback on the house assemblies was more mixed. Students enjoyed the more 'zany' assemblies and valued the sense of continuity with the normal assemblies. Students felt that in some of the house assemblies, there had been too much attention to the link charity, which led to a reduction in student engagement. The student representatives said they felt that building a sense of community as a house was important and that the house assemblies provided for this.

SMSC link governor feedback on KS5 Communion

The new style of Communion was generally well received, as was reflected in the initial data collated from feedback in December 2012. Following a visit to a Communion in this format in March 2013, the chaplaincy link governor observed:

Engagement

Apart from the forty or so students who were actively engaged in the preparation and delivery of the service, a remarkable feature of the service was the engagement of the bulk of the student body. The students entered the auditorium with a clear air of expectation.

Despite the fact that some of the students were probably not committed Christians, there was an acceptance that the service was in some way 'important' for everyone.

Well over half received either Communion or a blessing. Indeed, the number who received a blessing was remarkable.

Impact

Although it is difficult to comment meaningfully upon the spiritual impact of an event such as this, I am in no doubt that for a significant number of students, this was a deeply meaningful and religious experience. For me the Holy Spirit was certainly present during the prayers that were led by 12C and the music group. I found their prayerful rendering of 'Be still and know that I am God' extremely moving. Communion was presented as an important if not essential act of community and I believe the service will have had deep spiritual significance for many present.

Concluding thoughts

Not only was I impressed by the validity of the experience but I was deeply moved by it. This service brought together [Cobrook's]

Christian foundation and commitment and the experience of many of our students in a wider context. For those students who are members of other faith traditions, it contributed to their understanding of Christianity. It is a strength of [Cobrook] that learning about the created world and worship and praise of the Creator God are not separate activities but rather aspects of a single vision and philosophy of learning.

SIAMS inspection

There was a statutory denominational inspection of Cobrook in May 2012, following an Ofsted inspection. The inspector commented:

Collective Worship plays a pivotal role in the life of the school and in students' spiritual development. Students are very positive about worship and are very actively involved in its planning, delivery and evaluation.

Assemblies start with corporate responses and end in prayer, led by students. 'It sticks in your mind,' and 'it's thought provoking,' commented students enthusiastically.

The school enjoys excellent relationships with parents and carers, who are very positive. They like the school because it is 'unequivocally Christian.' They recognise that its Christian ethos is totally embedded, not an 'add-on'. One commented, 'It's fabulous, we are very fortunate.' It is the school of choice for some Muslims who chose a school for its moral compass.

Theological analysis and commentary

Trinitarian theology

This chapter has traced the development of the resources used across Collective Worship from 2010-2012. The materials used before 2009 tended to be derived from a particular theological standpoint or tradition. In the case of the traditional Anglican leadership of the school, this meant that worship communicated the elements of CofE identity and the culture that they were embedded in, with the hope and expectation that this would communicate Anglican heritage. It is not clear that what was communicated was propositional Trinitarian Christianity rather than the CofE culture of senior leaders. In the case of students from an Evangelical charismatic tradition, what was communicated was their commitment to religious experience with a corresponding sense of belonging to a particular social group. This group was marked by a belief in Scripture as a text with a fixed and limited set of meanings and values. For this group, 'being a Christian' meant sharing a conviction about the basis of Christian belief, namely the inspired nature of Biblical witness and its meaning being immediately accessible.

Inevitably Cobrook's identity as a faith community was divided along the lines of the epistemic commitments these groups represent. The traditionalist Anglicans' epistemic commitment was to a form of naturalism and the evangelicals', to a postmodern form of faith.

Across the development of Collective Worship, the initiatives of 2009/10, extended in 2010/11 and 2011/12, recognised the range of what is real and part of the hermeneutical circle of causation, value and meaning: ontological commitment entails acknowledging the claim of revelation in Scripture, of beauty, of God's self-revelation in Christ, of Mathematics, of love, of friendship, of money. Whilst the foundation of the Collective Worship is the revelation of God in Jesus Christ, the epistemic relativism modelled in the assemblies provided for students and staff to grasp that there are a range of

perspectives and interpretations. The staff and student population were supported through the Collective Worship in the exercise of individuals' rational judgement over the true-order-of-things.

Charity links

The chaplaincy's initiative to establish a classroom exchange with Mozambique and the reorganisation of charitable giving were attractive to students and staff across the school. These works of 'loving your neighbour' and building community provided an accessible *praxis* of Christian faith. Students identified in their feedback motivation for this activity proceeding from worship, consistent with a Trinitarian understanding of humanity's subjective relationship to God.

Representing the charity links in the broader curriculum and providing access to the theological understanding motivating this engagement gave access to values that are innate to a Christian worldview. The order-of-things presented in the house assemblies' liturgy was of a divine and loving creator who cares about his creation and commands loving and caring activity from his people directed to others' happiness and well-being. Further, revelation of God through the medium of Scripture communicated a divine vision of common community arising from relationships of love which seek justice.

Curriculum material in SLT assemblies

Rather than the curriculum and Collective Worship being separate spheres, the SLT assemblies in 2011/12 provided an exploration of the relationship between subject-based learning in the classroom and the wider horizon of ultimate meaning. An account of Mathematics as a discipline was not restricted to mathematical knowledge as epistemically secure, but instead sought to explore how Mathematics brings to light patterns in nature which

possess beauty and raise the question of the origin of such regular patterns. Analogy was drawn with the divine *logos*, leaving students with a range of options to consider for that origin: as arising from the human mind; as present within the natural order spontaneously, as reflecting the purpose of a God who is creator.

The SLT assemblies therefore in 2011/12 suggested that the academic curriculum can be a source of knowledge of God. As part of an act of worship, the assemblies therefore brought together worship of God and knowledge of God through an apprehension of and appreciation of learning about creation.

Wisdom tradition in head of year assemblies

The head of year assemblies for 2011/12 also had as their foundation an exposition of the Dominical commandment to love God with heart, mind and soul and neighbour as self. The nature of the contemplation offered in them contrasted with the SLT assemblies, in being oriented to self-knowledge and to practical wisdom. The theological content of the assemblies was directed to discerning truth and to truthful living. The content and learning emulate the wisdom tradition of Ancient Israel to live in harmony with the ultimate truth of God's reality (Wright, 2007, pp. 55-64), in which the individual contemplates moral choices and their identity in relation to Wisdom literature.

Development of Eucharistic worship to accommodate epistemic relativism and support the exercise of rational judgement

A service of Holy Communion is an act of worship that is confessional in character: the content of the liturgy and the actions and words of participants express doctrine and participants' beliefs respectively. As usually experienced in a church setting, a variety of convictions will be

present amongst worshippers, but it is reasonable to assume that the choice to attend corresponds with conscientious alignment with the core content of worship. Celebrating the Eucharist in a setting in which participants are required to attend as part of the education within a CofE school, such that participants are from a range of religious faiths and philosophies, requires that this difference be taken into account if the act of worship is going to be meaningful and truthful.

The use of two tables to symbolise two integrities present within Eucharistic worship provided a means of articulating the epistemic relativism implicit in the diversity of beliefs and convictions of those present. Preparing student content for the service in relation to a range of interpretations of the core text being used accommodated a range of student insights and supported students to gain a range of views arising from Scripture. An understanding of this plurality of valency for the meaning and value of the text provided for cultivating the use of rational judgement in relation to the ontological claims being made in the service. This in turn allowed students to contemplate their identity and commitments in relation to the ultimate-order-of-things in relation to others' claims, including those of the school's Christian foundation.

Paideia

The development of Collective Worship through to the end of the 2011/12 academic year at Cobrook provided a school environment with characteristics consistent with a Christian model of *paideia*:

1. Through considering in an act of worship the relationship between the range of subject areas taught in the curriculum and the order-of-things, students' academic learning was seen to offer an understanding of God's nature, character and purpose. This in turn provided for students to locate their subject knowledge within a broader, holistic frame. With the range of the curriculum considered,

science and humanity subjects were seen to have distinct contributions to make to human knowledge and flourishing.

2. Students were supported to contemplate their identity and moral and life choices in light of God's character and the likely consequences of their decisions for their wellbeing and flourishing in relation to a truthful appraisal of the order-of-things.
3. A sense of community in which students care for each other and support each other's endeavours in learning was fostered through shared worship and acts of charity directed to the wider community.
4. Worship was an integral part of the curriculum for the learning community, Trinitarian in character and communicating the revelation of God in Jesus Christ.

Chapter 9 The wider context for the new school

The context is given for the proposed new school that and the initial thinking on the school's ethos described.

Context: in the Borough and Diocese

Predicted need for a new school in the Borough

Minutes of its 2007 September and November Cabinet meetings show that the LA had identified need for an additional 1,400 secondary school places by 2017/18. A further 1,630 places would be needed by 2022, demand arising from a peak in live births and immigration. Provision for 1,610 mainstream High School places had been agreed with the government Department for Children, Schools and Families (DCSF) and the non-governmental agency responsible for funding new schools, Partnership for Schools (Redhead, 2007a) (Redhead, 2007b).

The absence of an identified site for a building would delay any competitive procurement process, precluding the new school being provided as part of Wave 5 of Building Schools for the Future (BSF). The preferred option was therefore to work with a partner to open a foundation school or an academy with LA funding; this would meet the DCSF requirement to increase the diversity of school provision outside the BSF scheme (DCSF, 2008a). In November 2007, the DBE was identified by the Borough as seeing itself as a potential proposer as part of the academies programme.

The Diocese's intention to provide additional school places

In November 2006, the Diocese had approved a five-year plan to create 2,012 places in new secondary schools in the Diocese by 2012 (London Diocesan Fund, 2012). Four new schools were being 'actively planned for' in 2006, possibly including one in Cobrook's Borough. The Diocese's

initiative corresponded with government policy to increase the diversity of school provision (Parliament: House of Commons, 2006).

The DBE had seized the opportunity of the 2006 Act: in 2006 the Diocese had employed a schools development officer as part of a team to address the logistics of acquiring sites, commissioning proposals for building and liaising with local authorities with a view to generating successful bids. Two schools, one in the north and one in the centre of the Diocese, were well on the way to opening by 2011. Cobrook's Borough offered an opportunity to open an additional school and the Diocese sought to do this by working with Cobrook as a partner.

Consultation on preferred providers by the Borough

In April 2008, the Cabinet received the results of the LA consultation on provision of a new school. For local people the LA itself was the preferred provider with a net score of +47; this compared with a net score of +17 for a charitable trust, -11 for an academy sponsor and, bottom of the list after business, -39 for a faith group. The local population wanted the new school to offer breakfast and after-school clubs, community access to sport, leisure and ICT facilities. Provision for children with Special Educational Needs attached to mainstream schools and adult education were also wanted (Redhead, 2008).

Early bid from Cobrook and the Diocese to provide a new school in the Borough

Felicity had made a presentation to the LA in late October 2009 by way of proposal to build a new school. The presentation was of an "outline strategy document ... on what a new school might 'look like' launched as part of a [Cobrook] federation, but in line with the principal findings of [the 2008] consultation" (Cobrook High School, 2010, p. 3).

Felicity's paper gave two reasons for the 2009 approach: firstly, "the process of the Children and Families Bill had fore-fronted the issue of federations and written the requirement for strong schools to collaborate with partner schools into the New Ofsted requirements launched in September 2009". Whilst the 2009 Ofsted evaluation schedule references federations only once, it does ask inspectors to evaluate, "the extent and effectiveness of the school's partnership activity with other providers, organisations and services to promote learning and well-being for its own pupils and those of its partners" (Ofsted, 2010, p. 46). The second reason for the approach at this time was that "the school became aware of a very active campaign within the local area to start a parent led school ... Both the [DBE] and Local Authority were conscious of the effect this might have on the BSF process, and it was timely to declare an interest to ensure the [DBE] interest was not side-lined or overlooked" (Cobrook High School, 2010, p. 4).

Between August and December 2009, a parent group had approached the Borough proposing a foundation school or academy, initially suggesting that this should be in the same area as Cobrook. The school advertised was of a 'classical liberal' style, explicitly lauding its educational ethos as emulating Enlightenment ideals: promoting the pursuit of excellence through a knowledge-rich curriculum which included Latin, a Music specialism, active parent and community involvement, emphasis on a drive to excel and healthy competition not least in sport, a wide range of extra-curricular activities and after school clubs (Young, 2009) (BBC Newsnight, 2009).

The parent group proposal had many of the features of Cobrook but without the framework of a religious character. This approach to the Borough was particularly sensitive by way of competition for the DBE and Cobrook as proposers, with the 2008 consultation work by the LA having revealed low popularity for provision by a faith group.

Felicity had outlined options for federating to the SLT on their away day on 27th February 2010. Presentation of her Federation Strategy to the SLT was

made on 8th March. The head's strategy paper (herein, the Strategy,) was presented to governors on 24th March 2010, at which point survey feedback from staff and senior leaders was included.

Felicity detailed the primary advantages of a federation: economy of scale and efficiency; budgetary flexibility; development opportunities for staff both as individuals and corporately (e.g., through specialisation and scale); of having a strong brand identity as a federation; increasing places available for students from a non-faith background, this being presented as an issue of justice. The advantages of becoming a federation were for students and staff. The disadvantages principally affected leadership and management: stretching management across multiple sites and responsibilities; increased governance requirements. All the same, leadership and management had responded enthusiastically to the proposal, and this was reflected in the staff feedback cited in the Strategy. Mention was also made of one person who mentioned 'the difficulty establishing a Christian ethos in the new school'. With regards the admissions policy, the paper asserts:

The political leadership have therefore made it clear that the new school would operate with a community admissions policy and the [DBE] Council passed a resolution in the summer 2009 that allowed a new Anglican VA school to operate in this way. (Cobrook High School, 2010, p. 3)

Changing policy context: government and Diocese

For some months, a General Election in spring 2010 had been expected. As shadow education secretary, Michael Gove had stated at the Conservative Party Conference in 2008 his intention to initiate a Free School programme if a Conservative government got into power (Gove, 2008). Directly funded by the Secretary of State, these academies would be run by a variety of bodies, providing free education without selection of students by academic ability. Amongst potential providers, Gove had emphasised the opportunity

for parent groups to establish Free Schools. Parent groups could already set up academies under the foundation schools programme, but the policy initiative changed funding arrangements and gave greater autonomy (Redhead, 2010) (DCSF, 2008b).

In June 2009 the Diocese had surveyed parents unable to access places in local CofE schools. The survey identified pressure for more school places from both practising Christians and families who favoured CofE schools, because of their emphasis on core values and community cohesion. On the strength of this and their discussions prior to summer 2009 with Cobrook's LA, the Executive of the DBE changed its admissions policy guidance to allow new schools to have open admissions policies (Cobrook High School, 2010) (Cobrook High School, 2011b, pp. 9-10). National CofE policy contrasted with this, seeking to balance the numbers of foundation places with community places to serve both church families and the local community (Archbishops' Council, 2001, p. 30).

Within the DBE's schools, after oversubscription criteria were met, all academies admitted approximately half of students to foundation places. An open admissions policy therefore represented a radical departure from the Board's practice in the preceding five academies that had recently opened. Despite these precedents, the Borough's *Building Schools for the Future progress report* in Cabinet of November 2007 records that there was agreement from the Learning and Skills Council (LSC) and both Catholic and CofE DBEs to "the school places proposed". In January 2010, the DBE and Cobrook were identified as having already made a proposal for the school needed, even ahead of the full specification having been worked out by the LA. The Board said the Diocese and Cobrook "would promote a school that had an open admission policy with a Christian ethos and offer provision that is consistent with the Council's agreed Strategy for Change". A LA would usually expect at least three tenders, and Labour and Conservative parties were both encouraging parent groups to bid (Redhead, 2010).

The Cabinet was asked to support a 'soft' market testing by council officers to "assess potential interest from other bidders" before a decision was made between procuring a new school through a non-competitive route or a competitive route to establish a foundation school, or to work with the Secretary of State for Education to establish an academy through a sponsor. The BSF update paper suggests that despite the Cabinet initially preferring a competitive tendering process, a non-competitive route would be possible if strong local support for the Cobrook–DBE proposal could be demonstrated:

[The DBE] is a valued partner in providing education in the borough for many years with a track record of providing high quality education. A VA school with an open admissions policy is likely to be popular with many parents. On the other hand, the current government's presumption is that competition should be the normal route. There may be other promoters who may be interested in providing the new school. The [DBE] would need to demonstrate to the DCSF that there is a high level of support for its proposals if it wished to promote a school without competition. (Redhead, 2010)

Local Authority surveys: spring 2010

Through April and May of 2010, the LA undertook a consultation using an online questionnaire, engaging local parents and residents in focus groups, telephone interviews with headteachers of primary, high, special schools and a pupil referral unit, research visits to two local primary schools and an 'Old School New School' project with local primary pupils (Morgan-Smith, 2010).

The online questionnaire found the following four most popular options for what type of group might set up and manage the school: an Education Institute was the most popular (45% in favour and 12% opposed), then council run (38% vs 14%) then charitable trust (37% vs 14%) tying with a

parent group (47% vs 24%). Whilst a faith group was the least popular (30% vs 35%), of the 1,137 responses received 144 (13%) mentioned an interest in a CofE school being set up, and of those, 65 (6%) specifically mentioned Cobrook establishing a new school in the area. The report on the survey notes that Cobrook “is an excellent but oversubscribed school and not all parents have a choice of Christian education for their children”. A letter from a parent to this effect is also cited in the Cabinet report.

In relation to values and culture for the new school, respondents wanted “good behaviour in the community” to be promoted (94% of respondents); academic achievement (91%); personal development (89%); awareness of other faiths (77%). Respondents were keen to have the school provide after school and weekend homework and revision guidance (83%) and other after-school and weekend clubs (81%), as well as Community Sports and leisure facilities (77%), 16+ vocational courses and diplomas (74%), and additional resources for Special Educational Needs provision (72%).

With regards specialism, Maths and Computing (15%), Science (14%) and Applied learning (vocational, practical and work-related learning) (13%) were significantly ahead of Business and enterprise (8%) and Languages (8%) as preferences. Reasons for Maths and Computing were that it would provide key skills for the future which were essential for all and for which there was a shortage. Science was cited as a specialism which would help the country to compete globally, was a key area for future jobs and would recognise the school site’s previous use by a pharmaceuticals company. Applied learning was chosen to give young people life and working skills for the future, readying them for the working world and non-academic routes.

Presented to the LA Cabinet in July 2010, the survey work from April and May of 2010 revealed that parents and other stakeholders were already aware of the Cobrook–DBE proposal for the new school. This corresponds with the intentions outlined in the Strategy for communications.

The Strategy suggests that because the LA was due to undertake a consultation imminently, communication with the community close to the site of the proposed school was “much more pressing” than that with Cobrook parents. The educational community was prioritised for communications, seeking to first give reassurance to secondary headteachers that Cobrook “would continue to be a team player rather than a threat”. Primary school headteachers were to be visited next because of their influence. Church structures are cited next: the deanery synod and churches local to the proposed site for the new school.

In communications, the Strategy appears to want the identity and reputation of Cobrook to be the factor considered with regards the identity of the preferred proposers: “it will be important to ensure that the consultation itself is not undertaken crudely (e.g. global references to faith schools can be very deceptive)”. With a preference for a faith provider rating negatively overall at -5%, attaining 13% of survey respondents expressing a preference for a CofE proposer in the LA’s survey work of April and May 2010, with 6% citing a preference for the Cobrook proposal, seems a significant success for the communications strategy over only 1-2 months of its operation.

Government and education policy

A Conservative-Liberal Democrat coalition Government was returned at a General Election on 6th May 2010. The Coalition’s *Programme for Government* (Cabinet Office, HM Government, 2010) indicated two commitments relevant to the proposed new school: i) “We will give parents, teachers, charities and local communities the chance to set up new schools, as part of our plan to allow new providers to enter the state school system in response to parental demand”; and ii) “We will ensure that all new Academies follow an inclusive admissions policy. We will work with faith

groups to enable more faith schools and facilitate inclusive admissions policies in as many of these schools as possible” (pp. 28-29).

The July 2010 Cabinet was informed of the new Government’s cancellation of the BSF programme: corresponding options for providing the required school places were ‘not yet known’. Michael Gove had already written to all schools graded ‘outstanding’ (including Cobrook) to encourage them, from September 2010, to convert to academies (DoE, 2010). On 18th June 2010 he had given details of the process for setting up a Free School (DoE, 2010).

A first wave of Free School proposals were approved by the Secretary of State in September 2010. Cobrook was one of the schools listed as having sought academy status by 14th July 2010 (DoE, 2010). However, despite this go-ahead, Cobrook’s conversion to an academy would wait until the Free School bid had been approved. Only in October 2011, following successful submission of a Free School bid in May 2011, did Cobrook receive academy status. The 2010/11 academic year was thus key for determining the theological foundation and identity of the new school and multi-academy trust.

Academy conversion and schools of a religious character

Academy conversion under the 2010 Academies Act offered schools considerable freedom: from control by the LA; from the national curriculum; to set pay and conditions for staff; to determine the length of terms and the school day; to have greater budgetary control, including to spend the money allocated to the LA for support services ranging from payroll to counselling support for students (HM Government, DfE, 2010). These freedoms had the potential to work symbiotically with an increasing political and policy emphasis on school ethos as an essential driver not only of a school’s identity but also its success (Brogan, 2009) (DoE, 2011) (TeachFirst, 2010).

In the case of CofE VA schools such as Cobrook, academy conversion had significant implications for governance. The LA met the running costs of VA schools; liability for the buildings fell to the school's foundation, along with some of the land; to the LA other parts of land, such as sports pitches. Under the 2002 Education Act, LAs would meet 90% of costs for capital projects. In many cases, including for Cobrook, this was met through participation in the DBE's Buildings Management Scheme. The school's foundation was responsible for meeting the remaining 10%, but the role of DBEs with respect to school buildings across a large number of VA schools gave them the facility to pool funding and so engage in more ambitious projects. Alongside this, as a VA school, Cobrook had a majority of governors selected to represent the school's CofE and Christian foundation, including governors nominated by the DBE and local Deanery. Academisation brought a requirement that instead of having a majority of foundation governors, founding trustees would instead appoint governors, with no requirement that they represent the school's Christian foundation.

The CofE and the National Society

The National Society and Association of Anglican Diocesan Directors of Education issued Guidance to CofE Schools on 10th July 2010 in anticipation of the 2010 Academies Bill. The paper emphasised that the CofE was both the largest provider of schools in the state system and the largest provider of Sponsored Academies created under the 2002 Education Act. The route to academy sponsorship had meant that all the CofE's academies were in deprived areas. The guidance raised concern over fragmentation of the Anglican family of schools, over academisation of schools rated 'Outstanding' leading to resentment over resources being taken away from LA pools, and over the need to maintain CofE schools' Christian character, ethos and values (National Society, 2010).

The independence associated with direct funding from the DoE was perceived by Felicity as providing potential for a more distant relationship with the Diocese. On occasions, when she spoke of the new school's identity, she seemed to taunt me with the provocation, "if it has a Christian ethos". National Society¹² guidance suggested corresponding anxieties: that the power and influence of DBEs would be undermined, affecting a substantive body of schools; that the soft power associated with maintaining buildings and funding building projects might be compromised, along with advantages of scale; that opportunities to influence and form schools' Christian ethos might decrease.

Further National Society guidance related to the practical implications of academisation. The document highlighted that schools would need to fund their own buildings work, operate payroll and human resources, and provide support services for children that the LA usually undertook. School improvement work, data analysis and strategy would also fall to the academy and its governance. Finally, schools would be expected to support other, weaker schools in the area; there was the risk that a flux of Outstanding schools becoming academies might take resource away from the family of schools in the Borough, leading to fragmentation.

Outline of proposal for a new school: December 2009 – May 2011

Strategy document: March 2010

Felicity's Strategy of 2010 outlined distinctive features of the new school. The federation type proposed was a 'hard' federation, in which two or more schools share a single governing body. Felicity suggested that the school should have MFL and Science as specialisms. MFL was presented as

¹² 'The National Society (Church of England and Church in Wales) for the Promotion of Education' is referred to as the 'National Society'.

allowing transfer of innovative curriculum design and expertise in immersive language teaching from Cobrook to the new setting. Felicity posited that having Science as the primary specialism in the new school would offer the specialist resource for this subject needed at Cobrook.

Adopting Science as a specialism corresponded with the outcome of the Borough's survey of the local population, which identified Science as the second most popular specialism for the school to have after 'Maths and Computing'. Applied learning had been ranked third, with a view to accommodating the needs of students who did not want to follow an academic pathway. In the Strategy, Felicity posited that it would be possible to differentiate post-16 pathways across two schools in a federation "to develop into a FE/HE experience with different specialisms catered for".

In relation to the school's religious designation, the key principle articulated in the Strategy was that "developing and valuing the whole person is central to a Christian understanding of education". Despite a common overarching governance structure, the Strategy asserted that, "both schools will respond to this principle individually". The context of this statement is as an introduction to a paragraph on the "wider curriculum". Under this principle of articulating that Christian education is distinctive in its concern for valuing and developing the whole person, Felicity outlined how projects could be run jointly between two schools in the federation to allow staff to play to their strengths. Projects might include choirs, football on a Saturday, rugby, and Gifted and Talented master classes.

The Strategy contained a paragraph specifically on school ethos:

The new school will operate as a Church school with an open admissions policy. This will be in contrast to [Cobrook's] admissions code and will therefore create a quite different intake. Both schools however will aim to create educational environments with distinctive Christian character, which is the mark of all church schools.

Developing the ethos of the new school, drawing on but modifying the

practice at [Cobrook] will be an interesting project and one that is likely to be of interest to the [DBE] and potentially the wider church.
(Cobrook High School, 2010, p. 8)

Emerging concept of the new school: Diocese, Trust and Local Authority

Analysis of the development of the concept of the new school's ethos March 2010 – June 2011

In the period between the joint presentation in December 2009 to the LA from Cobrook and the Diocese to submission of an application to the Secretary of State for Education to open a Free School, Felicity produced a series of documents to support establishing the proposed new school which described its character and ethos. The first of these was the Strategy (2010).

The next was an "Invitation to a partnership challenge" (Invitation), an approach to potential partners who might contribute the "help/input of specialists in any area of the project that they feel able to contribute to". Areas for potential partnership included, "design of the building, input into the curriculum or a contribution to the wider life of the school, its elective programme or its community engagement". Internal dating in this document indicates that it was written for distribution in January 2011.

Cobrook also produced a trifold leaflet (Trifold) on the new school for use with a reference group of local stakeholders which included parents, primary school heads, members of faith groups and representatives of the Borough.

I have a first draft of an incomplete document (Note) which followed a working party meeting on 30th March 2011. The working party was set up with local primaries to explore offering a year 6 transition curriculum in partnership. This would have permitted an earlier launch date for the new

school, by bringing the first year of entry to the new school forward by a year.

The Free School application (Application) submitted in May 2011 detailed the vision for the school as well as its curriculum, including SMSC provision. The application detailed local partners in provision of the school's curriculum.

Examining the documents in chronological order reveals evolution of the pedagogical model for the school and its ethos and significant variation in the core concept.

Federation Strategy Document

In the Strategy (Cobrook High School, 2010), a subsection "Vision for the Federation" (Vision) listed three elements: achieving creative collaboration by design; to radiate best practice; to sustain high levels of professional expertise. The Strategy stated that a key assumption was that "the federation will enshrine a single educational philosophy and pedagogy based on Christian principles" (p. 4).

Under the subtitle "Key elements of the vision in practice" in the Vision section, was a subsection on "Curriculum Design (development and delivery)". This subsection asserted that "the development and valuing of the whole person is central to a Christian understanding of education", possibly in contradistinction to the earlier introduction to the Vision, which stated that, "both schools will respond to this principle individually" (p. 6).

The Strategy listed "Ethos" under the 'radiate best practice' subsection of the Vision. The admissions policies of Cobrook and the new school were contrasted: "both schools however will aim to create educational environments with the distinctive Christian character which is the mark of all church schools". This was to be achieved by "drawing on but modifying the practice at [Cobrook]" (p. 8).

The thinking articulated in the Strategy could be integrated as a proposal for a high-level education philosophy and pedagogy based on Christian principles, which then takes different form in schools of the federation in response to the schools' intake and local context. The suggestion that 'development and valuing the whole person' is distinctive to a Christian understanding of education is misleading, as it is hard to imagine an educationalist of any pedagogical persuasion expressing a conviction that education is not about the whole person. Equally, it is hard to know what the content of 'the Christian character' might be as held to be the mark of all Church schools, such is their variety.

Invitation to a partnership challenge – January 2011

The Invitation bore the tagline "Intelligent engagement with the wider world". Composed to attract potential partners, the proposed school was described as follows:

It is designed as a distinctive school for a very distinctive local community. [The area] is very mixed – with a strong white working class heritage built up around the industrial growth of [the West of city] during the 19th and early 20th centuries. More recently, the area has absorbed recent arrivals from all over the Commonwealth and is therefore culturally rich in terms of world heritage. However, the sense of local community is now quite impoverished with little to offer in terms of local community focus.

The school therefore ... aims to provide this community focus with an ethos which concentrates on our responsibilities to the local community (who we can see) and the wider community (who we cannot see because they are across the globe or in future generations). The school is sponsored by the Diocese and [Cobrook] school (an existing CofE school) and will be set up with two fundamental Christian principles – "love for neighbour" and

“stewardship of Creation”. It is however, a school which will have an entirely open admissions policy and embrace those of any faith or none who live in the area of the school.

The Invitation identified the intended form that the high-level pedagogy and philosophy would take in response to the intake and local context. Two virtues were given, presented as “fundamental Christian Principles”: love for neighbour and stewardship of Creation. These were not developed further in this document.

Trifold used with reference group: spring 2011

The Trifold contained more to indicate the school’s intended ethos. The first key feature was: “the school will be distinctively different because of its belief in community”; further, “the school will assert a very particular and positive identity”. The Trifold went on to say, “the unique identity will be built on [a range of] characteristics”, amongst them, “a belief in the capacity of all individuals to do and be good,” and, “a focus on personal discipline and community responsibility”.

These features don’t seem distinctive. The 2009 Ofsted evaluation criteria made every school subject to inspection on students’ contribution to leadership and community service, within the school and beyond it. The capacity for all individuals ‘to do good and be good’ seems unremarkable. This statement doesn’t deny that individuals also have the capacity to lapse and will inevitably do so, although the assertion that, “individuals may do good and be good” suggests a common conviction with Rousseau that human goodness is innate and needs only an environment which removes obstacles to it.

The Trifold described the school’s curriculum vision and ethos thus:

The ethos of the school will be built around two simple Christian principles, Love for neighbour and Responsibility for Environment. The

school will be outward looking – encouraging students to understand and care for the world around them and all its diverse peoples.

We will therefore:

...

Add to community cohesion by having a special focus on global and environmental awareness across all faith traditions

Put Christian values firmly at the heart of the academy, giving it a coherent set of community values – and developing in its pupils both a religious and secular understanding of the world.

Here again, principal virtues were selected for the school as communicating its character without indicating how these relate to a broader understanding of virtue *per se*. The Trifold gave no sense of how these virtues could help students to attain an understanding of God or a good life, in order for them to gain knowledge of virtue. There was little to illuminate this relationship as the Trifold turned to worship. Titled 'a still centre', the Trifold said of worship:

As a Christian foundation, the school will make space for silent reflection every day allowing all students to experience peace and prayerfulness.

School assemblies will be designed to unite and strengthen the community through music, art and song from a range of cultures and traditions, every community celebration will be simply framed with a school liturgy drawing upon the sensitivity of the natural world to Celtic Christianity.

The philosophy communicated is again Romantic idealism, as the Trifold suggests that students' regular immersion in nature, silence and the balm of music will provide an aesthetic stimulus which will of itself cause a united and strong community. The appeal to Celtic Christianity communicates the same philosophy, cloaked in a Christian guise (Meek, 2000).

The Trifold also identifies a core discipline in the school: “disciplined learning habits [that] will help students to learn in all subjects as well as situations outside the classroom”. The disciplines listed are to: Listen attentively, Read critically, Write cogently, Explore analytically, Discern logical patterns, Form coherent arguments, Apply systems and Memorise accurately.

The Trifold therefore took a decisive step away from a *paideia* model of education, giving a preference for particular virtues, rather than coming to an understanding of virtue through knowledge of God or a good life. The influence of Romanticism was present in a turn to nature and beauty, held to liberate children’s innate moral goodness with the end of creating community.

Transition school working party briefing note – 30 Mar 2011

The Note outlines the “curriculum / pedagogical vision for the school” which “was in place from the very start”:

Vision

A school firmly based on Christian values which serves the local community and looks outward towards the world.

[The school] will develop a strong community identity around two core ideas, loving my neighbour and caring for the world. It will take as its specialisms Languages and Science to capture these ideas.

The defining features of the school are its relationship to the local community and its engagement with global issues through an attitude of open mindedness and critical enquiry.

Curriculum Vision

At [the new school] there is a unifying principle which underlines work in all subjects. Students are taught to question, explore, investigate, understand, communicate and create.

All subjects start with this same set of precepts which become, for students, a 'grammar' for learning. In addition, they are taught to recognise their own learning skills, and styles to develop disciplines which strengthens them as learners.

There is progression from the Trifold to the Note in the alignment of the school's specialisms with its two virtues. Elements of Romantic idealism were also present in the Note, although the focus had shifted in this document to students' learning skills, which here were assumed to be innate ('students will be taught to recognise them').

In the Note, the school is defined not by attention to development of the whole person or by distinctive Christian educational principles, but by the school's relationship with the local community and a disposition to 'open mindedness and critical inquiry'. Romantic idealism here gives way to the Enlightenment ideal that human reason is the fount of technological and moral progress.

Free School application: May 2011

The 'Vision and ethos' of the academy as described in the Free School application shows some development in the concept of the school's proposed pedagogy from the earlier documents. Christian values are appealed to as 'firmly at the heart of the academy' and as offering coherence by reason of their identity as Christian:

The distinctive Christian ethos of the school, will therefore be built around 2 core Christian imperatives, love for one's neighbour and stewardship of the world and its resources. These fundamental principles will demand an intelligent and responsible engagement with

the world. They need exclude no philosophy or thought system, but will hold each up to the same intellectual and moral scrutiny. The policy of open admissions is therefore an advantage in enriching the range of 'world understandings' represented in the community and embraced by the same informed interest. (Cobrook High School, 2011b, p. 13)

Unlike the earlier documentation, the Application saw a relationship between students' academic learning and their conduct:

it is also central to the vision of the school that expectations of academic and social conduct will be fully integrated. Thus the school's coherent ethos of intelligent engagement with the wider world in a spirit of critical enquiry will apply to the expectations of how the students relate to each other as well how they relate to their subjects. The [academy's] 'way of being' will be based on sensitive awareness of the needs of others, an appreciation of 'difference' and a reliance on reasoned and reasonable behaviour. This will be essential as the direction of the school will be outward looking - seeing both science and religion as vehicles for principled engagement with the universe. (Cobrook High School, 2011b, p. 14)

Students' conduct towards each other is held to be influenced not primarily by students learning through the academic curriculum and seeking truthfulness in self-understanding in relation to the ultimate moral and spiritual order they inhabit, but rather in the use of reason as it is applied to choosing how to behave.

Collective Worship is described as the interchangeable use of music and silence to cultivate attentive listening and a sense of unity within the community. No reference is made to the statutory requirement for Collective Worship to be 'wholly or mainly of a broadly Christian character' as required in schools even without a religious designation under the Education Reform

Act 1988. Indeed, no reference is made at all to the religious character of Collective Worship.

Theological analysis and commentary

The force driving provision for a new school in the Borough was need for school places due to population growth in an area with a demographic which is culturally, ethnically and religiously diverse. The LA was pragmatic in its assertion that a new school would need to have an open admissions policy. Beyond any personal investment in opening a second school, Felicity's concern was to gain a range of efficiencies by establishing a federation: cost savings which result from centralising services, advantages for effective teaching recruitment and training and enrichment of the curriculum.

The Diocese responded promptly to a government initiative to expand school provision with the DBE then recruiting appropriate expertise for building new schools. However, it is apparent from the history above that a Diocesan initiative that understood provision of Christian education as part of the CofE's mission was not matched with resourcing to provide for Christian pedagogy within its schools. Whilst implicit in the history, this comes to focus in the supporting comments of the Director of the DBE in the Free School application:

The senior leadership at [Cobrook] has created a strong community spirit and work ethos in the school, which we would recreate in the academy, along with academic success. We believe that the [DBE's] involvement in the creation of the academy would not deter those of other faiths from sending their children to the academy. CofE schools from across the Diocese [...], attract students from a wide range of backgrounds and faiths, due to the promotion of an inclusive spiritual atmosphere that encourages a purposeful learning environment.

The closest the Director gets to articulating a positive Christian pedagogy and corresponding theology that will serve a religiously diverse population is to point to Cobrook's climate and academic record and speak of 'an

inclusive spiritual atmosphere'. It seems remarkable with this paucity of theological resource being brought to developing pedagogy for a Christian context that admissions policy guidance should be changed by the DBE to undermine provision of a lived and incarnate resource in the student body itself.

Felicity's model for the new school was formulated to meet the needs determined by the LA, the product of consultation exercises and of what was most expedient for Cobrook to have in a federation partner. It is hard to discern any coherence in Felicity's attempts to generate a Christian pedagogy and there was no explicit theology. Her assertion of what is distinctive in Christian education has no content that is not common to other pedagogies. The attempt to draw on 'Christian values' failed to provide a tenable pedagogical model because of the separation of those values from their origin and framework of meaning.

The documents reviewed show a wandering emphasis within an eclectic and rather confused educational philosophy, variously borrowing from Romantic idealism with its naturalistic conception and from Enlightenment rationalism. The source of salvation for both is humanity itself, making these pedagogies inadequate to a concern for 'developing and valuing the whole person' in Trinitarian Christianity.

Chapter 10 Formulation of Trust and schools' ethos

The process by which stakeholders arrived at a policy position on the ethos of the Trust and its schools is described.

School Governance and the chaplain

Emerging tensions: line management meeting in October 2011

By autumn 2011, my role as chaplain was becoming uncomfortable. The view recorded in the Strategy (2010) staff survey expressing concern about the difficulty establishing a Christian ethos in the new school had been mine. The questionnaire from early March 2010 had tick box options for advantages and disadvantages of the federation plan, along with an opportunity for comments. I indicated that the advantages of the plan for the school were to increase places within a strong educational 'brand' and to increase places for students from a non-faith background. On the disadvantages side, I commented against the 'weakening of governance' option, that this 'could go either way', and under the 'other comments' option added:

Christian identity of school is main plank for floating current ethos: interesting questions about transferability to new context & new (undifferentiated) student body.

In many ways, would make sense to have a smaller Christian base/foundation places at [Cobrook] and start with some kind of Christian base at the second federation school – to enable brand/ethos to be sustainable/transferable in new context.

Other factors were also a challenge for me. I was under pressure to demonstrate the impact of the chaplaincy, not in assemblies, which were well received, but in student participation in voluntary chaplaincy activities, on the quality of singing in Communion and student participation in this. Felicity's plans for the Christian identity of the new school were

disorientating, not least as she seemed at times to be toying with the idea of breaking away from the DBE as part of the plan for academisation. This raised questions for me about my role and its credibility, not least in relation to the new school.

In October 2011, I reported in line management that the leader of the Cobrook fellowship group had decided not to run junior and senior fellowship weekends, a change which would break with more than a decade's pattern and so alarm external stakeholders in the school from evangelical and Free Church traditions. The concerns articulated by the CFG lead related to increased costs and parish provision making student recruitment to the weekends more difficult, but the key comment by the leader was probably that he 'didn't have the energy' to research new venues. Certainly, significant changes had already taken place in the Christian identity of Cobrook and with them CFG looked less like a group that was needed to ensure that there was a Christian presence in the school.

I had initiated new voluntary chaplaincy activities in 2011/12: a year 9 prayer group, a sixth form spirituality group with the expectation of a trip to Taizé in the summer, a key stage 3 creative worship group and I was recruiting student ambassadors for the 2012 Olympics. However, numbers were low. Creative worship had 4 student leaders but only 4-7 younger students attending. 12 students attended the year 9 prayer group. On the other hand, student involvement in Collective Worship was increasing, reflecting in part training delivered to chaplaincy ambassadors and staff on their role in leading form-based reflections. Felicity's review comments were, "The issue here is predominantly about attracting students to activities ... Leadership – development of students good. However, engagement of enough students below expectations." Felicity seemed to want a charismatic leader who could be a Pied Piper for student engagement; she had instead a chaplain who was intelligent and innovative, who was more at home creating systems and structures.

The same quarterly line management meeting gave an update on the target which had been set in the SLT planning day the February before, “To develop the strategy for Collective Worship within the new school”. Through the autumn, I’d visited a range of CofE schools in the Diocese that had chaplains to see how their ethos models worked. I also researched Church school admissions and their policy framework. This was a fertile area of debate with the advent of Free Schools and the implications of this for CofE school governance and influence. I had also read a number of reports and papers on social cohesion and worship in multi-faith contexts.

My quarterly report highlighted the high aspirations for establishing ‘community’ in the new school. I asserted that community “can only be formed corporately in Collective Worship”: achieving this would require “a rigorous and meticulous approach” to a Collective Worship strategy “to optimise students’ participation and foster a strong sense of common identity in the school”. My report highlighted the need to attend to the constraint of CofE-defined parameters for the religious identity of its schools: that the new school’s ethos model needed to be appraised in relation to other schools’ experience and practice. I concluded my quarterly report by suggesting that the Collective Worship Strategy I was producing would need to be received by a range of stakeholders:

The right fora for presenting and discussing the paper need to be confirmed and arrangements made to present the paper. The decision by the Secretary of State will have considerable influence over what happens next!

This line management meeting preceded the Education Secretary’s approval of the Free School application. Felicity didn’t engage with my comments, asserting instead the need for us to re-establish our fortnightly meetings and to focus on day-to-day development of Cobrook’s chaplaincy offer and work. It seemed that the priorities I was asserting for the school’s Christian identity were not agreeable to her.

Changes to governance with academisation

Cobrook had been founded as a VA Church school. To submit an application to create a Free School, Cobrook needed to set up a charitable company. In May 2011, the Cobrook CofE Academies Trust (CCEAT) was founded. The company directors were taken from the Diocese or Cobrook's governing body. The company members were the Director of the DBE, the local bishop and the chair of governors for Cobrook.

With the Secretary of State's approval of the Free School application in October 2011, a number of governance changes were put into place. Cobrook converted from LA control as a VA school to independence from the LA with academy status. CCEAT was to have a board of trustees and each of its schools a local governing body with responsibilities delegated from the board of trustees. In October and November 2011, the company directors were agreeing these changes, which were to be implemented in 2012.

When I was appointed chaplain in 2009, the chair of governors had instituted regular meetings with me. Isabelle was concerned to offer me support in my role as chaplain but also to take a broad view for herself of Cobrook's Christian character and of the chaplaincy. Isabelle worked as a senior manager in a hospital trust with responsibility for staff training. She was also a core member of one of the Free Churches in the local area and had a close relationship with the leader of the CFG group. Having been chair of governors for Cobrook since 2007, Isabelle had approved my appointment as chaplain, albeit that she had had misgivings. Her view then was that I wasn't Christian enough to provide for Cobrook's needs.

A chair for the trustees of CCEAT had been identified by the start of 2012. Lisa worked as a quantity surveyor for a large transportation organisation. Lisa's Christian commitment was expressed in worshipping at an Anglican church with a central theological position. Lisa came across as level-headed

and pragmatic, but she wasn't afraid to challenge when she felt necessary. Meetings between Lisa and Felicity sometimes became stormy. Felicity's personal assistant told me she would sometimes take to shutting doors in the Trust administration block, so that the sound of their 'discussion' would not travel.

Isabelle had decided to step down from Cobrook's governing body as she took on responsibility as vice-chair of CCEAT. David had been identified to take her place as chair of Cobrook's governors. David worked for an international petrochemicals company in an executive role with strategic responsibilities which took him to the Far East and to Russia. He lived with his wife and children in a large house in a leafy part of the Borough and was also involved with a local grass-roots ecumenical Christian community which was part of an international network of communities called Sword of the Spirit which had been established during the Charismatic Renewal of the 1970s (The Sword of the Spirit, 2021). Members of the community made a covenant commitment to other members, sharing their resources in common, although not money. The community described itself as actively encouraging the use of the gifts of the Spirit in worship meetings.

Isabelle had told me that David would take over having regular meetings with me. I had one meeting with him and was conscious of his strong personal presence and was wary of his socially conservative outlook grounded in an evangelical theology.

I had submitted the Collective Worship Strategy document to Felicity on 16th December and had copied in the Schools Officer from the DBE working on the new school proposal. I was surprised not to receive a response, even when we returned to school for the new term after the Christmas break. At the start of term in January 2012, I emailed a copy of the Collective Worship Strategy to David.

Collective Worship Strategy document

The document began from two premises: first, that Collective Worship entails calling a school community into relationship with each other and with God; and second, that Collective Worship is instrumental to establishing school ethos. The strategy asserted that Collective Worship cannot be considered in isolation from other elements of the school's life and that getting Collective Worship 'right' requires "allowing a number of agencies to meet whilst allowing their own authenticity" (Cobrook High School, 2011a, p. 4). The content of school ethos I had in mind and the implications for the different agencies having their own authenticity were developed in the document:

At [Cobrook] the admissions policy gives staff/the school legitimate expectation that students will participate in a faith-based liturgy and respect conduct and behaviour codes that are constructed (and legitimized) from a Christian base. At [the new academy] the situation will be far more ambiguous. Whilst admission to the school will require that students respect institutional expectations, the open admissions policy implies that expectations relating to faith-based practices and convictions are ones that students could legitimately dissent from viz. their faith-base. (Cobrook High School, 2011a, p. 36)

By giving Collective Worship over to silence and music from a range of cultural contexts, Felicity's Strategy had avoided the need to address religious difference. It was difficult to see an effective vehicle for giving students a means of personal encounter with each other for them to experience having something in common. I argued that Collective Worship needed to have a character that was authentic to the school's identity as a CofE academy:

To meet the demands that come with diversity, Collective Worship must be marked by its own distinctive and confident identity. It is through this positive articulation of faith that individuals are then able

to ... understand and make sense of their own inherited positions, both by identification and by contradistinction. (Cobrook High School, 2011a, p. 4)

The Collective Worship Strategy considered what was needed to establish distinctive and confident Collective Worship which communicates a Christian foundation. The argument was developed in relation to the admissions policy, recruitment practices and training.

Admissions policy

Through visits to other CofE High Schools in the Diocese, I had learnt that the lowest proportion of foundation places in operation was 25%. By various means most of the schools reserved 50% of their places for students with a Christian faith. Those figures took on new life in the context of a contentious question being played out at a national level in the CofE.

The Rt Revd John Pritchard, Chair of the CofE's Board of Education, had expressed in an interview with the *Times Educational Supplement* on 20th April 2011 a hope that reserved places could be reduced to 10% in CofE Schools (Marley, 2011). He later clarified that 10% was his best guess for 'the proportion of children from Christian homes ... needed to maintain distinctiveness' (Pritchard, 2011) (Cobrook High School, 2011a, p. 18). His conjecture had pre-empted by two months the Board of Education's advice that CofE schools should be able to demonstrate how their admissions policy and practice demonstrates the school's commitment both to distinctiveness and inclusivity, to Church families and to the wider community (Archbishops' Council, 2011, p. 6) (Cobrook High School, 2011a, p. 7).

This gave context for the open admissions policy for the proposed school. I cited 2001 census data that gave the faith breakdown of the local population as 60% Christian, 10% Hindu, 9% Muslim, 10% unstated and 15% no religious faith. I made the point that in the absence of scoring

criteria for faith-based applications, families' and students' faith could be nominal. John Pritchard's assumption that CofE schools needed a base of Christian students – at least 10% of the student population – to establish a Christian identity was not one that the Federation Strategy had had regard for. Without selecting Christian students, such a base would not be reliably available to lead the Christian content of worship.

Recruitment practices

If students could not be drawn on to make the school's Collective Worship distinctive and confident in its Christian identity this capacity would instead be required of staff; thus:

... there must be a requirement for the school's head and a number of the senior leadership team ... to be practising Christians; that is, the faith of the school will need to be one that is incarnate as it is given structural form. (Cobrook High School, 2011a, p. 12)

The document goes on to explain the thinking behind the faith of the school needing to be 'incarnate':

... because the ethos of the school is a Christian ethos, it will need Christian members of staff to establish it. This, because of the alignment between personal conviction and the authenticity that needs to be communicated by Collective Worship. [It] will only command conscientious assent if those leading it are doing so with confidence of conviction; for students and staff unable to assent to the doctrinal content of the Collective Worship, it is only likely to command their respect if they have a sense that it is meaningful for the person leading it. (Cobrook High School, 2011a, p. 37)

An additional recruitment issue that was suggested from the business model in the Free School application was that no provision had been made

for a school chaplain to “be present on the school site in a pastoral role and to lead worship and support staff in leading worship”.

Training

The Collective Worship Strategy also drew on the consultation exercise with local parents close to the site of the new school, arguing that the popularity of the Cobrook ‘brand’ could not be separated from the Christian ethos of Cobrook School. As Collective Worship is a significant factor which contributes to the ethos, “It makes sense for Collective Worship [in the new school] to be established in the same form that it takes at Cobrook”.

Staff employed Cobrook but then appointed to the new school would understand its Christian ethos and expectations of students and staff. Staff appointed from outside the Trust would need training:

Establishment of a Christian identity will require a confidence to assert and explain connections between the values of the school, expectations in conduct and behaviour and the Christian beliefs that come with the school’s foundation. The most important connections to make will be between the Collective Worship of the school as representing the school’s foundation and the ethos and values of the school, not least as they are reflected in expectations of behaviour and conduct. (Cobrook High School, 2011a, p. 36)

The next element the Collective Worship Strategy considered was the relational and cognitive process of making sense of worship – of learning and developing an understanding – and of an encounter with a faith tradition:

if the currency of faith – its values, meaning and practice – have little meaning for students or staff, how can Collective Worship establish an identity that is strongly cohesive, rather than divisive, or leading to

students' indifference or sense of being disenfranchised? (Cobrook High School, 2011a, p. 4)

I suggested in the document that students would need to be able to participate in the Collective Worship and would need to “grow and develop in response to what they have seen and heard”. With the mixed faith population of the school, smaller groups would better enable students' learning:

Tutor group-based worship, whether in the form of reflections or other acts of worship, allows for a more intimate form of relationship between a member of staff and students, and so a more detailed (even educational) approach. I envisage that smaller group Collective Worship would be important to structure into the life of [the new academy] to provide for more detailed exploration of how students' value-systems and framework of meaning might relate to others' and the school's (Cobrook High School, 2011a, p. 38).

I envisaged an end point for a process of learning through Collective Worship:

The final outcome for Collective Worship created with this respect for diversity and understanding of pluralism should be that it allows the student body to locate its own corporate identity; and in turn, that students' own spiritual gifts and insights be brought to Collective Worship. It is at this point that the spiritual ethos of a school is established and is sustainable. (Cobrook High School, 2011a, p. 4)

Felicity's Federation Strategy had presented a vision of a school that would form a community by 'having community values' and 'serve, support and involve the local community'. The Collective Worship Strategy I had produced asserted that the school's Christian identity needed to be the fount of these:

This identity has at its heart a pedagogy of faith; that is to say that the identity of the academy as Christian is logically prior to its vision of

community, of Christian values, and of a Christian culture; that these flow from belief, rather than having independent value, and so these have to be articulated in school policy and reflected in school practice. (Cobrook High School, 2011a, p. 13)

My conclusion from writing the Collective Worship Strategy was that to achieve its purpose, the new academy needed not simply to be 'a local school for local people', but a distinctive local school for a local community:

If there is a common theme across a series of related decisions, it is exploring the relationship between freedom of conscience and the pedagogical priority to invite a local community to witness a lived expression of the Christian faith. These are not so much options to choose between as imperatives that need to be placed in a constructive relationship with each other. (Cobrook High School, 2011a, p. 10)

David told me he had forwarded the document on to other Trust directors and arranged to meet with me. Soon after, I received a one-line email from Felicity, forwarding David's email to her. Felicity said simply, "This is a disaster."

Trust, Cobrook and the new school: strapline, aims and purpose

The first of the bullet points in the Executive Summary of my Collective Worship Strategy was for the proposers to 'give attention to the theological rationale that will communicate the vision of [the new academy] and underpin the school's identity'. With this starting point, Felicity and I agreed to look together at the strapline, aims and purpose for CCEAT and its schools and meet with Lisa as chair of Directors to agree a way forward. Our intention was to define what Christian commitments and identity belonged to the Trust and how this might translate for a school at a local level.

I had presented a major challenge to Felicity's conception of the school. Her concept had been created to meet the needs of a range of stakeholders, but the various criteria had left her with a model that I believed had no integrating core and therefore looked potentially impracticable to establish. More particularly for me as chaplain, there was no coherent conception of what it might mean for the new school to be a Christian school. I saw my task as being to Christianise what Felicity had conceived and so start a process that could reassure the various stakeholders that their needs would be met by a school with a tangible Christian identity. The most acute fear for Felicity appeared to me to be that an explicit articulation of a Christian identity for the new school would undermine the implicit contract with the LA which she and the DBE had entered.

Cobrook: strapline, aims and purpose

To identify the theological rationale for the CCEAT and the new school, it made sense to look with Felicity at those which had underpinned the initiative for the new school. Cobrook's original strapline, aims and purpose therefore provided the starting point:

Strapline

I have come that you might have life and have it to the full.

John 10.10

Aims

To be a learning community which values the gifts of all its members, strives for excellence and looks outwards towards the world.

Purpose

1. Affirm God's love for every individual as seen in Jesus Christ.
2. Develop in all individuals a respect for themselves and for others and a love of God;

3. Release the potential of each individual and equip them for life;
4. Encourage care for others before ourselves and the stewardship of the world;
5. Prepare God's people for the life of good works they were created for;
Ephesians 2.10, NRSV
6. Be a safe place in which mistakes can be made, learned from, forgiven;
7. Broaden students' horizons and nurture their faith; to offer opportunities for enrichment and enjoyment;
8. To be an institution which is a force for good in the community and which corporately lives a life 'worthy of the Lord.'
Colossians 1.10

In the original Aims document, St Irenaeus had then been misquoted to support and summarise the school's purpose. The revised SMSC policy I had produced in November 2011 had found a way to recover his insight:

These find resonance in Saint Irenaeus' observation on the dignity of what it means to be fully alive as one made in the image of God:

For the glory of God is a living man; and the life of man consists in beholding God.

(Adversus Haereses 4.20.7 ~ 185 AD)

New school: strapline, aims and purpose

Christianising Felicity's conception of the new school required that I first find a Christian basis for the ideas that were part of the school's identity. I used my knowledge of what had been presented in meetings with stakeholders

and in the proposal to the Secretary of State to identify the ideals and values for the school that had been conceived and brought those ideas, together with analogous tropes and imperatives from Scripture:

New school – Values / key themes:

Derived from proposal to Secretary of State; [Felicity]'s presentations, including workshops.

1. A confident Christian identity, communicating the generosity and love of a living God;
John 10.10b; 1 Tim 4.10
2. The conviction that every human being possesses a distinct gift as a reflection of God's image. That this gift is given freely and is something to be shared for other's good;
Genesis 1.27; Romans 15.2; 1 Pet 4.10-11
3. Is invigorated by learning about the world and by living in its beauty and complexity; as with its demands;
Psalms 8; Philippians 2.12-13
4. Has an attitude of life marked by creativity, ingenuity, enterprise, resilience, self-discipline and purposeful vision;
Jesus in gospels, apostles, St Columba (!); Matthew 25.14-30
5. Is dynamic, engaging the local community in the life of the school; uses the school's resources to enrich and develop the life of the local community;
Hebrews 13.2; Romans 12.15-18; Mk 10.45; Philippians 2.3-5; Hebrews 13.16; Titus 3.1-2,8; Matthew 5.14-15
6. Use and care of the resources available in a way that is responsible, showing simplicity and economy, mindful of limitations;
Matt 25.14-30; Genesis 2.15; Matthew 6.25
7. Fundamental belief in the goodness of God's creation, including the humanity's goodness, whilst also realistic about faults and limitations.

Conviction that change and growth are possible through God's grace and human forgiveness and that these are required of us;

Genesis 1.31; Colossians 3.12-14; 2 Corinthians 5.16-19

8. That human intellectual capacity is innate; that education and learning are fulfilling and ends in themselves.

(Cicero/Aristotle -> Aquinas -> Newman)

The intention here was twofold. To reassure Felicity: I needed her to see that putting Christian identity at the core of the model for the new school didn't mean doing away with her conception of the new school. Rather, I could give the ideas she had developed a basis in Scripture which resonated with and extended her thinking. The second purpose was to reframe Felicity's responses to the needs of the various stakeholders to bring them into a coherent whole in which the Christian identity of the school and of its educational purpose was foundational.

The next step of the process was to meet with Lisa as chair of trustees along with Felicity to agree the process the trustees of CCEAT and board of governors for Cobrook needed to engage with. By placing the strapline, aims and purpose for the two schools alongside each other, we might identify what was held in common. Equally, looking at the differences and the rationale for them in relation to the school's local context might allow us to deduce or discern the underlying philosophy.

The purpose of the new school was given by the values and key themes above. For the strapline there was a choice of 'a local school for local people' or 'intelligent engagement with the wider world'; these could be brought together in the conception of the Christian imperative of 'love for neighbour'. Working with Lisa and Felicity, we decided strapline options to present as a draft. The aims we didn't progress.

Strapline

Intelligent engagement with the wider world

Love for neighbour

James 2.8; Matthew 22.37-39

Aims

??

Trust: strapline, aims and purpose

We then turned to the draft strapline, aims and purpose for the Trust.

Felicity had drafted a 'Trust information' document ahead of our meeting:

[Cobrook] CofE Academies Trust (CCEAT) was established in May 2011 by the DBE in order to allow the Diocese to use the strengths built up at [Cobrook] to be applied to other schools within the [Diocesan] family of schools.

The aim of the Trust is therefore to deliver outstanding educational standards in a secure Christian setting by taking the distinctive features of CCEHS which are fundamental to its success and replicate these in the key operations of other schools within the Trust

These are:

- To be outstanding;
- To value learning for its own sake;
- To be outward looking;
- To provide outstanding teaching;
- To inspire students to do justice to their talents;
- To believe in the human potential to do good (described by the Quaker, George Fox, as seeing that of God in every one);

- To believe that humans should not believe they are destined to stay in a 'bad place';
- To embrace the challenges of the human experience;
- To aspire for excellence;
- To believe that one's gifts are to be used for the good of the community.

The CCEAT uses a paraphrase of the words of St Irineaus to capture this ethic:

'The Glory of God is to be fully alive'

For my part, I'd given thought to the purpose statements for Cobrook and the values and key themes for the new school alongside the vision in Felicity's Federation Strategy document and had formulated a purpose statement for the Trust. Rather than being framed institutionally and in relation to a process, these articulated a theological imperative:

To communicate the love of God in Christ by providing and resourcing schools that:

- are centres of educational excellence;
- model Christian distinctiveness in the CofE;
- resource the education profession through sharing best practice in innovative teaching and learning;
- inspire students to do justice to their talents;
- provide a learning environment and community that help members flourish, come to value life fully and rise to aspirations on the world stage;
- express the gospel, serving the communities for which they are founded.

Felicity, Lisa and I also considered other alternatives. Jesus' statement about his relationship with children might give the ground for the purpose of the Trust: 'Whoever welcomes one such child in my name welcomes me, and whoever welcomes me welcomes not me but the one who sent me'. (Mark 9.37). A further option was to take a statement of purpose from the 2001 Dearing Report. Considering the possible options, we decided on the following for the draft, taking the strapline and aims for the Trust from Felicity's draft 'Trust Information':

Strapline

The glory of God is to be fully alive.

The glory of God is man fully alive and the life of man is to behold / found in beholding God.

Aims

To deliver outstanding educational standards in a secure Christian setting.

Purpose

The school aims to serve its community by providing education of the highest quality within the context of Christian belief and practice. It encourages an understanding of the meaning and significance of faith and promotes Christian values through the experience it offers all pupils (Archbishops' Council, 2001).

Three models for Christian education

I also brought to the meeting with Lisa and Felicity a sketch of three different models for Christian education (Table 10.1 in Appendix 10A). I had formulated these to help the governors and trustees to think about the identity and purpose of education in a Christian setting, and by extension, to

help the governors and directors explore their own convictions and learn from each other's.

There was a further purpose in positing the three models: they allowed the different priorities for the new school which were in tension with each other to be given form and examined. By distinguishing them, it was possible to conceive the process of learning that staff, students and the wider school community would need to engage with in order to gain an understanding of a Trinitarian Christianity at the core of the Trust's identity.

Model A, described as 'intellectual/academic', articulates the idea that whilst learning is an end in itself, subject-based learning across a broad curriculum also brings the learner to an understanding of the ultimate-order-of-things and themselves in relation to it. This corresponds with a natural theology, which is consistent with a Christian motivation to provide for education: learning, of itself, provides for learning about God. Equally, this model would be the most palatable for governors and directors whose conviction was to avoid use of a new educational setting for Christian apologetics or proselytising, who conceived instead that offering education as a Christian act of charity was complete in itself. Amongst these would be governors and trustees committed to comprehensive liberalism.

Model B I titled as 'social/moral', it relates primarily to the idea of a Christian school as living Christian virtue as a community. Model B looks to the two other models for its resource for virtue and for community life: towards the intellectual and academic for an understanding of self in relation to the world which of itself provides a sense of moral and social purpose; and it looks to revelation for inspiration and to inform and for understanding of what the moral good is. I anticipated that this model would be attractive for governors and trustees who valued the felt experience of being part of a Christian community, understanding this to be formative as inculcating Christian moral values.

Model C appeals to a Christian educational setting as one that is informed by revelation, that is, one that gives priority to the ontological commitment that corresponds to Christian faith. Felicity's secondary education had been in a Quaker school, which made extracts of materials from the Society of Friends an apposite vehicle to express this priority. I anticipated that trustees and governors who attributed strong value to revelation consistent with fundamentalism, perhaps even assuming immediate access to the mind of God as a basis for certain knowledge, would identify with this model. However, the model also provides for orthodox Trinitarian Christianity in a context in which revelation entails an ontological reality understood through rational judgement with a variety of perspectives on revelation being gained corresponding to different epistemological constraints.

Presenting the three models might have appeared to offer a choice between them. I was hoping that what would emerge from the governors' and trustees' reflection day was a way of the different models coming together. Model A was the easiest for a target audience of stakeholders with no religious background or experience to relate to, with a sense that B might also appeal. I anticipated that Model B would be attractive for school leaders who needed the school to work as a learning community, and for stakeholders concerned to share the positive lived experience of being part of a Christian community but might have reservations over sharing Christian belief. Model C was needed to animate pedagogy in a Christian setting and to allow for the ontological commitment of Christian faith.

Governors' and trustees' reflection day

The governors' and trustees' reflection day took place on 24th March 2012. The programme started with Bible study as an entry point for considering the character and origin of Cobrook's ethos, and then examined the context of the new school and the expectations of the various stakeholders. The day

then sought to distil the vision for the Trust and its schools. Participants had been sent the Bible study text in advance and the Christian models of education described, along with the agenda for the day and David had sent some participants my Collective Worship Strategy.

I was able to decide the composition of the five groups ahead of the day and did so in a way that I felt would support participants' learning, with different members having complementary strengths.

Cobrook, its ethos and educational model

Trustees and governors considered their experience of Cobrook and what they took to be its defining features, reflecting on how they saw 'life in all its fullness' in relation to the school. The exercise then turned to the educational models A, B and C. The groups were asked which model fitted most closely with Cobrook's educational purpose.

Group 1 saw the educational models as concentric circles:

- A as the outer circle, 'Reflect creator – know yourself'
- B as the next, 'Jesus model – know the story'
- C was at the centre, 'fulfilment through the Holy Spirit – know God'

Group 4 saw model B as central to establishing an inclusive school and so a priority. This group said that B reached out into A and C, aspects which were both needed too. Group 5 said that C could stand alone and wanted C to be prior to A and B. The model therefore needed to be $(A+B)^C$.

Transferring Cobrook's model

Participants were then asked to think about the different vehicles which brought about and sustained Cobrook's ethos. The groups were asked to decide which were essential to Cobrook, and then which of those essential

vehicles would need to be transferred to a new school if a Cobrook ethos was to be set up there. The vehicles they identified are listed in Table 10.2, which may be found in Appendix 10B.

Next, the groups were asked to identify the barriers to those essential vehicles being effective in the known context of the new school. They identified:

Characteristics of the student population: the higher proportion receiving free school meals and having English as an additional language.

Parents' and students' religious commitment: that many have no faith background or will be negative about or indifferent to faith.

Parents' and students' religious literacy: that the census data showing that the population of the area is [only] 60% Christian 'may present the most significant problem; those of world faith have real faith'; 'those with faith respect faith; those without don't understand'.

Stretching staff at Cobrook too thin: if Cobrook staff are the main generator of ethos, stretching staff too far will undermine this.

New governors not being familiar with Cobrook: existing governors will need to be transferred.

Vehicles for establishing ethos in the new school

Having identified obstacles to established vehicles for ethos being effective, trustees and governors were asked to consider what other additional vehicles, not essential to Cobrook, might be effective in a new context.

Groups 3 and 4 concentrated on how the idea 'doing good and being good' already provided positively for students' experience of ethos. The difficulty these groups anticipated was with Collective Worship. Group 3 was concerned that students must respect and tolerate each other, that this was

part of being in community. Group 4 suggested that the style of the worship would be as important as its content; it was the style that needed to be right for students and staff to receive it positively. They believed that Cobrook worship could be transferred across and then tweaked.

Group 5 asserted that the values and outlook of Cobrook needed to be adopted by each school in the Trust: 'This trust will grow. It needs a clear brand and Cobrook is it'.

Group 1 said that Christian values exist in an overarching story, the Christian story given in the salvation drama of the Bible. The group illustrated this with a cycle diagram:

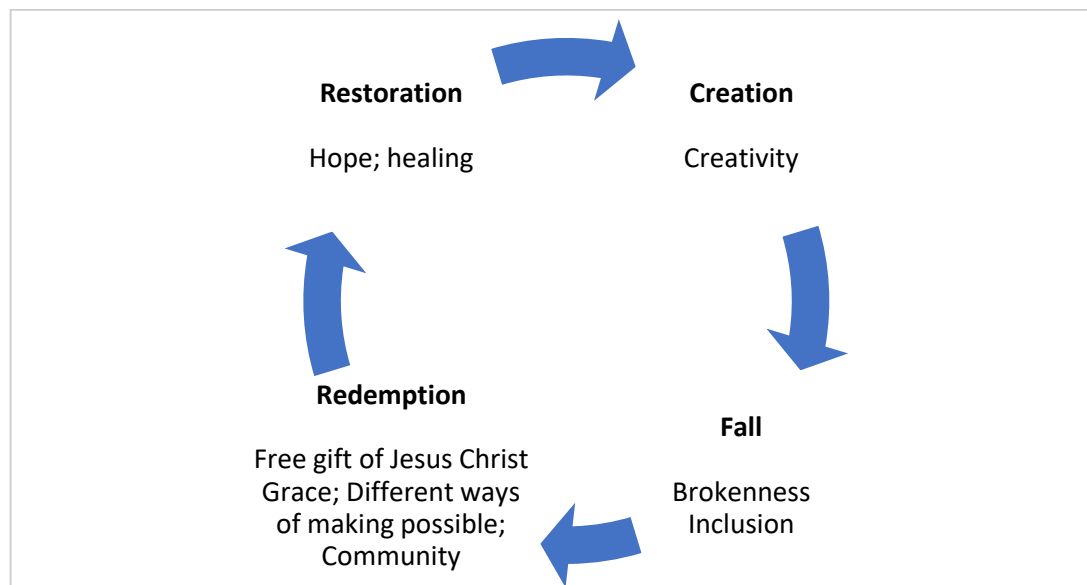


Figure 10.1 The Christian story: the drama of salvation history

Governors and trustees agree strapline, aims and purpose

Governors and trustees then turned to the strapline, aims and purpose drafted by Lisa, Felicity and me. They quickly decided together that 'I have come that you might have life and have it to the full' was the Trust's brand identity and should be the strapline for the Trust and all its schools.

The aims for each institution were constructed to communicate their function and the emphasis of vision in relation to the local context. Cobrook's aims would remain unchanged; the new school would emulate their form but adapt this to context. The Trust aims were largely taken from what I had proposed to Felicity and Lisa. Key to the Trust aims was 'communicating the love of God in Christ':

New school aims:

To be a learning community which:

- Intelligently engages with the world;
- Exercises wise stewardship of both the environment and personal talents;
- Lives thankful and creative lives;
- Develops individuals' capacity to make a positive difference to others.

Trust aims:

To communicate the love of God in Christ by providing and resourcing schools that:

- Model Christian distinctiveness within the CofE family of schools;
- Serve the communities for which they are founded;
- Help every child to gain a secure hope and a future;
Jeremiah 29.11
- Resource the education profession through sharing best practice in innovative teaching and learning.

Turning to the purpose of each institution, the governors and directors asserted that ‘the overarching principles are that the schools communicate their distinctiveness through a Christian narrative of salvation; and are places where God is worshipped in spirit and in truth’:

Purpose – Trust:

The Trust creates and maintains schools that:

Communicate the drama of salvation: creation, fall, redemption and restoration; articulating this narrative freshly through the schools’ life, language and practices;

Provide for God to be worshipped in spirit and in truth.

Trust schools will have:

- A confident Christian identity, communicating the generosity and love of a living God;
John 10.10b; 1 Timothy 4.10
- The conviction that every human being possesses intellectual capacity and distinct gifts that reflect the image of God. That this gift is given freely and is something to be shared for other’s good;
Genesis 1.27; Romans 15.2; 1 Peter 4.10-11
- An attitude to life marked by creativity, ingenuity, enterprise, resilience, self-discipline and purposeful vision;
Matthew 25.14-30
- Dynamism, engaging the local community in the life of the schools; using the schools’ resources to enrich and develop the life of the local community;
Hebrews 13.2; Romans 12. 15-18; Mk 10.45; Philippians 2.3-5; Hebrews 13,16; Titus 3. 1-2,8; Matthew 5.14-15

- Show care in use of the available resource, being responsible, showing simplicity and economy, being mindful of institutional duty;
- Exemplify belief in the fundamental goodness of God's creation.
Genesis 1.31

Purpose – Schools:

The school will:

Creation

- Affirm God's love for every individual as seen in Jesus Christ;
John 3.17; Genesis 1.27
- Broaden students' horizons and nurture their faith; to offer opportunities for enrichment and enjoyment;

Fall

- Be a safe place in which mistakes can be made, learned from, forgiven;
Galatians 6.2; Colossians 3.13-14
- Foster transformation of life: for individuals to be clothed with compassion, kindness, humility and patience, bearing with one another. Forgiving as the Lord has forgiven us;
Colossians 3:8-12

Redemption

- Develop in all individuals a respect for themselves and for others and a love of God
Genesis 1.27, 2 Thessalonians 3.4-5

- Release the potential of each individual and equip them for life;
- Prepare God's people for the life of good works they were created for;
Ephesians 2.10

Restoration

- Encourage care for others before ourselves and the stewardship of the world;
Philippians 2.3; Mark 12.31
- To be an institution which is a force for good in the community and which corporately lives a life 'worthy of the Lord'.
Colossians 1.10

Vehicles

Having agreed the strapline, aims and purpose, participants returned to the vehicles which could be used to establish this ethos. They asked, "How do we begin to express them in a way that is clear and own-able and can be talked about?" Participants discussed the visual impact of the school, the use of art and the strapline. The group suggested that creation of an atmosphere emphasising thanks, praise, being grateful, of being helpful and kind was substantially down to a question of style.

Governors and trustees asserted that a chaplain would be needed; that relationships with local churches and the local community would be important. Discussion then turned to the place of teaching RE and of worship: RE would need to be a core subject in the school to help support its Christian ethos. The governors and trustees then moved to the idea that RE should not only be delivered through subject lessons, but also in tutor times and assemblies. All members of teaching staff would therefore need to be supported by being given RE materials for use in tutor time and assemblies that they were trained to deliver.

Theological analysis and commentary

General insights

The most striking features of this section of the history are conflict, the prominence of the school and trust governance and power structures, the range of theological and philosophical commitments represented and the subsequent resolution of these perspectives and positions, using a process which draws on those governance structures. The work undertaken by the trustees and governors was theological, but also practical, with them thinking through how the schools' ethos might serve their populations and educational purpose; how the Trust's Christian identity might be authentic to Christian belief; their consideration of what vehicles might be employed to establish the new school's ethos. The trustees' and governors' reflection day started with worship and devotional reading of Scripture and prayer, such that these then framed the discussion and deliberation which followed.

Trinitarian theology

It is hard to imagine an outcome which could be better grounded in the historical revelation of God in the birth, life, death and resurrection of Christ, in a commitment to Scripture, to the discipline of prayer and worship and to attending to diverse insights. Continuity with historical revelation is articulated both as a Trust aim in creating schools and the schools' purpose: to communicate the drama of salvation – creation, fall, redemption, and restoration, also asserting that this narrative will be communicated freshly through the school's life, language and practices, providing for God to be worshipped in Spirit and in truth.

The range of vehicles that the governors and trustees outlined to establish ethos were realistic and a proportionate response to the Collective Worship Strategy. In particular, the use of RE delivered across tutor times,

assemblies and subject lessons to support staff and students' learning in relation to the school's Christian identity was promising as a means of progressively establishing religious literacy, also providing for students (and staff) to encounter one another, across their faith traditions.

Paideia

Preparation for the reflection day had involved surveying the worship and practice of other schools and reflecting on how effective these were: how far they represented a Christian *paideia*. The foundation for the Collective Worship Strategy and my design of the reflection day were the products of dialectical engagement with a range of educational settings, existing and potential.

The trustees' and governors' reflection day gave an outline for a contemporary Trinitarian *paideia*. In addition to the devotional and theological commitments, the diversity of the group meeting is noteworthy, such that a range of views were represented. The three models for Christian Education provided a means by which these horizons of meaning could encounter each other and be brought to synthesis within a Trinitarian framework. The outcome of the day was to generate a framework for the learning that a new member of the school or its wider community might need to undertake to understand the Christian ethos model of the school.

Chapter 11 Development of SMSC curriculum

The process of generating resources for the Trust's SMSC programme is described.

School identity and curriculum

A name for the school

On the afternoon of the reflection day governors and trustees deliberated a name for the new school. The merits of alternatives were considered for communicating the school's key commitments: to the local community; to Science, MFL and Applied learning; to the school's Christian identity. Suggestions came from a variety of sources, including the local reference group, local parents, primary schools, parish representatives and members of the council. The names generated related to local geography, a range of saints, local institutions and a few historic figures from the local area.

Science themes came from the staff and leadership of Cobrook: Isaac Newton was high on the list; William Paley featured because of his interest in nature and natural theology. Elizabeth Fry and Isambard Kingdom Brunel were also suggested. Staff and parent voting had not identified a clear choice. Governors and trustees had settled on Holy Cross, the name of the local parish church, but there was a clear runner up, Emily Dakin¹³, a local scientist and committed Christian. She had been an originator of industrial synthetic chemistry, having created a purple dye.

Despite the governors' and trustees' decision on the reflection day being confirmed at a later directors' meeting, Felicity and David remained unhappy with Holy Cross, preferring that the school's name capture a positive relationship between the local area, technological innovation, science and Christian belief. Emily Dakin brought these different elements

¹³ Emily Dakin is a pseudonym.

of the school's identity together for a distinctive school for local people. Emily Dakin was eventually agreed as the name of the school in May 2012. The school uniform would be purple.

Curriculum

The school day was to be structured for a distinctive curriculum. The day would start early with Collective Worship at 0800 and subject lessons from 0830. Academic subjects would be taught in the morning; the afternoon given over to applied subjects dubbed 'electives', intimating choices that would increase with students' school career to engage their individual talents and dispositions.

There were to be two lessons between 1350 and 1600 in which students in year 7 and 8 would have Music, Art, Sport, Applied Science and Creative Technologies. Some lessons would be delivered by teaching staff, but many through partnerships with local organisations. Students would build and programme mini-robots, learn to play a musical instrument with the support of peripatetic music teachers, or participate in an environmental project. Although not optional, singing lessons would take place during elective study time and were used to support students' participation in Collective Worship.

School provision would extend after the formal teaching day until 1730, allowing for study, sports and extended electives for further application of students' learning in ceramics, textiles, drama, elite science, a film club, drumming.

Establishing ethos: the 10 10 ethic

In August 2012, Felicity sent me a document titled 'the 10 10 ethic'. The extract below develops the idea of a Trust 'rule', akin to that of a religious community:

The Cobrook rule therefore has at its heart the human capacity to do and be good. Its schools are about supporting individuals, through positive disciplines, to do well for the community in which they live and work. This community is both an immediate geographical one (including the classroom and friendship groups, the school and local area) and a wider one (their wider family and roots and the wider world). Although the sense of community may be complex, the rule is simple. Individuals are called to know and understand themselves as agents for good who can make a positive difference to the lives of others and to themselves.

Positive disciplines

Cobrook schools believe that we are called by God to fullness – however this does not mean that the impetus does not lie with the individual to be willing and able to take up this invitation! This is what is meant by ‘positive discipline’.

The Cobrook positive disciplines are:

- To know oneself
- To believe and accept in one’s capacity for good
- To face up to and address weaknesses
- To be prepared to offer and accept support
- To engage fully
- To be prepared to stretch

Our institutional systems and rules for all members of the community – students and staff – are designed to enshrine and develop these disciplines so that from Yr 7 students to 6th Formers and across the range of staff our community find fulfilment through working in community together.

Felicity had given attention to the drama of salvation cycle which she had encountered on the reflection day. This is apparent in the 'positive disciplines' above which simplify the purpose statement for the schools, and in her adoption of 'to face up to and address weaknesses'. It is also evidenced in her annotations to the simple creation, fall, redemption, restoration cycle (see Figure 10.1), recorded in notes taken during the meeting.

Felicity had made the following comments in her reflection day booklet, first on the meaning of 'Life in all its fullness' at Cobrook:

Life in all its fullness – helpful motto because of the level of buy-in it allows: universal appeal then going deep. Idea that life in all its fullness is:

To give, not take

To release, not bind

To open, not to close

To free, not to imprison

To live from grace, not from law

Citing group 2, she noted:

It is values that are more important. Rules tend to constrict / communicate something negative or limit – values articulate the positive – they are about life's fullness.

The theme of the individual's capacity 'to do good and be good' is in Felicity's paper of late August 2012, as is the place of serving the community in forming the individual and the community.

With the help of design consultants, the '10 10 ethic' (after John 10.10) became a central icon for the Cobrook Trust as a distinctive image (Figure 11.1 below). This would be displayed prominently in the school and be a core device for communicating the school's ethos:



Figure 11.1 The 10 10 ethic

Development of tutor time programme (civics) – story core;
alignment with other elements of SMSC

The trustees' and governors' ambition that all teachers deliver RE in Collective Worship overtook pre-existing plans to integrate RE and Citizenship and to run a Christian nurture course for staff to complement training in the Trust's ethos. My development plan from May 2012 included devising a policy and resources for generating Christian knowledge within the new school. My target was to develop a continuous Christian education programme in Emily Dakin, integrating the curricula for RE, Citizenship, Personal, Social, Health and Economic education (PSHE) with Collective Worship: SLT assemblies; head of year assemblies, and Communion, including form Communion; singing lessons. The proposal saw the

different elements of SMSC supporting each other as illustrated in Figure 11.2.

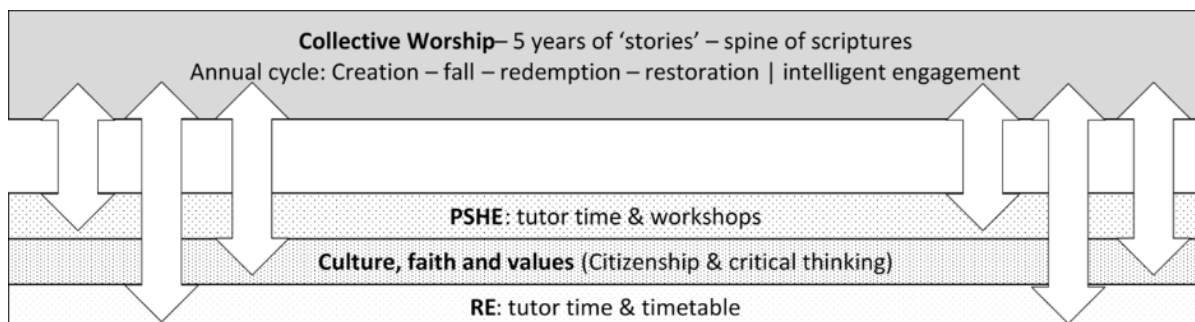


Figure 11.2 Scheme for an integrated SMSC programme

What was envisaged was novel and ambitious. In the last months of the 2011/12 academic year, I met with the head of RE to familiarise myself with the RE curriculum and the delivery of PSHE and Citizenship. I then tried to generate a series of Scripture passages and Bible stories to align with the curricula. As much as there was value in this, my attempts lacked the simplicity which would permit a coherent programme. Integration of the different curriculum areas with a series of Bible stories would require leadership from the relevant curriculum leads and their support for its delivery.

In October 2012, Felicity brought together key members of staff to resource this multi-faceted task. The SMSC working group included the head of RE and Citizenship, the lead for the house system, the head of KS3 and the chaplaincy team. The group prepared for an SMSC conference to take place in April 2013. The conference was tasked to draw up new frameworks for teaching PSHE, RE and Citizenship in alignment with the Collective Worship and the school's Christian ethos.

SMSC conference: April 2013

The conference started by considering the outcomes we were working towards in SMSC. I gave a presentation on the SMSC evaluation criteria used by Ofsted and the criteria used in the statutory denominational inspections. Our SMSC practice as a Trust would be designed to achieve 'Outstanding' under both schemes; the conference was the first step towards putting in place curriculum content and delivery needed.

The next part of the conference considered PSHE and Citizenship. PSHE had been delivered at Cobrook in off-timetable workshops and Citizenship as part of the RE curriculum. Participants reviewed the existing provision and identified six workshops to be delivered each year from 7-11. Changes to the RE curriculum as it would be delivered at Emily Dakin were presented next. Cobrook had been able to accelerate students' RE so that they could take their GCSE in year 9. With the mixed faith intake at Emily Dakin, knowledge would need to be built more gradually.

I presented some of my initial work on drafting a core of stories to support delivery of SMSC content. The story of the rainbow (Genesis 9.12-17) could be used to help students to think about wonder at creation and God's promise of hope. This gave a means of talking about hope at Emily Dakin and the contract between students and the school. Similarly, the account of Lydia, the merchant of purple cloth (Acts 16.13-15) linked neatly with Emily Dakin's purple dye. This story could be used to support talking to students about the entrepreneurial character of Emily Dakin and the school's Science specialism. The narrative content of the stories presented offered value and a framework of meaning which could be transferred to the SMSC tasks. It would also link individuals' development to the school's ethos and to questions of wider meaning and significance in the context of the school's Christian ethos.

The second day of the conference turned to worship and to being a community. I gave a presentation on CofE school identity, the network of

relationships and accountability in relation to the CofE's Board of Education, the Diocese and the implications for school governance that followed. The strengths of the Cobrook house system were considered along with its impact. The conference then looked at the established Collective Worship at Cobrook, how this was resourced, its effectiveness and staff training needs in relation to leading Collective Worship. Finally, we considered the school's social engagement: the effectiveness of the house system and links with local and national charities and projects.

The conference concluded by identifying tasks that would need to be completed ahead of Emily Dakin opening in five months' time. These included creating written guidance on expectations for students and staff in Collective Worship; a reduced core of liturgical responses; prayers and songs to be used in assemblies and Communions; to identify the spine of stories that would run over 5-7 years through the SMSC programme; and finally, to generate the resources needed for assemblies and tutor times.

The work of the Trust SMSC group

The SMSC group continued to meet on a regular basis. A preliminary task was to map the student pastoral outcomes required as targets within SMSC for each year group. Targets included: students' awareness of their strengths and weaknesses in relation to the taught curriculum; noticing the results of assessment; their conduct and behaviour; engagement with PSHE and IAG (Individual Advice and Guidance: careers development), extracurricular activities and spirituality / reflectiveness. These are given in Table 11.1 in Appendix 11A.

Paul, the head of KS3 at Cobrook, had been appointed as an assistant head teacher at Emily Dakin. Paul agreed to take on drafting materials for tutor time and head of year assemblies. The tutor time resources sought to anticipate the developmental tasks that students would engage with in their

school career. He used the liturgical structures which had been established in Cobrook as part of the assembly liturgies.

Table 11.2 in Appendix 11B gives a sample of the alignment of different elements of the assembly and tutor time programme, with a week-by-week breakdown of the tutor time programme indicating the story to be covered, the pastoral theme and content, the learning outcome (pupil objective) and the activities intended to achieve this. From this framework and overview, and with support from the heads of key stage and chaplain, the heads of year generated the tutor time resources that their tutors would then use in tutor time sessions.

Key to the heads of year resourcing their year group tutors to deliver the content of tutor times was the head of year's leadership in designing the resources and of the related head of year assembly, which would precede the corresponding tutor times. The assembly provided coaching for tutors in the story content and the intended outcome of the tutor time sessions.

Tutor time lessons: sample content

A sample tutor time lesson is given in Appendix 5A. The theme is 'Not following the right path'. The title page illustrates a series of mistakes: a balcony without a window, Mathematics problems incorrectly answered and a road marking that is meant to say 'school' is misspelt. Students are asked to identify what the images present, the answer being 'mistakes'.

Next, the idea of 'having instructions' is introduced. Various DIY mishaps are pictured to illustrate what happens when instructions are not followed correctly. The lesson then turns to the story of the week, that of Noah. Prompts are given on the slide for difficult words. Students are asked to read the story for themselves and to prepare for questions. The next slide provides a Lego animation of the Noah story.

The exercise which follows supports students' comprehension of the story. Students are asked, 'Why did God feel disappointed?'; 'Who are the people who made mistakes in this story?'; 'Why did God save Noah?'; 'What/who else did he save?' The story reports that the people God had made turned to wickedness, with the exception of Noah, who followed God's plan. God instructs Noah to build a boat which is large enough to hold one of every creature, male and female, ready for the beginning of a new world.

Students are then invited to reflect on their own behaviour and experience, and are asked:

1. Think of a mistake you have made in your life
2. Could you have avoided that mistake? How?
3. What were the consequences of your mistake?
4. What advice would you give to help someone else to avoid the mistake you made?

Students are asked to think about their answers to the questions before being ready to share their thinking with others.

Next, students are asked:

- to imagine that they are writing a guide to help students starting in year 7 in the school next year;
- what their top five tips for avoiding mistakes at school would be;
- to discuss their ideas, before recording them in their notebooks;
- to consider what they have thought about in the tutor time session, what the lesson has helped them to learn;
- to articulating what it is that they will then remember to do.

The tutor time ends with a period of silent reflection. Students were all to be taught a stilling practice for use in tutor times and assemblies. An image of nature was given for students to look at as they reflect. The tutor time session concludes with a prayer and said responses.

Learning using the tutor time resources

The framing of the resource supports students to think for themselves about what a mistake is and why mistakes occur, e.g. by not following instructions. The story of Noah provides a means of exploring the negative consequences of not following instructions and suggests hope for those who seek to follow them. Students also apply their learning to their own context as they formulate five tips for students who will be in year 7 next year. By concluding with a silent reflection, prayer and responses, the resource becomes an act of worship, following a structure which is already familiar to the students.

A member of staff would be introduced to the resources in year group meetings and the meaning of the content reinforced through the preceding head of year assembly, which introduces and contextualises the story. The content of the tutor time resource as a lesson draws out the content of the story of Noah and supports tutors to understand its meaning.

The SMSC project continued over a period of four years, generating and reviewing resources for students across the different year groups. An overview of the spine of Bible stories, with the careers advice and PSHE-related content is given in Figure 11.3 in Appendix 11D.

The Emily Dakin Etiquette

Governors and trustees had asserted on the reflection day that, "Creation of an atmosphere emphasising thanks, praise, being grateful, of being helpful and kind was substantially down to a question of style". I suggested to Felicity that the atmosphere and attitudes of students at Cobrook would have been formed and influenced by them having lived for much of their lives as part of a faith community, many of them Church communities, and

that with this, a particular habitus was formed that the Trust shouldn't take for granted in students arriving at a new school.

In response, Felicity codified a set of rules for everyday conduct and attitudes in Emily Dakin, so that there would be a clear definition of the attitudes and outlook expected and a means of establishing and reinforcing them. The 'Etiquette' provides for a *praxis* and ethical values and attitudes and so for this habitus. The Emily Dakin Etiquette would be displayed in every classroom to support students and staff in its use. The Etiquette is in Appendix 11E.

SLT assemblies

SLT assemblies were to remain in the same format that had become established at Cobrook. SLT assemblies had developed at Cobrook to explore the content and meaning of sections of different books of the Bible, celebrated figures and saints, as well as contemporary issues and curriculum links. A seven-year programme of SLT assemblies was designed to complement the SMSC curriculum. The SLT assembly programme is given in Table 11.3 in Appendix 11F.

Communions

The same format of Communion designed for use at Cobrook with KS5 would be transferred to Emily Dakin. Forms would be taken off timetable to prepare part of the content of the Communion: a student-led reflection and prayers. The chaplain was to lead the preparation sessions with the support of the students' form tutor. Additionally, students in year 7 and year 8 would have one form Communion a year, also led by the chaplain. This had a similar process of preparation. The more intimate setting of a form group was seen to offer a better context for familiarising students with a Communion service.

In year Communion, the chaplaincy representatives for the year group were to light the candles at the 'Creation' table at the start of the service and extinguish them at the end, as well as offer grapes to participants as they exited the worship space. The same students would help set the performance centre up for the service and pack away at its conclusion.

The themes set for Communion given in Table 11.4 in Appendix 11G were designed to allow the chaplain to teach students Christian belief about the identity and person of Jesus Christ and their significance.

Stilling behaviour

Following the SMSC conference, the stilling behaviour for the Trust was codified in 'Good Practice Guidelines'. These guidelines were produced as a booklet as a training resource for staff. The booklet explained that silence and stillness practice is a part of many religious traditions and in meditation outside of religious faith. The physiology of a mindfulness technique was explained in reference to the fight and flight response, referencing data suggesting how mindfulness can improve students' concentration and attention.

The method for adopting the posture was then outlined, for use in assemblies and tutor time. The stilling behaviour is set out in Appendix 11H. Staff's confidence in consistent use of the Emily Dakin posture supported students' reflectiveness and reflexivity, as well as enabling the tutor time programme to be effective as Collective Worship.

Singing

Singing would form an integral part of Collective Worship, enhancing its character as worship as well as offering opportunity to speak words of personal faith.

Students would be coached in singing in the afternoon elective. The songs learned would then be used in SLT assemblies and Communion.

An anthem was written by a local musician keen to support the Trust. Students would be taught to sing the Trust Anthem on their first day in school.

The content of the anthem is noteworthy: it uses words which are used in Christian theology to characterise the Holy Spirit (Comforter and Guide), meaning that God is invoked but not named. The anthem articulates the Trust's aspirations and ambitions for students without parsing this in explicit theological terms. The text of the Trust Anthem is found in Appendix 11.

House system

A house system was planned, with houses named after celebrated scientists. Cobrook's practice on houses would be transferred to Emily Dakin, with each house adopting its own national charity. Similar house events would be arranged at Emily Dakin.

Chaplaincy offer

Chaplaincy representatives would be identified for each form, without specification of their religion. The representatives would lead readings in assemblies and responses and prayers in tutor time.

In addition, all chaplaincy representatives would be part of community engagement work through school membership of Citizens UK, a broad-based community organising group.

Learning Culture

An early response to Felicity's appeal in 2010 for partners to collaborate on various aspects of the new school's identity was contact from Jonathan Catz from Brasenose College, Oxford. Jonathan gave advice on intellectual challenge as a classicist, offering this description:

A human is by nature a 'curious animal'; it is in his nature to question, explore, experiment. An Intellectual challenge is something which really forces a person to think. However, there is much that is implicit in this. Firstly students must have a 'grammar' for learning – words which describe the weaponry of thinking. The grammar – once it becomes familiar – once it is internalised – becomes an intellectual discipline (or set of disciplines). The grammar of learning is memorising, understanding, using information (in different contexts and in different ways), drawing conclusions, making arguments, evaluating options and answers and synthesising solutions. And this endoskeleton of thinking habits can be well exercised through oratory, debate, exposition to the point that the human mind has the intellectual musculature to wrestle with difficulty. To approach the world with a vibrant scepticism which will equip them to challenge, intellectually, any circumstance – social or political, literary or scientific at school or in the work place. That is intellectual challenge

From this, a taxonomy described as a Learning Culture was created for use in the Trust. The elements of this follow in Table 11.5 below.

The Trust Learning Culture was used in lesson planning, with students being asked to observe which elements of the taxonomy they used. Reference to the elements of the taxonomy is made in the week-by-week tutor time programme-planner given in Table 11.2 which may be found in Appendix 11B.

Table 11.5

Trust Learning Culture

Intellectual disciplines	Creative applications
1. Listen intently	1. Look outward
2. Read critically	2. Exercise curiosity & enquiry
3. Memorise accurately	3. Engage creatively
4. Write cogently	4. Act responsibly
5. Explore analytically	5. Work co-operatively
6. Discern logical patterns	
7. Form coherent arguments	
8. Apply systems	

Theological analysis and commentary

General comments

The work of the SMSC group had an encyclopaedic character, corresponding to the range of resources that needed to be produced to provide for a seven-year curriculum for co-ordinated delivery across multiple tracks. The core of the group's work related to assemblies, Communion, tutor times and the elements of the SMSC curriculum. What was implicit in the group's task was the 'meaning-making' for the whole curriculum: providing for subject specialisms as *scientia divina* to find continuity with the *scientia dei* accessible and most identifiable in Collective Worship and RE. It is on this basis that the whole curriculum, not least as represented iconically by MFL and Science specialisms, finds coherence with the Christian ethos of the school. The interrelatedness of the wider curriculum content and the school's Christian ethos gave a horizon of engagement corresponding to the limit of human knowledge and formation. This relationship was captured most suggestively in the choice of the name for the school.

The sample resources which feature in this section of the history evidence how the SMSC content sought to support students' reflexivity to foster self-understanding in relation to their learning in the wider curriculum. Thought about personal and practical moral judgements, such as making a mistake, was to be explored in the context of considering the significance of mistakes within a range of worldviews, this thinking being provided by the story of Noah and the ark. This Biblical story is common to three major monotheistic traditions; the elements for discussion provide for students to engage with each other's worldviews as well as application of their thinking.

Christian *praxis* and attitudes were also provided for and modelled by the SMSC curriculum content. This may have been at its most didactic in the Emily Dakin Etiquette; however, there is more subtle and powerful

modelling through Collective Worship. The Trust stilling behaviour provided a scaffold of instructions for meditation and contemplation, under-labouring the practice of prayer when the focus of attention is God. Participation in worship was supported through liturgical structure and practices, and through coaching students in singing. The 10 10 ethic distilled a developmental cycle which supported student reflexivity and self-awareness

The Learning Culture for the school has some resemblance to Lonergan's hierarchy of cognitive intentionality (Lonergan, 2017, p. 13) (Meyer, 1994, pp. 45-47) referenced in Chapter 6, with its commitment to metaphysical realism.

Trinitarian theology

Eucharistic worship provided the primary locus in the curriculum for communicating the historical revelation of God in the birth, life, death and resurrection of Jesus Christ, not least as the saving and redemptive work of Christ's crucifixion and resurrection are recalled within the Eucharistic prayer and actions. The schemes for the assembly and tutor time curricula covered the breadth of Scripture. The provision for students' reflection on their learning across the curriculum which was provided in tutor times and assemblies was in place to cultivate students' self-understanding and so formation in relation to their learning.

The 10 10 ethic, based on the purpose statement for the school, communicated the story of salvation: this is implicit in the content of the cycle (given in Figure 10.1), rather than making explicit reference to historical revelation. (The origin of the 10 10 ethic in a Christian account of the drama of salvation would be part of staff training and also be covered in SLT assemblies.)

Paideia

The curriculum materials produced by the SMSC group provided for a knowledge-based curriculum directed to students' formation in virtue to be core to Emily Dakin's ethos. Within this, the regular provision for worship in tutor times, assemblies and Communion provided for virtue to be understood to arise from knowledge of the divine.

The next chapter will detail how students appropriated this curriculum content in their own formation. The SMSC curriculum was produced to foster students' reflexivity and their self-understanding in relation to the wider curriculum, through engagement with a Trinitarian Christian worldview and each other's worldviews.

The Emily Dakin Etiquette, practices in worship, the house system and charitable engagement were designed as parts of the school's ethos to promote an ethical *praxis* consistent with Christian *praxis*, and to provide for students' formation and an intuitive understanding of God. The combination of the Science and MFL specialisms, applied learning, house system and chaplaincy offer communicated this teaching and extended the learning community's reach to wider society.

Chapter 12 Emily Dakin school: establishing practice

The transition from the new school being a concept and resources, to actualisation for a living school community is described.

Established in April 2013, by September 2013, the Trust SMSC group had produced the range of curriculum and pastoral resources needed for Emily Dakin's identity as a Trust school to be established at its opening. More importantly, the group provided the staff who would be delivering this content to have a strong sense of ownership of the resources, the materials being ones that they had created themselves in response to statutory requirements, the school concept and Trust identity. Felicity was a key stakeholder, animating the work of this group; she was now employed as the Trust's executive head, alongside Kristian, who had been appointed associate head for the new school. The work of the Trust SMSC group would continue until 2017, producing resources for years 7-13 and reviewing feedback, revising the resources as appropriate.

In April 2013, most of the core structure of the physical building for Emily Dakin was in place. Several months earlier a key event had taken place which would be vital to the school's viability and final character: the school's first Open Evening. This meeting with potential parents and students was intended to introduce them to the school and help them to decide if they wanted to apply to be part of its initial entry cohort. This is one of several events described in this chapter which would confirm the viability of the school's ethos model.

This chapter traces the process of the resources and the concept of the school being received by the school community as the school started to become a living reality. The chapter starts with the Open Evening. I then consider the governors' appraisal of that evening and the Collective Worship formulated for use in the school. A range of key stakeholders were engaged in events that marked stages of completion of the school's

physical structure, which are described. The next inductions were of staff for the school: firstly, into the school's ethos and standards and then into the school's pastoral systems. The next induction was of the students themselves, with students and parents participating in a welcome service as their first activity in the school's life. The focus which follows is on establishing Communion in the school: I first consider a form Communion, then outline the school's practice by examining the first year-group Communion in November 2013. Feedback on students' first experience of being part of a Communion as a year group waits until their second service in March 2014, once this has become more familiar to them.

As school practice became established and familiar for staff and students, wider appraisal was undertaken of the school, its curriculum resources, and the experience of staff and students. Towards the end of the chapter, I draw on data from sources outside the immediate school community: governors, a visitor from the National Society and from the school's statutory inspection of its religious character.

Open Evening

The date for Emily Dakin's Open Evening was early, 13th September 2012, which allowed the builders subsequent access to the site to start their works. The evening would indicate whether or not the communications and publicity strategy had been successful in promoting the new school to local parents. Felicity and Kristian had parental anxieties to address: would the school be built on time? What would the school be like? What would the school's identity as a CofE school be and what would this mean for my child?

Prospectus

Felicity had sent a late draft of the prospectus for me to review in mid-July. It had photographs of Felicity and Kristian on a building site wearing hard hats, Cobrook students clustered in groups wearing the Emily Dakin purple uniform, there was a picture of the architect's plans for the new school building and a computer-generated image of the school's main meeting space, the performance centre.

The prospectus outlined provision to care for students within their form groups, stating that the school would have 'open doors' promoting a continuing relationship with parents through 'Year Ahead Evenings' and the school's virtual learning environment, which would allow parents to follow their children's progress. The house system and associated charities were presented as central to students' engagement with the wider world, both as 'global citizens' and through 'rootedness in the local community'.

The detail of the proposed building featured in the prospectus as a vehicle to create a distinctive atmosphere in the school: 'the Emily Dakin way of being within the building is one of calm reflectiveness. Our corridors, classrooms and communal spaces will give plenty to stimulate the imagination and intellect ... Every day will start with a moment of reflection in which students can 're-collect themselves' before God'.

In reference to the school's 'spiritual life', the prospectus asserted that 'our spiritual life is central to our way of being as a community':

Our school [assemblies] and our worship life will always be rooted in the Anglican tradition – since this is the foundation of the school. We will equally expect to honour and understand the background of all our students – whether of other world faiths or no named faith. We will make it our aim to draw on the gifts and interests of our school community in developing our common spiritual life. Our acts of worship will give opportunities to lead and we will use them as opportunities to learn. Our expectation is that students at the school will become

familiar with the Christian story and understand it alongside the stories of other traditions.

Felicity's word of welcome to the Cobrook Trust at the start of the prospectus integrated the original vision for the school with the Christian identity formulated by governors and trustees:

Cobrook schools are upbeat and purposeful places where students learn to be proud of their gifts – and develop into individuals with a positive sense of the contribution they can make. We believe strongly in community. Our aims for the [Emily Dakin] CofE High School are to be an intelligently engaged community which:

- Develops individuals' capacity to make a positive difference to others
- Exercises Wise Stewardship of both the environment and personal talents
- Lives thankful and creative lives

Our family values are Christian ones. We believe in a world which is lovingly & purposefully made and that all people have God-given gifts to use wisely and well. At the school we aim to create a positive ethic of appreciation for all that the world offers and gratitude for our human capacity to do and be good. We will work to ensure that this ethic embraces all of our students, whatever their faith or background. We are excited about welcoming our first year-group who will help us grow this ethos as they live and work together.

Certainly, the identity of the school as Christian was communicated clearly, as was the idea of God as creator. There was a strong sense of welcome here which explicitly extended to all, asserting that religious and cultural diversity would be valued within the school's educational vision, which had a reach to 'all that the world offers'. Nevertheless, what was articulated in the prospectus in relation to worship was still some distance from Trinitarian Christianity.

Open Evening

Students and staff from Cobrook were brought to the Emily Dakin site to host the Open Evening. The evening took place in the concrete-framed social centre for employees of the pharmaceutical firm which the school was to be built on. Attendees arrived to music from a jazz band made up of sixth form students from Cobrook, lit with coloured gels. Felicity's words of welcome from the prospectus were brought alive.

Parents had an opportunity to meet teachers from Cobrook, discuss the range of subject disciplines being taught and look at students' work and exercise books. The science room featured a range of practical activities and equipment: slides to view through microscopes, telescopes, and a demonstration of how the diaphragm and lungs work.

The main feature of the evening was Felicity's talk. This had several sittings and provided Felicity with the opportunity to outline the vision of the school and how it would work in practice. The talk started by Felicity inducting parents into the school liturgy. This was an initiation for potential parents and students in being able to experience the school's Christian identity first hand. Would they feel able to accept the school's Christian commitment as far as participating in its worship?

Felicity gave some introductory comments about the school's Christian ethos, explaining that the school would be "Confidently Christian but inclusive and open to all", before explaining that the Trust's practice was to start meetings and Collective Worship with a set of said responses. Felicity talked parents through the posture from the Trust stilling behaviour so that they were sitting up straight with both feet resting on the floor. The responses starting her presentation were then put up on the screen:

Responses

Drop your still dews of quietness,

Till all our strivings cease;

Take from our souls the strain and stress,

and let our ordered lives confess

The beauty of your peace.

The beauty of your peace.

(We keep a moment of stillness.)

Peace be with you!

and also with you.

There was a sense of tension and uncertainty as the responses appeared; and there was a very short pause before parents joined in with the first response, but by the end of the responses the tension had resolved. There was a sense of relief in the room. A threshold of anxiety had been crossed for all of us present.

After the talks, I was available to parents in the corridor of the social centre. Those I met were warm and enthusiastic about the new school. Some were grateful to have a CofE school for their children to attend, some grateful simply to have a 'good quality school' in the local area. I was able to confirm that we would have regular acts of worship that students could participate in. No anxieties were expressed.

Open Evening: reflections at local governing body meeting

Emily Dakin governors reviewed the Open Evening at their meeting on 2nd October 2012 and considered the feedback that had been gathered. The initial discussion centred on the opening responses outlined above.

Introducing the engagement in relation to the mix of faith identities of the audience, Felicity observed that, 'It is as if you've been invited to a buffet and there are meat and vegetarian sandwiches'.

Sanjay, a governor appointed by the Local Authority, commented that the experience was 'getting people to understand a known condition', that this would be 'acceptable to most people'. I spoke about the sense of risk that attended the start of the talk. Priyank, a Hindu governor who had not been present at the evening, was able to report feedback from parents he had received. 'There was excitement and a vibe from parents at the core spiritual values'. Parents have their own faith 'and therefore compare and contrast Christianity and Hinduism, there are no differences between the two' so 'people are not threatened by it'.

Rachel, who had been at the governors' and trustees' reflection day, reported her conversation with a Muslim mum who had said, 'Yeah, that was good; fine. Interesting'. An older governor from a local church community observed that the responses were 'very brief and concise; the words strike everybody. They don't immediately reflect Christian values; they didn't cause apprehension'.

Kristian summarised feedback from parents and identified the questions and concerns which parents had raised. The evening had been well attended, with one parent observing:

I would be happy for my children to attend this school and my only concern would be that you looked so busy last night that you might be oversubscribed!

Summarising the faith feedback, Kristian's report read:

There was praise for the vision to base [Emily Dakin] on strong Christian core values, similar to Cobrook's, with much support for the 10 10 ethic. The fact that the school is welcoming to all religions makes it a strong contender for religious and non-religious parents because of the Christian values [Emily Dakin] will teach such as respect and tolerance that are relevant for everyone.

Prominent concerns raised by parents were the early start to the school day, whether the building would be finished in time, whether students from

state schools would be able to cope with the demands of the workload and discipline, and the detail of the admissions arrangements. The school's Christian identity had not come up as a substantive issue; Kristian had only had to reassure parents that application for the school was through the Local Authority form and that no faith reference was needed.

Collective worship and the local governing body

The same governors' meeting went on to discuss plans for Collective Worship at the new school. Stimulus for initial discussion was provided by their consideration of opening responses other than those used on the Open Evening. A particular set focussed the governors' thinking and dialogue:

Responses

Unless the Lord builds the house:

Those who labour labour in vain

Unless the Lord protects the city:

Those who watch over it watch in vain

All our hope on God is founded:

Jesus is our hope and foundation stone

Psalm 127.1-2; 1 Timothy 1.1; Ephesians 2.10

Sanjay, who had spoken earlier and was a councillor and committee chair for the LA, initiated the governors' response, 'I'm not sure if that's ... [pause] how other people would read it; *general* is fine.' Sanjay seemed to be suggesting that the 'specific' named here, Jesus, was not fine. Peter, the chair of governors for Emily Dakin responded, 'This is a Christian school. How can we still have Jesus in there, but it not make people feel uncomfortable?'

Another governor, a parent at Cobrook and a local councillor in children's services, added, 'We need to have it there: an occasional mention but not dominant'. Rachel observed that she'd heard 'Jesus is alive' said several times in a secular context; 'Jesus is our hope and our foundation stone' is a 'source of hope of acting justly'. The discussion continued. The councillor from children's services suggested that it was unacceptable not to mention God. Sanjay responded: 'It's the ethos, but it isn't a Christian school. If there is no difference you will fail'. Peter asserted that 'Jesus is our hope', but it would be 'wrong to ask a child to say something they don't believe'.

The group's conclusion was that 'we need to weave a way through, with a Christian clarity and not forcing children to affirm a faith they don't believe'. Sanjay commented: 'My support for the school was on the basis of its ethos – the ethos or ideology of Emily Dakin, not that type of school. If it was going to be Cobrook, that's a different area'. Felicity responded: 'The promise we made was not to discriminate on admissions; it was always going to be a CofE school. The devil is in the detail. The style is infinitely different, we can work on that to make it different. The question is of whether there is a grammar which holds it all together'.

The discussion felt awkward but was an important one to have. Sanjay would ultimately step down from the board of governors some months later. It was not clear from his comments what he meant by 'ethos' and what he understood by 'a Christian school' by way of contrast to it, but the use of 'Jesus is our hope and our foundation stone' had precipitated dialogue between the governors that was needed following the decisions at Trust level. That the discussion took place at this point in the school's life revealed how far governors were from assimilating the Trustees' thinking. What was striking for me at the time was Felicity's conviction that the school's commitment to Trinitarian Christianity gave a grammar which was necessary for the coherence of the school's ethos.

The resolution to the problem of 'Jesus is our hope and our foundation stone' was evidenced four months into the school's first year with a prayer and responses at the end of a House assembly:

Prayer

Creator God,
the colours of the rainbow
remind us of your promise
and of the mix of people
present in our school.
We pray for our houses
asking that you might help us to grow
as one community, united in love and looking outwards to our
community.
Amen.

House prayer

Unless the Lord builds the house:

Those who labour labour in vain

Unless the Lord protects the city:

Those who watch over it watch in vain

Jesus is our hope and our foundation stone:

All my hope on God is founded.

The reversal of the last two lines meant that the leader could assert Jesus as a collective source of hope, whilst the student body would speak of God. The governors could not know at the time of the meeting whether the subtle nature of this resolution would be enough to provide for cohesion of the school community. Sanjay had expressed directly his conviction that without

providing a separation of Christian identity and ethos, the school and the Trust's ambitions for it "will fail".

Commentary: Open Evening

Sanjay's conviction of the need for separation between Christian belief as a motivation for founding the school and Christian belief as communicated in its lived ethos was striking and uncomfortable. Sanjay had identified a tension which also seemed to be present in the prospectus: the emphasis on welcome, on embracing diversity, on a positive energy, was being given prominence over and against an explicit articulation of Christian belief. In the prospectus, Christian belief was presented as a set of values which belong to the Christian 'family', rather than Christian belief being belief in the historical person of Jesus Christ and his saving work.

It is not clear what motivated Sanjay's conviction that naming Jesus in worship in the way he objected to would lead to the school failing. There is a tension between the beliefs given form in an institution and the beliefs of the people who are part of the institution when they are not held in common. This is true whether an institution has its foundation in a religious or non-religious belief.

I don't know Sanjay's faith conviction, but I am conscious that for the students, staff and parents associated with the school, the efforts made to name the reality that different members of the school community didn't share the same belief were enough to allow them to be part of one community and to feel that they belonged and were valued. Emily Dakin was explicit about the belief which informed its foundation; and being explicit meant that the Trust's ambitions didn't fail.

Sanjay's conviction could be accounted for by a commitment to comprehensive liberalism. As outlined in Chapter 3, Liberalism and liberal education, this worldview reifies freedom of belief and of identity as legitimate autonomy. Comprehensive liberalism's further, false claim to be

egalitarian in its pluralism, results in a corresponding denial that social goods must be shared between comprehensive philosophies. The failure Sanjay anticipated could occur when competing claims to social goods could not find just resolution, resulting in conflict. The ethos of Emily Dakin was ultimately one which provided for the social goods available in the school to be shared. It may be that the lived experience of Hindus, Christians and Muslims in the school provided greater expectation that social goods have to be shared.

The discomfort of asking students, parents and staff to articulate belief in Jesus Christ when they would not do this from conviction and in good conscience corresponds to asking them to say something that is not true in relation their values and commitments. The solution found does not resolve this, but then, a school professing a non-religious belief does not escape this dilemma either.

Milestone events

Several acts of worship took place on the school site which marked different phases of the building's construction. These provided for the building project and the broader development of the school to be prayed for. They also allowed stakeholders to have a part in supporting the building, maintaining a stream of publicity which kept the local community abreast of progress with building.

Foundation laying

The first service was the foundation laying and took place at the beginning of December 2012. The local bishop presided and pupils from local primary schools attended, along with the local member of parliament.

Texts had been provided by local parishes indicating their hopes for the school. Primary school pupils threw the printed texts into the dug

foundations ahead of concrete being poured to provide the base for the school's wooden structure. Felicity read 1 Corinthians 3.10-13 emphasising that Christ is the foundation stone that Christian endeavour should proceed from; the local MP read *Pied Beauty*, by Gerald Manley Hopkins, a favourite poem of his. The bishop gave a reflection before reading a prayer written to capture the significance of the event. The content of the service may be found in Appendix 12A.

Once the texts had been cast into the footings, the Trust's foundation text was read in its context with John 10.7-10 being read. The party then moved away from the area for the truck to approach to start pouring the concrete for the school's foundations.

Blessing the structure

The second service took place on 18th January 2013 and had three elements: the school's foundation stone was unveiled; verses from Scripture and hopes for the school that had been contributed by local parishes were read out; the cross-laminated timber frame which provided the school's weight-bearing infrastructure was blessed.

The Diocesan bishop presided at this service. 1 Corinthians 3.10-13 was again used with reference to the foundation stone. The timber frame was blessed with the following words:

Lord Jesus Christ
you reconcile your children by the cross
and your life laid down.
Bless the timber frame of
[Emily Dakin] CofE High School,
that children and adults from this community
may learn of your goodness,
share thankful lives

and come to know your love.

Amen.

Pupils from the local primary school then read prayers they had written for the occasion, which concluded with the Lord's Prayer being said corporately before a general blessing from the bishop.

Topping out

Topping out refers to the moment when the highest point of a new building is completed. A service to celebrate this milestone took place on 24th May 2013. The service recalled the original concern for environmental sustainability in the vision for the new school. New trees had been planted to help offset the loss of those used to generate the timber structure of the building. The introduction from the service booklet explains this further, giving a theological rationale for the service. The introduction may be found in Appendix 12B.

The service concluded with the release of balloons from the top of the structure. I led this service, which was attended by about thirty people, including parents, local clergy and staff.

Commentary: Milestone events

The milestone events gave opportunity to invest the fabric of the school building with meaning relating to the historical revelation of God in Jesus Christ, but also drawing on wider Scriptural references. This was done in the presence of a range of stakeholders, communicating within a Trinitarian worldview the significance of the school's establishment and construction. As such, it was not the cement base that was the primary foundation of the school; the work of constructing the school was declared one begun in response to God's initiative as creator, redeemer, sustainer and educator. It was lauded as a work arising in love to share God's love. 'Topping out'

marked the climax of one narrative journey sustained by God ceding to the narrative journey of the next generation, anticipating that those who had invested themselves in conceiving and constructing the school would now pass this on to the next generation: students and parents.

The milestone events also provided for relational connections. The Trust's identity as a Christian foundation meant that the school and trust enjoyed the support and interest of members of local churches. Some of them were parents, teachers, local councillors; others would pray for the school, or have a sense of being part of the initiative through their own local faith practice. Other representatives at the milestone events had associations not with local churches, but other organisations: local government, the company building the structure, the architects, university department members resourcing the school's science specialism, members of the professional association of dyers and colourists. The public statement of faith made in the milestone events provided a means of dialectical engagement by the Trust and school as teaching and learning community with the range of human learning, experience and commitment in wider society, thus giving form to *paideia*.

Emily Dakin teaching staff induction

The induction of the first teaching staff for Emily Dakin took place in three phases. The first was on 20th April 2013, soon after the Trust SMSC conference and focussed on school ethos and standards. The second phase of induction was 13-14th June and was concerned with operational systems, including development planning and those relating to the educational profile of the student body. The final induction on Thursday 5th September took place immediately ahead of students' first day in school and outlined the school's pastoral systems. I will concentrate on the first and the last and highlight some data which was given to staff in the second phase of the induction.

The significance of this part of the history is that the staff inducted through these events would have day-to-day responsibility for establishing and communicating the Christian ethos of the school. The understanding that staff gained through the induction and their ability to inhabit the ethos, integrating it with their own outlook, would be critical. Staff were not selected on the basis of religious faith so the effectiveness of this induction was key for the success of establishing the school's ethos.

Ethos and standards induction: 20th April

The staff who had been recruited were chosen to be subject or pastoral leads with the intention that they would lead staff teams and departments as the school grew. Kristian and Felicity attended the first induction day. Paul was present as assistant head and the deputy head and child protection officer were there too; they, along with Jane, the head of learning and inclusion for the Trust, and Jim, the new head of Science who was appointed from a position in Cobrook, were all familiar with the Cobrook Trust ethos and systems. New staff were another Jim, who had been appointed head of Mathematics, James, who was head of English, Tabitha, head of MFL, and Emily, head of year 7. Everyone was aware that, despite the new staff being the minority, their assimilation of the ethos would be critical for the school's success because of their key leadership roles.

The morning started with breakfast together. The school building was far from finished, so the induction had to take place on the school site in a Portacabin which was crowded because of limited space. Breakfast was also the theme of my opening reflection. Felicity introduced the teachers' relationship to the school's Christian ethos as one of 'saluting the flag'. I talked about encountering Jesus, drawing on Jesus' post-resurrection encounters with the disciples from John 21. In this passage, Christ had prepared breakfast for his disciples to eat after they had been fishing (John 21.12). I talked about the evocative character of the story as bringing to life

the disciples' encounter with Jesus. I asked the group what Bible stories were memorable for them.

The session felt awkward. Whilst the staff from Cobrook were familiar with the content and had some of the answers to my questions, the new members of staff looked uncomfortable and quiet, if keen to give the 'right' answers and show enthusiasm.

My presentation continued with the same material I had used at the SMSC conference. The exacting demands of the SIAMS evaluation schedule (Archbishops' Council: Education Division, 2013) stood out as staff took in the expectations. The SIAMS requirements listed in my presentation are in Appendix 12C.

In the afternoon, I gave an overview of the programme of assemblies, Communions and tutor times that would take place at Emily Dakin and explained the place of the call and response sections. The team reviewed a range of calls and responses and identified their preferred ones for use in the school. Those selected were largely those with less explicit Christian content.

There were no doubt a number of reasons for the session feeling awkward. My relationship with Felicity continued to feel uneasy in light of our conflicting commitments in relation to the school's identity. The way that the new teaching staff experienced the meeting became apparent when I undertook focus group work with them. For at least two of them, their last experience of Christianity had been in primary school. The strength of focus on the school's Christian identity was disconcerting for them.

Student cohort profile

By the middle of May, the new intake of Emily Dakin had had the one-to-one meetings at which students and their parents who had been successful in applying to the school met school staff. The meetings gave a chance to

explore students' needs and to detail their interests that the school might develop with regards music, faith or sport. The meetings also provided for home-school and computer use agreements to be signed, and for other data to be collected.

Amongst these were the students' religion. This was the first opportunity to see the faith profile of the school's intake (Appendix 6A). The proportion of Christians was lower than the census data from 2001 for the local area. Approximately 40% (74 out of 175) of the students would be Christian, compared with the area's 60%; Anglicans were only 0.6% (1 out of 175); Muslim students accounted for almost 30% (50 out of 175) of the intake, Hindu 16% (28 out of 175), no faith just under 10% (16 out of 175). The 'mixed' group (4 out of 175), were intriguing.

Staff induction: pastoral training: 5th September

The staff training day which took place the day before the first student intake arrived provided the opportunity to take staff through the school's practice in assemblies, tutor times and Communion in detail. At the end of the training in the afternoon, we had a rehearsal for the Welcome Service which students would be a part of the next day.

Each house had a long, vertical flag bearing the name of the house scientist. Students would be asked to line up in rows in front of the main entrance to the school; their tutors would then lead them into the performance centre bearing the flag, before planting this in a flag holder which had been placed by the row of chairs for their form group.

An activity also formed part of the service. Each student would be given a daffodil bulb. Part way through the service, the students would circulate to the front of the performance centre to place their bulb in a basket of their house colour. The logistics of this were not straightforward: there was a risk that circulating students would end up crossing over each other, depending on whether they came from the right- or left-hand side of the auditorium.

Students needed to exit their row at the end closest to the wall of the performance centre and return to it via the centre aisle. The forms were arranged in order so that the moving lines of students wouldn't cross over each other. It was fun – if slightly challenging – to work out these logistics together, to make mistakes in working the logistics out and then to correct them. The activity gave a focus to the excitement, nervousness and anticipation for the next day. Planning the practicalities somehow helped balance the anxiety of the existential questions the new start brought.

Commentary: teaching staff induction

The criteria listed in the SIAMS inspection schedule (Appendix 12G) are striking for the degree to which they demand students' understanding of Trinitarian Christianity. Students are required to understand and be able to articulate the Christian Trinitarian belief; they need to be able to relate Biblical material to their own values. If these outcomes were to be achieved, the prerequisite requirement was that staff have a similar understanding and be able to communicate it.

For teaching staff who were already part of Cobrook Trust, this was a familiar requirement, if demanding. For new staff, unfamiliar with Christian belief or for whom this was distant from their own faith commitment or worldview, this ask was, to quote one of them, 'overwhelming'. The practical way we as a Trust navigated this difficulty was to produce routines, resources and structures – for example, that the new school was in an essential relationship to the Trust – so as to communicate Christian belief and outlook. Teaching and induction into use of the resources, and into the routines and structures, provided the opportunity to build relationships. The relationships would be essential to new staff growing in a sympathetic relationship to the school's Christian foundation.

Establishing practice in worship

Welcome Service

On the first day parents arrived with their children but were separated from them to be seated on the tiered seating at the back of the performance centre for an introductory talk. The school was still under construction, but the performance centre had been opened temporarily for the Welcome Service. Students went to be taught the Trust Anthem by the vocal coach whilst parents were welcomed and introduced to expectations for the first days and weeks in school.

Students were then lined up outside the main entrance in their houses and then processed into the performance centre by their form tutors at 10:00. The order in which the forms entered had been carefully planned so that they would fill the seating from back to front by forms. Musicians from Cobrook played as the students entered and took their seats. Figure 12.1 shows students seated by their houses with their parents and carers on the tiered seating.



Figure 12.1 Welcome Service

The local bishop gave the reflection in the service, I led the remainder of the content, except for Felicity leading the section of the service with the prayers. The opening responses drew on the Trust aims and captured a common hope for students' future and communicated God's nurturing care:

Opening responses

God declares:

I know the plans I have for you.

Plans to prosper you
and not cause harm;

Plans to give you a future -
to give you hope.

after Jeremiah 29.11

The Trust Anthem followed, with the vocal coach leading the students. Vocalists had been brought across from Cobrook to support the singing. Kristian spoke about how this first day of the school was realising a long-held vision and showed a timelapse film of the school being constructed. He identified different groups of people involved in the school's conception and in the building work.

The reading provided a metaphor which spoke of how that vision had grown and suggested the symbolism of the students' activity that was to follow.

The Parable of the Growing Seed

Jesus went on to say, "The Kingdom of God is like this. A man scatters seed in his field. He sleeps at night, is up and about during the day, and all the while the seeds are sprouting and growing. Yet he does not know how it happens. The soil itself makes the plants grow and bear fruit; first the tender stalk appears, then the head, and finally the

head full of grain. When the grain is ripe, the man starts cutting it with his sickle, because harvest time has come.”

Mark 4.26-29

After the reading, students, parents and staff were then invited to sing *Lord of all hopefulness* before the bishop’s reflection. The bishop talked about a rabbit and a snail who were in a race. At one point in the story, the rabbit’s ears got nailed to a piece of wood, but the moral was that each person has to travel at their own speed and do things in their own way. After the reflection, students placed their bulbs in the basket of their house colour, symbolising them contributing their gifts to the life of their house and the school, as shown in Figure 12.2.

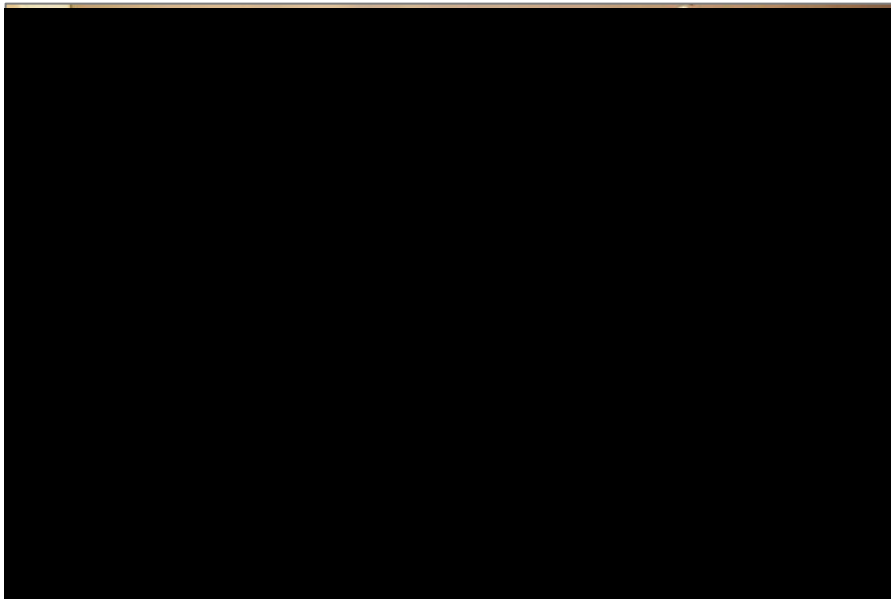


Figure 12.2 Students place bulbs in baskets of their house colour

After the students had all placed their bulbs in the baskets, Bill Wither’s *Lean on Me* was sung. The song commended trust in interdependence and mutual support. Students had been selected the day before to read prayers

in the service and were rehearsed first thing in the morning. The prayers (given in Appendix 12E) communicated the intended meaning of the different elements of the service, reflecting the 'school purpose' formulated on the trustees' and governors' reflection day.

The bishop gave a final blessing in the name of the Father, the Son, and the Holy Spirit, before students were led out to their form rooms at the end of the service, leaving parents behind.

The life of Emily Dakin as a school had started and it had started with an act of worship which had the hallmarks of Trinitarian Christianity. The worship had a balance of God being spoken to and being addressed as 'God', Jesus identified as telling the parable that was read, and a Trinitarian formula being used for the blessing. At least as importantly, the service had captured the hopes and aspirations of those present with a balance of singing, reflection, silence, reading, prayer and symbolic action. Parents had given their children into the life of the school and the children's school careers had now started. The parents enjoyed a reception after the service before leaving their children behind at school.

Feedback: Welcome Service

Some student feedback from one form would follow on 11th September 2013 as the first form Communion was prepared:

Element	How it made me feel / what it was for
Call & response	Calm and confident
School anthem	Proud of self in school; united; happy feeling, everyone together
Timelapse	Liked this. Thinking about the school's development from the beginning
Headteacher's talk	Made me think
Bishop's talk – rabbit and snail	Funny, made me feel relaxed. Thinking
Bulbs activity	Made me feel part of school
Prayers	Wishing good luck; saying what you want

It was gratifying to register that the elements of the service had been received by the students in the way that had been hoped and intended. A sense of belonging, pride and expectation predominate.

Singing

Wednesdays were singing day at Emily Dakin. Students would sing as part of the opening of the SLT assembly on that day and in the afternoon there was timetabled singing practice. The vocal coach led singing with half the year group at a time, in single-sex groups.

The first half term was dedicated to planned repertoire for Communion and SLT assemblies:

Lean on me, Bill Withers

Here I am Lord (I the Lord of sea and sky), Dan Shutte

Be thou my vision / Lord of all hopefulness, traditional / Jan Struther

Amazing Grace, John Newton

Each day a new day (Trust Anthem), Keith Routledge

In the second half of autumn term, students were prepared for a carol service and for a spring term production of *Joseph and the Amazing Technicolour Dream Coat*.

Singing enriched Collective Worship powerfully, even if students were expected to sing things that they didn't believe. The governors had endorsed the position that it was more acceptable for students to be asked to sing something that was at odds with their faith commitment than to say it. This seemed curious in view of the adjustments earlier outlined to the call and response options. Nevertheless, songs were chosen being mindful of the need to be sensitive to students' faith commitments whilst also communicating the school's Christian character. Notably, some of the songs do not make an explicit faith claim (*Lean on Me* and *Each Day a New Day*); others tend to use the language and idea of 'God', rather than being explicitly Christocentric.

Form Communion

The first form Communions took place very early in the term. Sessions to prepare content with two forms took place on 11th September in the afternoon elective slots. The Communions themselves took place on the morning of 18th September.

The theme was the Parable of the Sower (Matthew 13.1-9, 18-23). I used a painting which illustrated the story to help to explain it, with images corresponding to the seeds that fell on the path, on rocky ground, amongst thorn bushes and on good soil respectively. The lesson plan (in Appendix 12F) was intended to help students recall the worship that had taken place on the first day of school in the Welcome Service and to consolidate its meaning.

One of the forms elected to do drama to illustrate the Parable of the Sower. Students pretended to be the various seeds and acted out their fate. The other form decided that they wanted to plant the bulbs used in the Welcome Service.

Feedback: form Communion

The feedback following the form Communions was mixed. Tabitha told me that she thought the Communion with her form went well; I felt that the progression had been too slow in the service. Jim (the Science teacher) reported that the students' understanding of the content was 'fluid'. The material was pitched at the right level for students from a Christian background; care was needed on definitions for others.

With hindsight, the amount of learning that students had needed to gain in the session had been too great to allow them to understand the meaning of the Communion. It would have been better to put the form Communions later in the school calendar, after the preparation for the year-group Communion.

Year-group Communion

Students' first year-group Communion was scheduled to take place on 20th November 2013. Conscious of the sensitivities relating to children from a range of faith backgrounds participating in the act of worship which defines Christian discipleship, preparation started early with me initiating a discussion with the associate head for Emily Dakin and the pastoral team for year 7. I met with the head and associate head on 25th October to agree the form and final content of the service and preparation for it, and gave training to teaching staff in relation to this on 6th and 13th November.

We were conscious that many students would have limited understanding of this act of worship. The content needed to be used as an opportunity for them to learn about Christianity through the service. The better their understanding, the more able they would be to explore and differentiate their own beliefs from those presented in the service. We were aware that children's parents could be our best partners in exploring the boundaries of participation and the detail of what was being asked of students.

Students were introduced to the service and to the meaning of Holy Communion first in their tutor time in three sessions. The first used the experience of eating a meal with family or friends to explain the broad meaning of Communion, explaining the origin of the Christian act of worship with the text that may be found in Appendix 12G.

The next tutor time was used to explain what would happen in the service. The Welcome Service which had started the school year was used to orientate students to what was meant by an act of worship. Arrangements for seating and participation were explained, including completion of Communion Cards and the option to receive Communion, a blessing or to hand in the card at the point that the sacrament of bread and wine was distributed.

The material for the third session asked students to consider the range of relationships they have, that some are close, like family relationships; others are more distant, such as relationships with a best friend, neighbour or a form tutor; and others with people who are familiar, but the relationship is impersonal or public, such as a sports coach or religious leader. This was used as an analogy to help students to think about different levels of faith commitment. Islam was used as an example:

Most people's relationship to religious faith operates in the same way – on different levels.

Some people who are not Muslims know something about Islam and its festivals; they might be interested to look at the Koran and gain their own knowledge – their relationship is on the basis of what is public.

Others will have a closer relationship with Islam. They might belong to a Muslim family, occasionally attend a local mosque for main celebrations and learn some Arabic to help them read the Koran in its original language.

For some, their religious practice will have a very important place in their identity and day to day life. They will go regularly to Arabic classes to study the Koran, offer prayers 5 times a day and always be thinking of how they live out their faith.

The resources then returned to the idea of Communion being like a meal that someone had been invited to, but that in this case, the host was Jesus. The explanation given is set out in Appendix 12H.

The resources then went on to explain the detail of what to do in the service and asked students to talk through what to write on their cards and what to do in the service. The Communion Cards (Appendix 12I) were distributed for children to take home. I then wrote to parents using the text given in

Appendix 12J well ahead of the service to explain what would happen and the school's expectations:

The service followed the same structure as the KS5 Communion at Cobrook. For this first Communion, I didn't work with students to prepare a reflection, but did work with a form group to produce intercessions. No parent exercised their statutory right to withdraw their child from Collective Worship. The order of the service and selected elements of content are in Appendix 12K.

In addition to the device of using the response card to allow students to participate in the Communion in different ways, the use of language in prayers and responses is of note. Most of the responses that students give used the formulation, 'God', 'Lord' or 'Father' rather than 'Jesus Christ'. At the preparation of the table, the response formula, 'We will remember Jesus' was used. This isn't a confession of faith but references the service as remembering historical events and so students were asked to say these words. At the confession of faith, verbal and written direction was given that only students who confess Christian belief should join in. (Jesus Christ has died; Jesus Christ is risen; Jesus Christ will come again.)

The blessing given at the distribution used the Aaronic form, i.e., the appellation 'Lord' was used, rather than a Trinitarian formula. However, the blessing at the end of the service was given using Trinitarian form, i.e., 'in the name of the Father and of the Son and of the Holy Spirit', without seeking a response from students and staff, and so without asking students to affirm this as their faith position. As with other liturgical forms, a careful path was being walked between the liturgy confessing a Trinitarian faith, but students being asked to respond to this with integrity from their own faith conviction.

Practical care was also needed to achieve this. Students were guided forward carefully by a combination of staff who had ensured that if they were going to receive Communion or a blessing, they gave in their

Communion Cards to the head of year. If the students were going to give in their card, they retained this for the time they reached the line in front of the altar.

Initial feedback was positive, but more detailed feedback with student voice was collected at the next service which took place on Ash Wednesday, 5th March 2014. I will consider here governor feedback which came a year later.

Feedback: Communion

A link governor visited a year 7 Communion service in March 2015.

Consulting a student group afterwards, he commented:

The pupils spoke well about the Communion service as it brings all forms together. Some said it is a unique opportunity and helps to build a better community. Several said things like it brings them 'closer to God' or gives them an opportunity to 'reflect on bad things they've done'. Some liked sharing their thoughts on the card and others like the prayers.

Some acknowledged that it can be difficult for non-Christians but others said it was good to learn about other religions and think about what they believe and think. They pointed out that students have a choice – they can use the Communion card to share their thoughts but not participate in the service directly.

It was gratifying and reassuring to have feedback which indicated that students valued this worship and that it built their sense of community. Particularly striking was the feedback from students who were not Christian reporting that the worship helped them in their faith and provided for an encounter with God, for their reflexivity, and for development of their spirituality. Most powerful though was to have feedback which indicated that the experience of Collective Worship generally and Communion specifically

allowed the students to gain a more differentiated insight into different religions.

Commentary: Establishing practice in worship

A concern for me in establishing Collective Worship was that students would not be able to grasp the meaning of the content of the liturgy, particularly in Communion. There was a need for students to understand Christian belief sufficiently for them to relate this to and differentiate it from their own; to appreciate continuity and difference in relation to their own faith commitment or belief.

Establishing worship practice in the school therefore required teaching and learning in relation to worship and belief. Students having some understanding of Christianity was a prerequisite for participation in worship which would respect their conscience in relation to faith and belief. Such an understanding would avoid the conflation that, to draw on a words from one of the school's governors, Priyank, when speaking of Hinduism and Christianity, "there are no differences between the two". Later feedback and stakeholder engagement indicated that this was manifestly not students' perception; participation in Christian worship helped them to understand the difference between their own faith and others'. It is quite possible that on the basis of this differentiation, they were able to find spiritual resource within the worship for themselves.

What is apparent in this account of establishing worship is the importance of effective communication, transparency and building relationships with parents, teachers and students. When students' understanding of their faith might be uncertain, this provided opportunity to engage parents and carers in explaining similarities and differences, and in making a decision as to how students should participate in worship. This relationship of partnership between parents and carers and the school over the school's Christian

praxis provided for a dialectical relationship with other traditions as part of the school's *paideia*.

Establishing outreach and service

Chaplaincy ambassadors and Citizens Organising

Whilst the Cobrook fellowship group provided a fellowship focus for students at Cobrook, regular chaplaincy contact needed to take a different form at Emily Dakin, not least with the range of faith identities represented amongst the chaplaincy ambassadors. Cobrook had joined Citizens UK (CitizensUK, 2021), a broad-based community organising group. When the Emily Dakin school was being conceived, I had agreed with the associate head that chaplaincy ambassadors and forms' deputy captains would be part of a community organising group in the school.

This group's activity started with a visit to Portcullis House next to the Palace of Westminster to celebrate the success of the Living Wage Campaign (The Living Wage Foundation, 2021). Low earners spoke at the event about the difference that the Living Wage and engagement with their employers had made to their lives. The event provided the impetus for students to think about action they might take to make people's lives better around Emily Dakin school. The next step was for students to survey the local community to see what issues were of concern.

Members of the Citizens group had done some one-to-one listening exercises in school and had identified a variety of concerns affecting students and family members. These included dog fouling in the local area, underage drinking and smoking, a lack of play areas, lack of attractive display in school, the smell in the café at school and poor conduct by other passengers on public transport. At a Borough meeting on Saturday 11th November students met a large range of community representatives. A variety of issues were presented: the large number of betting shops on the high streets, disabled access to public transport, social care provision.

The students presented their findings in a school assembly in the first week of December. Out of 104 one-to-one conversations, the highest number (33) related to the bad behaviour of the public towards students on buses. The group worked with the Borough community organising group to seek a solution on this problem and advocate for change. The Emily Dakin Citizens group had very positive feedback from other students following the assembly, reporting that their peers had told them they felt it was possible to 'make their dreams come true'.

On 10th December, the groups extended their listening. I went with the students to engage in a listening exercise at the local underground transport station. Students approached members of the public there and asked them what they felt issues of concern were. A range of issues became apparent, but students' main learning from the exercise was that they could have these conversations with members of the local community and that their attention was appreciated.

Local elections were approaching and the community organising group in the Borough had decided to invite the council leaders of the two main political parties to an assembly to put to them the demands that had come from the listening processes in the local community. The Borough accountability assembly took place on 14th May ahead of local elections on 22nd May. Labour and Conservative council leaders attended. More than 230 local residents attended. They were greeted by steelpan drums on the way in and the assembly started with a performance by an intergenerational choir. The Citizens Organising group presented a range of concerns, with testimony about local experience. Specific requests were presented relating to those concerns. By the end of the assembly, the councillors had agreed to deliver all the requests, if they were elected to power in the local elections.

House system

In addition to charitable outreach through the charities associated with the school house system, the sponsored walk for the Mozambique link school was extended for Emily Dakin students to participate in too. At Christmas the school had a carol service and residents of a local care home were invited to attend. Following the service, the visitors were given a guided tour of the school by chaplaincy ambassadors and served afternoon tea.

Commentary: Establishing outreach and service

Emily Dakin had originally been branded 'a local school for local people'. The outreach initiatives detailed here took form rapidly with participation from the student chaplaincy team. The community engagement inside and outside of the school was striking and was significant in resourcing community cohesion. The school felt the impact of its positive profile in the local area through these initiatives in the support gained from local community leaders and groups. This work also manifested Christian *praxis* in charitable activity, undertaken by students from a range of religious convictions and backgrounds.

Feedback from external stakeholders

Visits from external stakeholders gave valuable perspectives on Emily Dakin school. Visitors being without the same investment in the school's ethos and practice as staff, potentially gave students a neutral forum in which to speak. Student voice offered some powerful insights into their experience and learning. The first visitor held the portfolio for school chaplaincy in the National Society. He visited the second year-group Communion which took place in March 2014. This representative brought to his appraisal valuable experience of educational chaplaincy. The second visit was also in March 2014, this time the school's SMSC link governor. This governor was a local primary school head. Her former pupils were

among the student body at Emily Dakin. She was interested to see the school in the round. Her visit took in classroom teaching and student experience. The final report corresponds to the school's statutory inspection under Section 48 of the 2005 Education Act. This took place in October 2016, when the school had students in years 7, 8, 9 and 10.

Visit from a representative of the CofE's Board of Education

Conscious of the significant investment Cobrook Trust was making in its SMSC, Felicity and I decided to engage the central CofE structures with a view to promoting the work done. There seemed to be potential for dissemination of resources and learning with the possibility of offering the insights we had gained to other schools. To this end, we invited the member of the CofE's Board of Education team to participate in the first Ash Wednesday Eucharist at the school.

To ash students on the head with a cross for Ash Wednesday – the traditional devotional act – would have been inappropriate in view of the faith mix of children and staff. Instead, handwashing was chosen as a symbolic action that captured the idea of repentance.

After Communion, the Board of Education representative met with me, a consultant supporting the chaplaincy and a cohort of six students to explore the students' thinking and response to the SMSC provision. A transcript of my notes from part of the meeting are in Appendix 12L. After his visit, he wrote to Felicity to share his impressions. The group of students the visitor talked to comprised three Muslim boys, two Christian girls and a boy who described himself as 'not very religious'.

The first extract considers the Communion service, the symbolism used and student participation. His comments are of particular value in that he is able to make an evaluative judgement of the worship:

The celebration of the Eucharist, with the entire year group, was an outstanding example of a school liturgy which did justice to its theme –

Ash Wednesday – without trivialising it theologically or ritually, whilst being deeply inclusive of students and staff with a non-Christian faith or with values which were not faith based. The symbols of light and water were aptly used and the involvement of students was handled with confidence. The arrangements for receiving Communion were particularly well considered, as they enabled all participants to receive Communion, or to request a blessing, or to offer their thoughts and reflections without being categorised or labelled as they did so. Given that this sacrament is often, tragically, treated in a way in which divisions are emphasised or exacerbated, the Eucharist as celebrated here was a model of inclusion – of unity in diversity.

The students said that they liked the reflectiveness of the Communions, the handwashing, that 'Jesus is present', and coming together as a year group: 'We have stillness – there is an opportunity to encounter God'; 'The meaning is deep. We learn about Jesus'.

The visitor noted the students' grasp of the school's ethos, that this was expressed not only in worship and the tutorial programme but also in subject teaching. He commented on how the 10 10 ethic informed the way in which students related to each other, but also that students gave examples of how they applied the ethic for themselves to inform their thinking about ethical and practical concerns:

... their reflections were impressively nuanced and thoughtful. They had a clear grasp of the school's ethos and, more importantly, its theological basis and were able to give a number of examples of how that ethos was embodied in classroom teaching, tutorial discussion, the seeking and receiving of support and their relationship with staff and with each other.

The students were also able to distinguish between their study of RE as a curriculum subject and the more reflective and overt spirituality and ethical discussions which took place in tutor time and which were

also an important component of assemblies. Among other things, students frequently related school's 10:10 Ethic to concrete examples of students needing support, or supporting others. It is not unusual for students to be able to recite their school's mission or ethos statement – it is much less usual to hear it being used in an unrehearsed way to make sense of a particular dilemma or source of concern.

In contrast to Communion, assemblies were 'down to earth' and 'had less in them' but they 'added to the story'. Students differentiated between SLT assemblies as 'considering the story and the school rules' and year-group assemblies considering 'the world outside':

It was particularly interesting to hear how they distinguished between school assemblies, which had a less overt ceremonial structure and were therefore seen as more 'informal', and school worship. Their use of language illustrated how they were able to make connections between the school's Anglican ethos and the tenets of their own beliefs, distinguishing between them and stating that the open discussion of faith and spiritual issues enabled them to become more thoughtful in the practice of their own faith. In my judgement, this was a mature and sophisticated piece of thinking for students of their age group, who are often prone, in this point of their personal development, to assume that 'all faiths are really the same underneath'.

The comments by the Muslim students in the group in relation to how Communion informed their understanding of their faith were striking and illustrate powerfully the observation made here:

We are reflective in Communion and we all come together – I find that very helpful in my own faith.

The reflectiveness is really important; helps me in my faith spiritually.

It was helpful to think about sin.

In Islam, we know the rules and ask for God's forgiveness. In Christianity, it comes through Jesus.

Students were also able to identify what was distinctive about tutor time. They were able to recall its structure: 'There is a starter exercise with questions'; 'the reading: use of reading to make you understand it'; 'prayer and reflection'. The students' comments make it apparent that tutor time was the time in which they were able to gain an understanding of the texts used and think about their personal significance:

Tutor time deals with things that are personal – does personal application in relation to the story

My tutor helps me to understand what the story is about. By explaining that Noah is chosen because he is a good man.

Tutors help me to understand and apply the story in a practical way.

SMSC link Governor visit – 19th March 2014

The SMSC link governor attended an assembly delivered by the head of year 7, but her visit had a broader focus on SMSC in the school and following from this, the quality of relationships she witnessed. Her written report (which is available in full in Appendix 12M) communicates that she was energised by the visit and students' enthusiasm:

The pupils were SO proud ... of everything. They were able to express why pupils spoke quietly and why they wanted to do their best and why they loved the glass and the trees and the art work they did and the light and the words and the members of staff and the uniform and the celebrations and the signs and the clubs and the IT and the headteacher and the teachers and the ways the members of staff dressed and the ways their parents felt and ... and ... and ... and ... and the view from the top of the school and the way everything felt safe and ... and ... and!!!

As I read this governor's report and as I spoke to her, what surprised me was her insight into the degree to which the quality and character of relationships in the school communicated and carried the school's ethos. This was not something I had given a great deal of thought to, so her words helped me to see and ponder the importance of this:

I was particularly impressed by ... the way in which every individual, when we entered the school, ensured that we felt welcomed. It showed in body language and facial expressions as well as in what was said and how it was said.

The link governor was also interested in how the school's ethos was expressed in different elements of school life and organised. She observed, 'It was clear to understand why the SMSC was so well articulated and 'lived' because John could explain the detail of SMSC to us as well as tell how it was organised'. Students communicated their feeling of security and their appreciation of the detail of the SMSC provision:

[students] expressed what they loved about the etiquette and how it made them feel ... safe etc. They LOVED the messages and information given in the assemblies, as well as the assemblies themselves and the ways in which children could be involved in the assemblies! They liked Enterprise Days! They talked, very favourably, about the learning culture and how the ways in which learning was organised REALLY helped them to learn well. They were all keen to show their planners and explain what, exactly, helped them to learn.

A positive dynamism characteristic of *paideia* is identified here, which links worship in the school, students' participation in it, the school's culture and *praxis* and students' pursuit of knowledge through learning.

SIAMS Inspection

The statutory denominational inspection of the school took place in October 2016, at which point year 10 students were present. This inspection

provided an evaluation on four judgements: i) how well the school, through its distinctive Christian character, meets the needs of all learners; ii) the impact of Collective Worship on the school community; iii) the effectiveness of RE; iv) the effectiveness of leadership and management of the school as a Church school. Appendix 12N gives the full report.

The inspector was able to identify that the school's Christian foundation was "deeply embedded across all aspects of the school's life [such that] students and staff readily articulate its importance in shaping relationships and encouraging all to be the best they can be ...". The SMSC resources were found to be core to this:

The excellent worship, RE and personal development programmes are of central importance to the school's life and work.

She found that the ethos served the unity of the school community:

Whilst being explicitly Christian it is inclusive of the whole school community, irrespective of their faith or non-faith position. This is clearly shown, for example, in the exemplary behaviour of students and the very strong and caring relationships evident between members of the school community.

The "whilst" in 'whilst being explicitly Christian' suggested an expectation that the explicit Christian ethos would innately not be inclusive of the whole school community. The way in which the inspector constructed how the ethos served the unity of the school community seemed to betray some assumptions. The contribution of RE was noted in a way that suggests instrumentality: "students ... see its relevance in helping them to understand a range of faith and life stances. Thus it contributes very well to students' consideration of difference and diversity". In relation to Communion, it is strange that the Communion Card was parsed by the inspector as exemplifying "the school's very strong Christian vision of service to its local community", rather than providing a way for all students to participate in worship.

The inspector noted the place of leadership and management in communicating the school's ethos: "The vision is well known and shared enthusiastically by staff at all levels" and self-evaluation and detailed monitoring helped students to "flourish academically and personally." A focus group with parents gave the inspector access to parental feedback. She noted that "parents are effusive in their praise for the school and the impact that it is having on their children's personal development and academic progress. They are appreciative of how, based on the 10.10 Ethic, the school successfully works with children and their families to encourage 'a rounded and full life'."

Whilst a judgement of 'outstanding' was given for all four criteria, I felt disappointment that the inspector didn't seem to have grasped the way in which a Critical Pedagogy had enabled us to square the circle of serving a student and staff population with diverse religious commitments through the Trust's commitment to its Christian foundation.

Commentary: external stakeholder feedback

The feedback and appraisal from external stakeholders provided senior leaders in Emily Dakin with reassurance that their own appraisal of how the school was working and being received by students and parents was accurate. The relative detachment of these visitors helped place the achievement of the school in the wider frame of practice elsewhere; their access to students' views offered the possibility that any unhappiness from the student body might be detected. Furthermore, the link governor for SMSC already knew students and brought a relationship of trust with them which could reasonably be expected to command the students' confidence, allowing them to speak openly.

With the external stakeholder feedback, there was some confirmation that our ambitions for the school's ethos were being realised: that the SMSC programme with its core of tutor time, RE, assemblies and Communions

was providing access to Scripture in a way that supported students' academic and personal development; that students' encounters with each other through these resources meant that the Christian foundation of the school was promoting unity grounded in learning about each other; that the impact of the ethos model supported and extended to the whole of the school's life, nurturing students' academic learning and their relationships, rather than only importing and propagating a siloed 'Christian' or 'CofE' culture.

Finally, it was satisfying for me to see evidence that a Critical Pedagogy had been established and was working in the way I had anticipated, and indeed, that this had exceeded my hopes and expectations. Students were able to access Christian narrative through the connections they could make between the stories and their own lived experience; and they could access different theological positions and worldviews through their dialogue with Christian belief and with each other. It was on this basis that the Muslim students were able to see the similarities and differences between their own tradition and Trinitarian Christianity. They were able to articulate those differences theologically and with reference to their faith and spiritual lives, and they were able to explain their own process of learning. The Christian foundation of the school, with all the work and investment made to teach the content of Christian belief, was thus serving students' learning and the unity of the school community in its diversity.

Theological analysis and commentary

General comments

This chapter has traced the school's transition from being a concept and a set of resources in formulation to its reality as a physical structure and multi-layered community. Establishing the identity of the school as one with a foundation in Trinitarian Christian belief looked fragile and uncertain at the outset, with reception by the executive headteacher and governors seeming uncertain. There had been a huge amount of work to be done to produce the necessary resources and to educate staff and students about Christianity.

Key points in this section of the history were inductions and first events, whether parents' and staff's first exposure to elements of the school's liturgy or to the building itself being invested with a theological (and Trinitarian) significance through blessing. Often it was appropriation of meaning from a Christian Trinitarian worldview to the participants' own which allowed them to make sense of, and feel comfortable with and assured by, the school's values and commitments.

The impressions and views of stakeholders and statutory agencies from outside of the school community and Trust provided insights into the theology and *praxis* of the school as these were lived. Students' insights, experience and learning are captured by the reports, giving evidence of the Trinitarian character of the school and its *paideia*.

Trinitarian theology

The school worship described in this chapter is of Christian Trinitarian character, communicating historical revelation and drawing students and staff into the subjective experience of Communion with one another and

with God. The evidence suggests that the SMSC curriculum provided for Critical Pedagogy to operate as part of the worship.

The clarity and directness of the statement, “In Islam, we know the rules and ask for God's forgiveness. In Christianity, it comes through Jesus” evidences students' learning ‘from’ and ‘about’ religion in worship at Emily Dakin in the sense that Wright characterises:

... the unity of learning about and from religion has an ontological basis: pupils [...] learn *about* the ontological dimension of religion by focussing on ultimate truth claims; they [...] learn *from* religion by addressing their own existential relationship to the ultimate ontological structure of reality. (Wright, 2007, p. 250)

Governors' reports, the observation from the representative of the CofE Board of Education and the SIAMS inspection report testify to this in a variety of ways, including that students were able to recognise that Communion “can be difficult for non-Christians,” and also that, “others said it was good to learn about other religions and think about what they believe and think”. The learning process is succinctly summarised by the representative from the CofE's Board of education:

Their use of language illustrated how they were able to make connections between the school's Anglican ethos and the tenets of their own beliefs, distinguishing between them and stating that the open discussion of faith and spiritual issues enabled them to become more thoughtful in the practice of their own faith.

Students' access to this ontological dimension of religion is also apparent in their ability to choose whether to bring forward a card, receive a blessing or receive Communion; and where students struggled with this, their understanding was supported through their parents'. The advanced nature of this learning for students of this age was observed acutely with the observation that this is, “a mature and sophisticated piece of thinking for

students of their age group, who are often prone ... to assume that 'all faiths are really the same underneath'".

There is evidence in the history in this chapter that religious and theological literacy cultivated in the school through the commitment to Trinitarian Christianity allowed students' understanding not to degrade into relativism. In the student voice cited by the SIAMS inspector, "Worship, prayer and reflection is important within our school community. It gives you space to think and reflect on who you are, whether you have a personal faith or not."

Paideia

I will consider the evidence in the history for the establishment of a Christian Trinitarian *paideia* at Emily Dakin under the definition given earlier (Chapter 5, p. 101):

1. Knowledge of the divine is understood as the cause of virtue and as providing the deep foundation of *paideia*. The curriculum of a school with a Trinitarian model of *paideia* is organised with a framework and understanding in which the range of subject disciplines find coherence as *scientia dei* and *scientia divina*.

External stakeholders' feedback identified students' understanding that there was a relationship between their learning about Trinitarian belief through the programme of Scriptural narrative which is at the heart of the 10 10 ethic, their encounter with God in worship, their academic learning and their own moral and spiritual formation to 'do good and be good'.

The figure of [Emily Dakin], after whom the school is named, provides a human exemplar of the coherence of the curriculum, in which subject-based learning (including Science and MFL) complements and extends the formational learning in relation to God, the latter being integrated in the tutorial programme, assemblies, Communion and RE.

2. The social characteristics of a community of Trinitarian *paideia* are contingent on local circumstances but provide for Christian *praxis* in keeping with Scriptural norms. Trinitarian *paideia* is embodied as a teaching and learning community with a reach to wider society and culture. The community in pursuit of *paideia* is diverse; there is a process of initiation into the Christian *praxis* of *paideia*.

The local circumstances determined the social characteristics of [Emily Dakin] school: the school needed to serve a community that was diverse in its culture and commitments in religious faith and philosophies.

Nevertheless, the school ethos was designed and resourced to produce a Christian *praxis* in keeping with Scriptural norms. The programme of worship, the formative contribution of tutor time, assemblies and Communion, the Etiquette and provision for charitable outreach and community engagement resourced the school to be a teaching and learning community with a reach to wider society and culture. Initiation into Christian *praxis* was provided through induction into the school's routines, worship, discipline and the elements of the SMSC programme.

3. Subjectivity is embraced as being consistent with the limitations of human knowledge. The diversity of the community engaged in *paideia* is understood as a resource and gift in light of this. Community life and learning begins and ends in Trinitarian worship. The grammar of self-sublimating love between persons of the Trinity is reflected in the ethical life and culture of *paideia*.

The centrality of worship and the 10/10 ethic in concert with Communion in school life, provided for community life to begin and end in Trinitarian worship. The Etiquette gave a model of behaviour which reflects that of ethical Christian *praxis*, this in turn being grounded in a wider Scriptural basis. The testimony of external stakeholders' feedback is to a grammar of self-sublimating love being present and active in the school's culture.

Students' literacy in relation to theology and to others' worldviews demonstrated the embrace of subjectivity consistent with the limitations of human knowledge. The school's engagement with the local community and the horizons of human learning were continuous with students' learning about self through learning about the other, and is demonstrated to be understood as a gift and resource.

Chapter 13 Qualitative data

The preceding chapter gave an account of the new school opening and external stakeholders' appraisals of its life over the school's first two years. This final chapter of the history draws on data from individual and focus group interviews to consider the experiences and reflections of those who were part of the school's life over this time: students and their parents, teaching staff, people in the local community and those with access to the perceptions of members of these groups. Insights emerge into the school from these different perspectives, including understandings of the school's ethos and how this impacts stakeholders' relationships with each other and the Christian foundation.

Teaching staff

Chapter 12 considered the induction of the first Emily Dakin teaching staff. Drawing on qualitative data, I trace here the evolution of the teaching staff's experience as the school's identity started to be established. In the focus group of June 2014, two members of staff recounted their April 2013 induction: Teacher 1 (T1) was the head of key stage 3 and of year 7, and Teacher 2 (T2) was the head of English and responsible for timetabling. I've selected their contributions as representing the most ambivalent in the focus group, evidencing distress in their initial encounter with the Trust ethos.

T2 recalled his prior experience of Christianity at primary school, where assemblies started with a hymn and once a month the vicar would lead a school assembly or children would visit the parish church opposite T2's home. On the induction in a Portacabin on the Emily Dakin school site, it became apparent that the Trust's ethos had an altogether different quality. T2 articulated its impact on him:

The things like the call and responses, the sharing of the peace, um, were completely alien to me ... and actually ... things that ... I

associated more with the Catholic Church than ... the Church of England. So I felt quite overwhelmed.

Having read sections of John 21, I had asked in the induction if this reminded the staff of any other Bible stories. This question precipitated for T2 anxiety at the limitations of his knowledge:

I thought, "Well, I know Bible stories, I went to primary school". I was thinking there'll be an obvious one that stands out and when there wasn't ... it was just panic stations.

T1's experience echoed T2's, who at the same point recalled thinking:

I only know the one about Christmas. If it's not that one, I don't know what I'm going to say!

This initial encounter with the Trust's ethos and its expression of Trinitarian Christianity had left T1 and T2 feeling overwhelmed at the commitment they had made in coming to teach at the school. The prominence given to Christian belief and practice was unfamiliar and of a different intensity than anticipated.

T1 was also conscious of the responsibility she was carrying, as she was due to develop the pastoral programme and lead its delivery. In the focus group, she described having had "absolutely no knowledge of, or experience of" the Bible stories or of the Christian belief needed for this task:

I was worried about being able to do ... let alone a good job of it, even really having a clue what on earth I was doing.

Despite this, her disposition towards the task was positive, as was her appraisal of what had been achieved by the time of the focus group:

I wasn't concerned about the idea behind it; I think it's a really good idea ... I was looking forward to seeing how it would go ... and I think as it turns out, it has worked really well.

As chaplain, through regular meetings I had supported T1 to understand the theology of the story content and to think about the application of the narratives. However, at the induction as the first point of exposure to other staff's knowledge and to the school's commitment to Scripture as communicating historical revelation in Christianity, T1 described having felt intimidated and "quite petrified". She found solace in having a colleague in similar circumstances:

T1: [T2] and I talked on the tube afterwards and we were both quite tentative ... [as] it transpired that quite a lot of people did have a basis of knowledge. We were both like, "Thank God we're not the only one".

These comments suggest that T1 and T2 were having second thoughts about what joining the school might mean. The following extract indicates that it was the nature of the Trust's Christian commitment that led to this concern:

T2: There was nothing about it being a faith school that deterred me from applying: I went to a very good school, CofE school, that I thought instilled very good morals to me and all the other children there, and that's kind of what I saw. I don't think I appreciated really how much faith would play ... not just substantial, but an open part of the school, rather than it just being embedded in the ethos.

I take the word "open" to refer to the school making explicit the Christian worldview corresponding to its foundation. Towards the end of the focus group, I asked teachers to reflect on the personal faith questions life at the school had raised for them and whether their perception of religious faith had changed. T1 expressed her conviction that the Christian content of the pastoral programme made it very effective, but that her thoughts and feelings about Christianity and religion hadn't changed "in any way". She suggested that the curriculum not changing participants' religious views whilst at the same time being attractive to students was part of its success:

I'm thinking about the tutor time programme and the sort of Communion, and that whole side of it, that it hasn't made me think, at all, "Oh, I really want to become Christian", but equally, it has worked really well in achieving its goal of really making that ethos and the Etiquette and all those values that go with it meaningful and ... and making the children feel that they really want to be on board and kind of, sort of, make it part of themselves.

T1 articulated her belief that the Christian ethos had made the school's values "really meaningful" and something students wanted to be a part of. There was ambivalence in how she reported her own faith position, with her having stated that she didn't "feel negatively towards it at all", this being "almost a good reflection on [the Christian ethos]". A presupposition is apparent here: that she might have expected to respond negatively to an open, prevailing Christian ethos. This was combined with a conviction that her not having experienced the ethos as proselytising meant it was appropriate to its educational purpose.

In contrast to the equanimity of outlook reported by T1, T2 had noticed his attitude towards religious faith shifting. His prior experience had led him to associate religious commitment with judgementalism:

[My experience of the school] has mellowed me in my views on religion ... I would always have described myself as pretty neutral, um, but probably had a slight leaning towards a slightly negative view, mainly because of the, you know, the extremism you hear of in ... many religions, and kind of the word 'judgemental' I often would have ... associated ... [with] people who were very strongly religious.

For T1 and T2, their first encounter with the school's Christian *praxis* had been a shock; anticipating their future teaching in this context had caused them anxiety. They had initially found comfort in each other's responses and as time went on, both manifested an accommodation to the ethos. T2's views on strong religious commitment mellowed. T1's thoughts and feelings

about Christianity didn't change, but she was able to laud the value of the framework of belief, which made curriculum content attractive to students.

Over the first year of the school's life, concern had been raised by teaching staff about stories chosen for the programme. The teachers' perceptions were that some of the stories were too difficult for students to understand or access, and that the stories were beyond the scope of teaching staffs' knowledge base, being outside of their area of teaching expertise. Further, some of the stories were felt to present a risk because of the values and religious meaning they communicated.

Mindful of the importance of the near-sacrifice of Isaac (Genesis 22) in three major monotheistic faiths, I had included this in the pastoral programme. This had raised anxiety for some form tutors, including a teacher in the focus group, who recounted students' responses to God's command to Abraham to sacrifice Isaac:

They started saying things like, "Why would God ask him to do that?" And they couldn't get their head around it and I found it really difficult to explain. And they were coming out with things like, "God is horrible"; "How could he do that?"

This led to the teacher having a concern that students might seek to justify immoral actions by divine command:

I just had an awful thought in my head of, after that tutor time session, when we'd seen the story of Abraham: massive character, who people aspire to; almost kill his son because he thought that's what God wanted him to do, it just had such close links to terrorism in my head: of people saying – "Oh that's what I thought Allah – that's what I thought God wanted me to do, so I've done this awful thing".

The anxieties seemed partly to follow from unfamiliarity with the narrative and its context and meaning, but may also have reflected prevalent concerns in the national political sphere on the radicalisation of students which were contemporary to the school opening. It is of note that, in

contradistinction to the teacher's concern, the students objected to God in the story not behaving as they believed God should. This suggests that the students' moral judgements were more secure than the teacher feared. Certainly, Abraham's function in this story as an exemplar of faith was one of trusting obedience to God which transcends Abraham's moral reason. In the narrative, it is God himself who ultimately provides the required sacrifice and restores a rational morality.

All except one of the teachers in the focus group expressed concern about how students and parents might feel about the school's Christian ethos. Three of the seven teachers in the focus group had a strong Christian commitment. These concerns included one member of staff proposing personal identification with Muslim parents suggesting that if he were a Christian parent, he would not want to send his children to a Muslim school. His conviction was that Muslim parents wouldn't really want to send their children to a Christian school. Teachers expressed concern about children's blind acceptance of the Christian ethos without engaging with or processing its meaning and a corresponding negative impact on students' academic learning. Some staff members raised the possibility of the school's faith commitment and students' participation in the faith life of the school causing distress or concern when reported to non-Christian parents, or media-based reporting of school practice misrepresenting the school, leading to scandal.

In a separate interview, I asked the Head of RE (HRE) what communicated and carried the school's Christian identity. She identified first the terminology of the 10 10 ethic ("Know yourself", "Be an agent for good"), with its extension into a taxonomy for the Etiquette ("Good gifts used in community", "Don't stay in a bad place"). HRE explained that being used "across the school and in everything, in terms of pastoral interaction and lessons", these phrases provided a common language and framework of meaning connecting the content of the Christian foundation with the school's *praxis*:

... that kind of shared language is really important in establishing a shared ethos that runs through the school.

The next element of the school's life that HRE identified as communicating and carrying its ethos was its worship. HRE listed Collective Worship, reflection times, singing and Communion, but contrasted the relative contributions made by the different Communion in communicating ethos:

I think in some ways, more the form Communion than year Communion because ... it seems easier to be a community with a smaller number of people and to get that sense of community.

HRE is engaged in phenomenological mapping here. When she described how the terminology of the 10 10 ethic communicated the school's Christian identity through its relationship to the school's *praxis*, she identified the framework of meaning present in the behaviour code as giving access to the school's Christian ethos. Here, HRE is concerned with the communication of Christian identity through worship. Her perception is that the form Communion more readily communicate the Christian ethos than the year Communion because the smaller numbers provide for a stronger sense of community. The quality of relationships and personal engagement do not have explicit religious content, yet HRE sees these as communicating intimacy and social connection, and thus, in the setting of the form Communion at least, the Christian ethos. In her view, the social phenomenon of the form Communion with its greater intimacy provides proportionately more access to the school's Christian ethos.

HRE went on to extend this phenomenological mapping to characterise the preparation of worship. The example she gave was of preparing a form Communion, with the idea of familiar concepts providing a bridge which enabled students to build theological understanding. One of the form Communion drew on the experience of ownership, with students' experience of ownership providing a way of accessing a connection between ownership and being protective of belongings or feeling a sense of

attachment to what is owned, and, in turn, what is being asserted when Jesus is identified in John's gospel as the Good Shepherd:

... we looked at the Good Shepherd and the kind of image of Jesus as the Good Shepherd: how he contrasts himself with the hired hand; and the Good Shepherd ... looks after the sheep better than the hired hand because he cares for them, and they are his and they belong to him. And we looked at ownership and ideas of ownership and relationships with respect to the students and how they see their relationship with God or their relationship with their parents and that sense of belonging and ownership within that, as well as things, and how they treat the things they own or that they have borrowed, linking that back to the sense of belonging that Christians would find in God and Jesus.

Students' access to the meaning of the Christian stories and their theological content is described here as scaffolded for by drawing upon the everyday experiences of the students and their meaning. Students' ownership of objects and items and a relationship of trust with their parents and friends provide experience and insights which are drawn on to allow the students to access what is being described in relation to knowing God's ownership of individuals and the trust God invites.

HRE reported that her experience of disagreement in the new school was very different to that which she had experienced in other schools, both CofE schools and those without religious designation: "It is difficult to disagree when you look at a story like that because in some ways there is nothing to disagree with, because you are exploring what it might mean for some people, and therefore ... there is never any anger in the disagreement, because the students are very confident in knowing that they are allowed to have their own view". Thus, dialogue had been fostered in RE and worship as providing for learning:

[In] the Communion sessions, there is looking at the story; looking at what Christians think; looking at how that links to students' own personal views, but often also making links between that and other faiths and looking at that how there are some shared concepts across all faiths.

HRE suggests that students were developing an understanding of others' insights and understanding in relation to their own, rather than that the school had inculcated relativism. This chapter will later consider students' perceptions.

Community stakeholders' perceptions of the school

In interview, the ward councillor (COU) recalled some of the anxieties raised by residents living near the school site when it was proposed, that "children pouring out" into the neighbourhood would lead to the area "being rough". She reported that with the school opening, students' good behaviour had allayed those concerns, residents instead being "keen for [the school] to stay there", and "very keen for their children to go to the school". COU confirmed that with her use of public transport, she had observed that students from Emily Dakin "had been very well behaved", something she contrasted with the behaviour of students from other schools.

COU didn't attribute parents' enthusiasm to have their children attend the school directly to the Christian ethos:

... it's not necessarily the Christian identity, it's more the fact that it has made a name for itself for having values and generally having well behaved children, which people value a lot.

In a focus group, parents also expressed delight at students' good behaviour, with this and their smart appearance distinguishing the school. One parent opined, "It will pass", anticipating that students' conduct would

change as the school became established, but the group found a consensus that students' positive behaviour was self-sustaining:

... after school hours, you come in here and you don't have anyone here, you look at the children and they come out dressed smart and looking good and you know, behaving reasonably, and it's a good standard.

Comparing it to other schools, the parents described Emily Dakin as "more tranquil", "more relaxed", and "more acceptable".

Whilst COU had been hesitant to attribute residents' appreciation of the school to its Christian ethos, this focus group of Muslim and Hindu parents saw a connection between the religious foundation of the school, its *praxis* as a Christian community, its values, and the felt sense of its ethos. As they remembered their first experience of worship at the school, parents reported they had observed that the school was "probably better than a private school". They cited as a reason for this the distinctiveness and interdependence of the school's faith commitment, its ethos, the sense of community in the school, and its "core values". There was a common identity with the parents' own values:

P1: The faith is the core backbone of the school, it's something you don't get in a private school; and that discipline and respect is something that we instil at home and it's something that we love to see in the school.

The group endorsed the appeal of the faith practice of the school as leading to their preference for it as parents, seeing the commitment to worship as underpinning the school's ethos:

P2: That's what we chose when we were discussing [another local school] and [this school] and the core values and discipline, [here] the worship and prayers are put first.

The parents' discussion progressed to recount their memory of the Open Evening. Felicity's induction of parents and students into the Emily Dakin posture had been striking for them. They again saw a connection between this element of the school's *praxis*, its Christian commitment, and its values:

P3: ... she obviously got the children to sit upright. And you could just see at the back of the room, every single parent going: how do you sit like that?

And again, it passes through, that whole thing.

Seeing adoption of the upright posture spread through parents and children in the auditorium like a "Mexican wave", the group's comments suggested that they found compelling and attractive the desire to conform and sense of belonging.

A preoccupation I brought to the focus group was the way that the school's Christian identity might be received by people of other faiths and none. I saw the Critical Realism that had informed my thinking as providing for encounter through the school's ethos. In relation to the posture, I commented:

JS: It's a very interesting metaphor: getting your posture sorted and taking in the world around you. There is a formality about the posture and there's a formality about the openness as well. You are structuring something.

P3 accepted my thought, but her response to the Emily Dakin posture in the Open Evening had been felt and visceral:

P3: Yes. And I think immediately ... I mean, that first, that first sort of moment. It was like, "I love this school!"

P2: Yes!

P3: "I love this".

This emotional response to the school's ethos was moving and presented a striking contrast to the concern I brought. I had anticipated that parents not from a Christian background might only tolerate the school's religious commitment. This comment suggested quite a different response. I went further, to pursue the question of how parents had felt about participating in religious practices other than their own:

JS: But the singing and the responses were less easy?

P3: No, they weren't actually, because in reality, they are the words that you would say in that environment. And they are the words that [you] would say, maybe not necessarily in English, but you might say them in your own language. So, in reality no; and you joined in in the singing ...

P2: And I think we enjoyed it really.

Members of the focus group confirmed that they had all enjoyed the singing and that this had given them a sense of belonging to the community. The warmth of their engagement and the comfort they communicated exceeded my highest hopes, so much so that I was disconcerted. I said as much, but the group was unremitting in its affirmation:

JS: This is all embarrassingly positive.

P3: Unfortunately, we'd love to say some negatives, but I can't actually think of anything.

I was concerned to ask COU about the reception of the school's Christian identity by other faith groups. COU is a Muslim and a scientist teaching in a regional university. As a councillor, she had access to the views of the local population. It seemed to me that concerns were more likely to have been expressed to her than to the school leadership. I asked if there were misgivings locally about the school or its identity. COU responded by identifying a positive association in people's minds between religious foundations and good quality education because of historical precedents:

People always associate Church-based schools, like convents and abbeys, [as] seats of learning.

I asked what communicated the school's Christian identity, a question that might have crystallised points of conflict for faith groups. COU observed that there were few exterior signs, apart from the school badge on the uniform and the crest on the outside of the school, but that the Christian identity was more implicit, conveyed by the school's atmosphere, and in the attitudes and values apparent:

It's more kind of a feeling within the school community, where you feel that people are more sort of in tune with their faith, of whatever form it is. It is giving people that nurturing environment where they can do that.

COU saw evidence of students being at ease:

So, like I said the girls with the head scarves, they were very happy to be there. They were integrating quite well with the environment. They weren't feeling that anything was imposed on them in a particular way, otherwise I'd imagine that they would have expressed it! [Laughs, amused.]

The lead governor for SMSC was a local primary school head who had a relationship of trust and frequent contact with students, including her former pupils who were part of the intake. She described how she had contact with students both at Emily Dakin and through their visits to the primary school. I saw her as a someone who might identify tensions for students in relation to the school's Christian ethos.

This governor had had misgivings about Emily Dakin at its conception because "it was very religious in comparison with how [she] would have expected it to have been". Despite this, she reported that she "had never heard anything negative about the religious part of Emily Dakin". The governor said she felt comfortable in the school because "everybody is

living out what they are saying they are about". The place she gives to the lived ethos is striking:

... the ethos is very strong, but it ... it's not the ethos as written down; it's the ethos that is lived by all the people who are there. It's the acknowledgement of people as human beings; it's the eye contact; it's the speaking; it's the sharing; it's the having a cup of coffee there; it's someone saying 'Can I help you?'; it's the ways that people behave towards one another, rather than what's on the wall.

She reported that disagreements that did occur took place within boundaries that did not make her feel uncomfortable. It was satisfying for me that she saw the lived ethos as the fruit of design. She also identified that the Christian ethos had been transferred from Cobrook to the new setting "like a spider plant" seeding:

... not only [what was] written down as what was going to happen [was what did happen], but it was also made plain in any policy, in any scheme of work, any curriculum piece of information that came out, ... what part ... Christianity [would] play in this, including the planning of the building, ... the use of the poplars ... the way light would be used, all those things were thought very carefully and planned very carefully against the Christian ethos.

When I asked what made the school distinctively Christian as well as inclusive, the governor referred to Eucharistic worship, finding a parallel with the lived ethos:

What ... makes it for me distinctively Christian is ... that the people there are ... the missionaries because they are living their true ... religion. That is what for me makes it distinctively Christian; but the actual act of taking the blood and the wine, the wine and the body, the body and the blood, for me would also be considered what would be making it distinctively Christian.

Students

The first student focus group took place within four months of the school opening. The group felt a little awkward, our task and recording its content being unfamiliar. I initially asked the students for their first impressions of the school:

It's a nice place and everybody's really kind and all the teachers support you in everything you do.

With further exploration, the group expressed a shared conviction that they found happiness in making new friends. They also identified that the progress they were making in their subjects, and the school being big, were things that brought satisfaction. In the transcript of the interview, the friendliness and support of teaching staff was as dominant a theme as the students' new friendships.

One student developed the observations on what made students happy with a remark in relation to her sense of how the school was contributing to her formation:

I like this school because it makes me 'me'; because it kind of brings out the best in me.

This student had previously described herself as "Muslim, but not religious, [...] I don't pray or go to the mosque". Her response when asked to explain the quotation above could therefore be taken to be surprising, given the mismatch between her faith and her chosen commitment to it, and the Christian foundation of the school: "Like all of the prayers and all of the religion is something that I would like to know and that I agree with". Her agreeing with the prayers and religion seems paradoxical, in view of her not praying, yet the student valued and saw the value of them.

A student in the second focus group also made a connection between the religious foundation of the school and students developing an understanding of their identity:

The Christian character, it helps you, um, realise what religion you want to be; or who you really are.

In the ensuing discussion, students described their sense of the “skill” of the teachers, that they “know what they are doing”. Explaining this, students talked about teachers directing them in the school’s Etiquette and posture, and teachers knowing what is best for the students, what will make students happy:

S: I think the teachers bring out the best in us. Because of the way they teach and also, they’re not just teaching us because we have to learn but they’re teaching us life skills also.

When asked how life skills were taught, the student responded by indicating that assemblies examined students’ day-to-day choices.

The same group of students said that there was not much about the exterior of the school which would identify it as Christian. They first connected its Christian identity with their conviction that everyone within the school was “linked”, irrespective of their faith. Following this, students said that the cross in the logo on the school uniform (observing, “because Jesus died on the cross”) and the Christian identity of the founding school made it evident that the school was a CofE school. A later student focus group added that having “Church ... school” in the school’s title communicated that it was Christian: Muslims, Hindus and non-religious students wouldn’t go to church.

In relation to worship, students in the second focus group related how they had options for how to participate and some freedom in how they conceived God within a knowledge that the school’s ethos was Christian:

Well, we have Communion now and then, where we would have these different kinds of cards, where you can receive a blessing or, um, or a prayer. It has different options; and you can make kind of offerings and different things as well. But you have to get permission from your parents, and it’s a free choice, whatever suits you; and you

can kind of do what you want. And then we all sit down together and pray or do responses and, um, the way how you can tell our prayers are Christian, because it says, “dear God”; but it doesn’t exactly point to which God, but because it’s a Christian school, it’s like the Christian God.

This student explained how Communion and the Trust Anthem provided a sense of community between students which did not simply transcend their religious diversity and the school’s Christian identity but drew on these to generate understanding between students and a valued sense of common experience. The first student talks about a form Communion, recalling students bringing objects, and one student bringing an item which related to their religious faith who said why it was important to them. The student then observes:

S1: [The Communion is] really good, because then you can understand about how other people go about, or just feel about, certain things to do with their religion ... [we] answer questions about how you feel and then, because it will be from different religions’ views, but then it will be like altogether, so everybody can hear ...

Another student cited singing the Trust Anthem as bringing students together. She used the idea of receiving an audience’s appreciation and applause to articulate her understanding of the meaning of ‘worship’:

S2: I remember the first time we sung the Trust Anthem. I thought it was worship because like, we all sang it together, and like, like, we sang it together and we sang and, and we shared it with audiences that clapped for us. And I thought that was worship because everyone was like for us, even though we’re in different religions, we still sing, we still like believe in the same thing.

Students in both focus groups gave nuanced insights into their experience of being part of a community comprised of a mix of religious faiths in a CofE and Christian setting. The students in both focus groups perceived that they

were all linked to each other and that the school was providing an environment for their formation which allowed students to deepen and develop what they felt to be their own distinctive identities. Students described a sense of belonging which proceeded from their participation in worship and of having some element of faith in common (“we still, like, believe in the same thing”), whilst the worship also provided for a deepening appreciation of religious difference at the same time as identification with others across difference (“You can understand about how other people go about, or just feel about certain things, to do with their religion”).

Further insight into students’ attitudes towards each other across religious differences became available through the parents’ focus group. Parents were able to recall the first Communion and their children’s understanding and responses. One parent recounted her son coming home after being introduced to the school’s Communion practices. “We need to have a conversation”, he said. He went on to report that, “I’ve got to take Communion”, objecting that, “I’m a Hindu... I’m not a Christian”.

His mum’s initial thought was that he’d made an unfounded assumption about the school’s expectations. She went on to say that being a Hindu should not be a bar to him taking Communion, before suggesting that there might be an alternative way to participate in the worship:

P1: [Taking Communion is] obviously a specific act ... as part of the Christian faith; can you not say a prayer ... you’ve got to do what’s right for you. If you want to go and take Communion, I will support that; but do you want to find out what the other options are, and then we can have a discussion.

With clarification, an alternative was found:

He came back the next day, and was like, “I can actually do a blessing”.

The parents in the focus group agreed that offering students a way to participate in worship that was familiar to them from their own faith tradition

but respected the difference in beliefs provided for students' sense of belonging whilst not generating a conflict at the level of conscience.

P1: When they are told that they can do something that is not adverse to their faith ... something that they've been brought up with, ... but at the same time be part of a different faith, I think that makes a difference ...

P3: They don't feel that guilt, I guess, or that hypocrisy: oh, I'm a Muslim but I'm doing Christian prayers.

Parents expressed appreciation that students were all given a way of participating in worship, through being offered different ways to be involved:

P1: And I think that is the nice part of the faith at the school, because they are all included, and they don't necessarily have to follow the practice as it's written; they can follow the element of the practice makes them feel a part of it.

This section of the focus group suggests that it took time for students to work out the school's expectations and gives an example of students and parents learning the flexibility built into the Collective Worship to accommodate different religious traditions, to find their own place within it.

As the discussion continued, the same parents suggested that they valued the Christian identity of the school for the ways in which it was supporting their children's spiritual development within their own faiths and traditions:

Even though they are delivering the Church of England ethos, it was the fact that they were open to allow any religion to come into the school and still teach them; and allow us, still, to teach them our religions, at the same time, so it is giving them the balance of both.

The parents' conviction which followed from this stance was that faith and identity were allowed to develop in accordance with students' conscience and conviction. They understood this position as one of hospitality and as an ethical expression of the school's Christian ethos. What resulted from

this position was that students' various faith practices and traditions became a means to cultivate both interest in those practices and traditions and for personal spiritual development:

They've got to consciously and from within their heart believe; so, I think to learn about different practices and how they're done. I think that is a good thing.

What did it look like in practice to foster mutual learning and personal spiritual development? One parent related an encounter between a Christian boy and his friends of other faiths in the back of her car. When I asked her to identify points of tension that had arisen because of the school's ethos being Christian and this potentially favouring Christian students over others, the parent responded:

There is no tension. They magically do it like we're all brothers, although with Hindu, Muslim or Christian, like you mention, there are there is not such a difference.

She went on to describe students' interest in and curiosity about each other's faith practice, the boys describing the frequency and timing of their prayers and the words used in their own languages. This extract gives a sense of the reported conversation and its tone:

So: what is it that you pray in your faith?

Oh, we've got this rosary, but it takes a very long time to say.

Ah; I see, okay; and do you like praying?

Err, well sometimes but it's boring but I like because my grandad does it and he says it's good and if you've done something bad then you have to say it ten times; if you've done something very, very bad, you have to say it twenty times.

How interesting, that!

The encounter described here is one which manifests interest and a sympathetic curiosity between the students in relation to each other's religious traditions and practices. That interest was characterised by human identification which transcended religious practice to explore others' feelings about and commitment to their religious practice. The exploration extended to the wider matrix of relationships which contribute to the students' understanding of their faith, its value and meaning.

HRE was earlier cited as having said that disagreement was handled differently at Emily Dakin in comparison with other schools she had been a part of. The SMSC lead governor said that the disagreement that took place was within parameters she was comfortable with. An insight from the second student focus group which took place in June 2014 suggests in more detail how students might have handled conflicting views. I asked students how they managed difference in relation to religious convictions:

JS: How do you try to deal with situations where, say, you were looking at a Christian story, where, as a Christian or as a Muslim, you disagree with what is being said; or it raises questions for you that you don't have answers to. How do you deal with that?

S: Well, at first, I might disagree with something. Then I might go back and take another look at it, but maybe, um ... like, put myself in ... somebody else's shoes. Um. So, see it from the view, like they see it. And then maybe after I do that, I will understand more of why they think that, or something like that.

This student articulated how she learnt through contrast and variation. Encountering another perspective, the student imagines what it might be like to hold that position, in order to understand it. Another of the students in this group said that she had learnt about other students' beliefs but was reticent to assume knowledge of their opinions.

The curriculum

In the preceding sections, parents and students identified personal formation as central to their educational experience at Emily Dakin. In one of the focus groups, I cited the Emily Dakin posture as a metaphor for the values associated with the school's ethos: the worship, the Etiquette, the ethic and their formality provide a structure for openness. Parents affirmed the different ways that students of various faith convictions could participate in Communion. Respect for students' conscience with regard to faith was seen to support a culture of hospitality in the school, and in turn provided for students' intellectual and human curiosity which they directed towards each other, supported in this by their engagement with the school's Christian foundation. Teachers were recognised by students as seeking to "bring out the best" in them, this holistic concern being crystalised in assemblies in their cultivation of life skills. This last section of data from interviews and focus groups provides an exploration of the coherence of the whole school curriculum. Consistency in the school's educational purpose has already been demonstrated in how students and parents experienced the 10 10 ethic, the school's ethos and worship.

Emily Dakin opened with three subject specialisms: Science, MFL and Ethics & Religion. COU was very enthusiastic about the school's Science specialism, conscious with her professional background of the need for students to have a knowledge base which would equip them in science and technology:

I'm thrilled to bits as a scientist that it is science-based ... We're going to need far more people in science and technology in those sorts of jobs in the future. As they keep telling me, we haven't even got the jobs which these children will go on to do, so we need to equip them with the widest range of skills that we possibly can and in that very nurtured and supportive environment.

Identifying that, “We haven’t even got the jobs which these students will go on to do”, COU seemed to have in mind generic formation of students through these subject disciplines to meet an anticipated cultural and societal need. With the future application of this learning being unknown, there is a similarity with Greek *paideia* as formation: the pedagogical motive is not knowledge acquisition or realising students’ potential as economically productive units, or for that matter the realisation of hidden inner potential that will only come to light in the absence of social rules and constraints. The horizon she envisages for the educational task is one known to be still distant. Students’ education is thus heuristic, intending a future task yet to be revealed. The councillor suggested that the educational culture of the school was as important as the skills and knowledge acquired. Her words implied that her knowledge of Emily Dakin led her to believe that the school would provide these for its students. In relation to her comments, the key place of SMSC is of note in the whole school curriculum, providing for school ethos and culture in such a way that Ethics and Religion, Science and MFL could be understood as complementary, rather than as competing fields of enquiry.

In interview, instead of expressing interest in how the school’s educational culture might provide for society’s future needs, the deputy head was concerned with how the foundation’s worldview might inform students’ learning. He explained his role as a senior leader and how his responsibility for the pastoral life of the school was shaped by the 10 10 ethic. He expressed the idea that students understanding themselves in relation to a grasp of the order-of-things and a worldview supported their learning and academic progression:

... as a Christian, I think there is a very natural and very positive sense of humility in realising that you ... are God’s creation and that is, and you are, and aren’t, any more or less important than that; and so I think giving children a sense of that is really beneficial, because I think the world outside of school is pretty terrifying if you have ... no

sense of being anchored somewhere; and even if their anchor point is not somewhere in a personal spirituality, I feel that a worldview that puts ... them on a plane with everybody else in the sight of God, even if they don't really know whether he is there or not, is I think a very helpful thing for them.

For the deputy head, academic learning was not separate from the learning that followed from the SMSC elements of the curriculum. He articulated the belief that students are part of the true-order-of-things and that a certain humility attends this status and identity. He also communicated that a meeting of worldviews provided for students to identify their own convictions as to the true-order-of-things as an "anchor" in the context of a range of claims relating to ultimate meaning and value. Whilst he didn't use this language, his references to an "anchor point", personal spirituality and worldviews suggest that here the deputy head had in mind humility in relation to claims that are generated from an epistemic base.

HRE identified the Etiquette and ethos as part of a common language in the school which set up a common culture; the deputy head suggested an interdependence of different elements that contributed to the school's ethos as being "like an orchestra". He spoke of a shared vision and the importance of a range of people working together to deliver school ethos, particularly, "the chaplain, the senior leaders, the form tutors, and the heads of year", but others too:

... we make a big play to induct everybody into the Christian understanding of the school. The 10 10 ethic summarises what we believe and we make a big attempt every year to try and sow that vision with the staff, so that it actually lives with everybody, even if there are some people who are more directly responsible for its kind of ... to constantly kind of spread its, um, seeding that vision. ... I don't think you can underestimate the degree to which it sits with people; and other people see that, I think, as quite a strong feature of the school.

Like COU and the SMSC lead governor, the deputy head put emphasis on people giving form to, effecting, and communicating the school's ethos. The deputy head also brought a historical perspective to the ethic, describing how it was developed by a group of staff. The ethic was given lived form by a small core who worked very closely with each other; across the range of their faith, belief and non-belief positions, they brought their own insight to the meaning of the ethic:

... the ten to twelve sort of core people that started off the journey, that ... were there every day; seems like every day! – at very close quarters, close quarters working: not very unlike a school really; felt like they were ... they had been given a slightly missional sense from what the school's vision was, which I think made it very, very powerful.

Following their induction to and assimilation of the 10 10 ethic, this core group generated the SMSC curriculum resources. A member of one of the student focus groups recognised the sense of mission identified by the deputy head:

Well, like in primary school, we didn't have these kind of rules we have now in high school and teachers, they don't push us because they're strict; they push us because so we can do good so we can be successful in our lives.

A teacher in the staff focus group explained the value of the clarity given by the detailed conduct code in the support it gave him as a tutor and department head:

I absolutely love the Etiquette as a tool for referencing what I expect: how I expect people to behave, particularly young people. So, I find it is really useful in bringing young people together because it is stuff that I want to live by and I find that the thing to do as a teacher is to model good behaviour and then to get good behaviour; and if you speak to someone nicely, they will speak nicely back.

This department head identified the sense of “bringing ... people together”, that was achieved by the Etiquette within SMSC curriculum, to create “a very positive community here that I feel a part of”. He confirmed that the set of rules for behaviour (“guidelines for good practice, basically as a person”) were adopted throughout the school community, saying, “all of the children refer to it and all of us [teachers] refer to it”. The Etiquette had thus provided for a local Christian *praxis*. Within this *praxis*, teachers and students manifested interdependence and a certain equality.

What else in the curriculum could the good behaviour of the students be attributed to? HRE at the end of her list of community events cited the worship and Communion as creating a community. Children’s parents extended this insight, expressing a strong conviction that children “[understanding] that there is God up there”, and participating in prayer and worship were formative:

P2: The prayers instil a behaviour that stands with them; and whether you teach that, or whether you teach them, it’s a long term behaviour, because they are learning it at an age ... where they are influenced by the world around them and so, the school ... the behaviours that ...[the] school has instilled in terms of Communion, in terms of prayers, ... will filter down.

Furthermore, parents recognised that reflectiveness and a sense of thankfulness and gratitude play a part in this moral and social formation:

P2: that whole behaviour aspect that there is a God; that we need to pray during the day; that we need to think about God; we need to reflect on what we have and what we don’t have. And possibly be grateful for the things that we have and grateful for the people we have around us, to help us get through it. And I think that is the key thing that the school delivers.

Students' encounter with each other in this context provided for their formation in virtue, or "to do good and be good", as articulated by the executive headteacher's summary of the 10 10 ethic.

What might enable engagement and learning that generate a sense of community? When HRE was asked if she felt part of the school community and if so, what contributed to that sense, she identified elements of the school's curriculum that had fostered a sense of community inside and outside the school:

... things within the school, like the house system and enterprise days that aren't necessarily part of the faith nature of the school but do build the community of the school, and the inter-form competitions, there's a very clear sense of community around those events, but I definitely think that the corporate worship plays a big part in that, and the Communions.

Finally, I return to the liberal educational ideal that the curriculum should provide for students' formation in virtue. A sense of the existential nature of this task and its potential impact on their children was articulated by one parent:

The kids need to be exposed to different religions because they can then figure out for themselves that what is the right path really; we bring them up in a particular way at home ... it is up to them then to make a decision.

T2 articulated his perception, in the context of the school's Christian foundation, of the SMSC content being at the core of the curriculum. He identifies the coherence of the curriculum as lying in it providing for students' formation in virtue:

Religious Education I don't think is a bad thing, and I think it really has this idea of it being moralistic: teaching us how best we can live our lives.

I think the stories in the Bible do a really good job, actually... most of them do a really good job of saying, "Look: this is how you can live your life", and, "You don't have to believe in God to do this; you don't have to believe in Allah to do this; but actually, living your life in this kind of way is a really good thing". So, I do think that has, I think the moralistic side of it, is absolutely excellent. I don't think it is any great surprise that our students are as fantastic as they are, with ... such a strong ethos and Etiquette.

Theological analysis and commentary

General comments

In this chapter, extracts from focus group and one-to-one interviews have been used to illustrate ethnographic and phenomenological insights into the life of the school community over the school's first two years arising from qualitative analysis of these data. An overview of this section of the history which results is given below, considering its significance in relation to the model of Trinitarian *paideia* formulated in this thesis.

The lack of familiarity with Christian belief and practice of two of the teachers at induction revealed in the focus group is striking, as are the anxieties and fears which accompanied their first encounters with the Trust's communication of Trinitarian Christianity. These initial personal and emotional responses are important, but so are the teachers' instincts as educationalists. Concern was expressed that the near-sacrifice of Isaac and a faith that transcends pragmatic and secular moral reason are dangerous in their potential to undermine students' commitment to a social contract. The account given by the teachers communicates that the Christian practice and belief of the Trust were alien and disorientating for them; this worldview caused two of them to feel overwhelmed and anxious. These two teachers' experiences and the anxieties of the teacher focus group are consistent with an outlook formed by comprehensive liberalism in regarding religious claims on social goods with some suspicion and in seeing the dissent of religious reason as subversive and potentially a danger to social order.

Nonetheless, the teachers engaged with a process of induction and catechesis, which provided their initiation into the school's ethos and *praxis*. They came to see the value of the 10/10 ethic and worship as grounding Scriptural narratives by providing for students to grow in virtue through their learning, and as providing a framework of meaning that gave quiddity to the school's values. The head of RE identified the common language given by

the 10 10 ethic and how students' grasp of the meaning of religious language had been provided for through drawing on and transposing a framework of meaning and values from their everyday lives and experience.

The deputy head and SMSC lead governor emphasised the quality of relationships and continuity of community and how these had created and communicated the school's *praxis*, framework of meaning and values. Their conception was that embodiment of these commitments in people and relationships had given them substantive form. Far from negating the place of worldviews or faith commitments, this human embodiment was seen to have a moral force that evinced conviction and had missional power.

Members of the local community had been preoccupied with the impact on them of students' behaviour in advance of the school opening. The local councillor reported that those fears had been allayed by students' good behaviour once the school had opened. This concern was succeeded by curiosity about the school's faith identity. In the words of a Muslim parent:

I'm sure that people see that it is a Church of England school and I'm sure they see multi-cultural children coming in and out, so I'm sure there is that inquisitiveness.

Parents attributed the students' good behaviour to the religious character of the school and its Christian *praxis*, including the worship, prayer, and the reflective practice that all participated in. The councillor's view was that the positive reception of the school by the local community arose from students' behaviour and the clear moral code, rather than the schools' religious identity. The view of the SMSC link governor, the deputy head, the two teachers cited, and the mixed-faith parent group was that the religious practice in the school was causative in relation to the students' behaviour. In contrast, the second parent focus group associated a moral code with CofE practice and identified, but didn't make an explicit connection with, students' and staff's religious practice in school.

The students interviewed felt that members of the school community were all linked. Their sense of belonging was in part derived from their shared experience of worship, in which students experienced God as present. With their parents, students transposed experiences of being part of worship (or performance) in their own traditions and the sentiments expressed in them to support their understanding and identification with the Christian worship of the school. Rather than this leading to a collapse of the distinct ontologies variously present in the range of religious beliefs, students were able to enter 'into others' shoes' to understand faith constructs that were not their own, or that they disagreed with.

Parents' exposure to the order and structure of the school's Christian *praxis*, one they saw as proceeding from the school's faith commitment, evinced an emotional response: "I love this". Students also had a strong subjective response. The head of year 7 observed that "the children ... really want to be on board ... and make it part of themselves". Not, though, at the expense of students finding their own distinctive identity through exposure to worldviews that were not their own; this exposure worked to enable students to discover and effect "what makes 'me' me". In the students' sense of community and belonging to each other, and in their identification with each other as a way of learning, there is striking evidence of self-sublimation having been present in the ethical and cultural life of the school. Staff and students were all members of this community and recognised reciprocity in their relationships: in teachers' modelling of the 10 10 ethic and in teachers' learning from the students in relation to the school's faith ethos. This mutuality, reciprocity and self-sublimation communicated love that has a Trinitarian character.

Worship was a central feature of the school day and its curriculum, "teaching us how best we can live our lives" (T2, p. 323). Through its function in providing for students to identify their own "anchor" in a distinctive worldview, worship was seen to have an essential role in students' formation. This relationship between worship and formation

extended to provide for an understanding of subject disciplines as *scientia divina*. How far students saw their subject-based learning as learning about God through God's effects is not clear and this was not elucidated in the interview data. However, with the pastoral programme forming part of the curriculum, subject-based learning was framed by an explicitly Trinitarian worldview, in relation to which students could find their own 'anchor'. The pastoral programme drew on subject-based learning to resource formational learning.

The SMSC curriculum coordinated students' learning through encounter with each other, RE and worship; these were the main parts of the curriculum providing for *scientia dei*. The SMSC curriculum and the pastoral programme within it provided the primary means by which the curriculum was given coherence as *scientia dei* and *scientia divina*.

Trinitarian theology

Chapter 12 identified the school's worship as Trinitarian in its Christian character and as communicating historical revelation. The present chapter gives greater insight into how community life and learning that begins and ends in worship can express a Trinitarian character. In the model of Trinitarian *paideia* elucidated in this thesis,

the grammar of self-sublimating love between persons of the Trinity is reflected in the ethical life and culture of *paideia*.

Parents identified a culture of hospitality proceeding from the Trust's Christian ethos, which they perceived to be self-sublimating. Rather than the Trust using its resource to further Christian education primarily for Christian children and families, the school's open admissions policy provided for that resource to be shared. This was done in a way that was mindful of the outlooks, needs and wants of the local community. In the words of a Muslim parent:

You know, from the beginning, from the first meeting that we had at [Cobrook], from the email correspondence that we receive from actually every element, they've always actually taken us into account. ... So, I think from that point of view, they've treated us as a community and I think that is then reflective of how we feel about the faith side of the school, because we think, actually, they're opening arms and we should be the same.

The Trinitarian character of the school was disorientating for two of the first teaching staff during their induction. However, they were later able to see the correspondence of grounding the ethos in Christian historical revelation with the appeal of ethos and Etiquette to students.

Staff and students were the prime communicators of the corresponding love of a Trinitarian character: teachers, in their commitment to students' learning, formation, and well-being, and in a self-deprecatory modelling of the 10 10 ethos and Etiquette; and students, in their attitude to learning from one other, being ready to bracket their own commitments to put themselves in others' shoes. The SMSC lead governor identified a culture of hospitality in the school, and the local councillor the sense that students felt comfortable and at home. There was a common sense that disagreement wasn't a source of problematic conflict. Rather, the persistence of conflicting views provided occasion for understanding the other better, without a sense of competition over limited resource arising.

Paideia

1. Knowledge of the divine is understood as the cause of virtue and as providing the deep foundation of *paideia*. The curriculum of a school with a Trinitarian model of *paideia* is organised with a framework and understanding in which the range of subject disciplines find coherence as *scientia dei* and *scientia divina*.

Parents and students had a conviction that a combination of worship, the 10 10 ethic as a foundation in Christian belief, and the related faith and reflective practices of the school, provided for students' formation in virtue. Virtue was conceived in relation to students' behaviour and conduct, seen in their disposition towards others and in their handling of difference. It was interwoven with students' self-conception as they started to explore what "makes 'me' me" and found in their own worldview a life "anchor", such that the Christian ethos of the school was seen to 'bring out the best in me'. The curriculum was given coherence through its purpose in supporting students' formation, and by its proceeding from the school's character, both being grounded in a Trinitarian Christianity arising from historical revelation.

The elements of the curriculum which provided the core material for *scientia dei* were Scriptural narratives and worship as part of the pastoral programme and Communion, and RE as a subject specialism. Students' encounter with others' religious traditions and with their non-religious philosophical commitments contributed to their learning with respect to *scientia dei*. Subject specialisms taught within the broader context of an explicit Christian worldview provided for subject learning to take on a character as *scientia divina*. To recall the words of the deputy head:

as a Christian, I think there is a very natural and very positive sense of humility in realising that you ... that, that you are God's creation and that is, and you are, and aren't, any more or less important than that.

For individual students, subject specialisms could take on a specific character as *scientia divina*, corresponding to their worldview. Nonetheless, the coherence of the wider curriculum as *scientia divina* had as its basis belief in God as creator, God's creation revealing something of who God is (Psalm 19.1, Romans 1.20). The formational character of the 10 10 ethic and the pastoral programme contributed a further sense in which subject specialisms were *scientia divina*. As students reflected on the significance of the breadth of their curriculum learning in relation to "what makes 'me' me", their subject-based learning took on a formational character. A

hypothetical example: a student who relished music could reflect, in the context of the pastoral programme, on this aspect of his identity and experience. Supported by its use of Scriptural narrative, prayer and reflective practice, the pastoral programme would foster awareness of that passion through reflexivity. The discovery of a passion for music could also be a discovery that he was created with a passion for music. This correspondence adds a way in which God might be discovered and known through God's effects, that is, through the individual being created and discovering more about himself as created as he discovers more about the creation through his subject-based learning. This contributes a further layer of coherence to the curriculum as *scientia dei* and *scientia divina*.

2. The social characteristics of a community of Trinitarian *paideia* are contingent on local circumstances but provide for Christian *praxis* in keeping with Scriptural norms. Trinitarian *paideia* is embodied as a teaching and learning community with a reach to wider society and culture. The community in pursuit of *paideia* is diverse; there is a process of initiation into the Christian *praxis* of *paideia*.

This chapter of the history has provided more insight into various stakeholders' initiation into the Christian *praxis* of Emily Dakin as an expression of the school's *paideia*. Teaching staff with earlier experience of Cobrook, and those with an active faith, were perceived by the two teachers from the focus group considered in this chapter to have some prior understanding of the school's worldview. The two teachers saw themselves as being without this, instead disorientated by the paradigm shift entailed in the move to this teaching context. Their understanding of, and a sympathetic disposition towards, the school's ethos were cultivated through their leadership of the pastoral programme and their observation of its impact apparent in students' reception of the programme.

Parents recounted their sense of the school's hospitality, "opening [its] arms" to them, from their first contact from Emily Dakin. Parents' accounts of their first experience of worship suggests that they found the school's *praxis* compelling. Parents from faiths other than Christianity readily transposed their own religious experience to understand the sentiments and intentions expressed in the Christian worship of the school, which they found congruent with their own. They identified a relationship between the school's foundation in Christian belief and faith, its values and moral framework, and *praxis*. They found this relationship coherent and attractive ("this is probably better than a private school") and it provoked a subjective commitment ("I love this school"). Christian parents were grateful for Christian education provision being made available. This group of parents related to the school's Christian foundation primarily through their prior understanding of Church institutions.

Students took their experience as a whole, rather than analysing it under categories. Student perceptions of their initiation included their positive reception of the care, support and commitment of teaching staff in relation to their learning and well-being, their experience of making new friends, of the 10 10 ethic, and of the school Etiquette and learning culture. Students in the focus groups indicated that the Etiquette was seen as "giving more an explanation of what we do ... so it's easier to understand", rather than presenting "just a few main rules." This insight into why the Etiquette worked for them suggests that the relationship between the school's Christian foundation and its *praxis* was one they grasped, and that the *paideia* of the school provided for a positive reception of its *praxis*.

Initiation into the school's Christian practice included engagement with Scriptural narratives in the pastoral programme, reflective practice and reflexivity, and worship, including Communion. From the beginning of their exposure to the school, students were inducted into ways of handling difference. Their parents' and carers' reception of and induction into the school's ethos seems likely to have influenced how students initially

responded, parents reacting to a model of reciprocal hospitality with a positive disposition to the school. The pastoral programme provided for students' engagement with a range of perspectives on, and responses to, the narratives considered. The options given to students for how they could participate in worship allowed them to do so with integrity of conscience. Focus group responses identified that students handled difference by accepting difference and by learning to identify with the experiences and perspectives of others. This exposure to difference provided for an awareness of and refinement of their own worldview through exposure to variations of worldview.

This Critical Pedagogy was a resource for a positive learning and formational experience in the classroom for students in the context of their ethnic, religious and cultural diversity. It provided for the demography of the school to be continuous with that of its geographical location. Local circumstances also included the policy framework the school was founded in, this having been determined by national legislation and policy, local government and the CofE, nationally and at the level of the Diocese. Most immediately, the LA requirement was for an open admissions policy. The school's *paideia* provided for this admissions policy to operate in the context of the foundation's commitment to Trinitarian Christianity as arising from historical revelation.

On learning about proposals for the school, the local community were apprehensive about the impact of students' presence and behaviour. The local councillor communicated that the community had received students' behaviour with relief and valued the school's moral outlook. A member of a parent focus group suggested the local community's curiosity as to how the school's mixed faith population was reconciled to a Christian foundation to create a cogent school community. Another parent suggested the positive impact of the school's reach:

The community fights together, even if they live closely. The lovely faith and interest that they are preaching here, it tells [the students]

how to react to someone being different. There may be difference here [points to skin of arm] but we're all the same underneath, and the same creator created us. Oh gosh! I'm going too deep now. Somehow my feeling is that they do it. They stick us together, they glue us together like this because they have faith, and the positive attitudes and approach to us and the kids and what they are preaching. That's why the community: we like each other instead of just like, not being friendly. We're being very friendly here, and I think it is the Christian faith and ethos that does that.

The school's Science specialism, associated with the Christian faith of the scientist the school is named after, is indicative of the reach of the curriculum. The local councillor suggested that the Science specialism would orientate and equip students for roles and employment yet to be conceived, suggesting a horizon for learning which lay at the boundary of human knowledge. Students' engagement with each other's worldviews as supported by the curriculum was identified as equipping them for working in a multi-cultural and multi-faith environment in the future:

... we are saying that this multi-culture and everything is good. I ... am looking at it from a long-term point of view, you can only protect them for so long but the working environment is a very tough environment and this is a good training for them. They won't realise it because it is something that you learn over time, and I know the benefit of it when you become twenty-one or twenty-two, out of university is when they are going to see the full benefit.

3. Subjectivity is embraced as being consistent with the limitations of human knowledge. The diversity of the community engaged in *paideia* is understood as a resource and gift in light of this. Community life and learning begins and ends in Trinitarian worship.

The grammar of self-sublimating love between persons of the Trinity is reflected in the ethical life and culture of *paideia*.

The self-sublimating love between persons of the Trinity was reflected in the ethical and cultural life of Emily Dakin's *paideia*. From their first contact with the school, parents encountered a culture of hospitality: the love-for-neighbour experienced provoked a reciprocal response with a corresponding sense of mutuality found in "opening arms". Students were able to think themselves into others' experience to understand the variety of beliefs and commitments which surrounded them. The pastoral programme provided for this in relation to the school's whole curriculum, using Scriptural narrative as a starting point to discover the range of worldviews and beliefs in the classroom. Students' ability to enter into others' perspectives showed subjectivity being embraced as consistent with the limitations of human knowledge. Their ability to step into others' shoes was an example of self-sublimating love.

Teachers who did not have an active faith were able to see that it was the 10 10 ethic's grounding in Trinitarian worship which made it attractive to students. It was reported that, "The stories in the Bible do a really good job", such that it was no "great surprise that our students are as fantastic as they are". Whilst not fully congruent with their own belief systems, these teachers' commitment to the 10 10 ethic and the school's Christian foundation was also a manifestation of self-sublimating love. The SMSC lead governor saw the culture of hospitality expressed by staff and students as "the ethos that is lived by all the people who are there", meaning that the school's Christian identity was manifest in their attitude and values.

It was "the lovely faith and interest that they are preaching here [which told students] how to react to someone being different", The acceptance of subjectivity as corresponding to the limitations of human knowledge seems to have proceeded from a commitment to the historical revelation of the God who is Father, Son and Holy Spirit as being the creator of all:

There may be difference here [points to skin of arm] but we're all the same underneath, and the same creator created us.

The diversity of the student population at Emily Dakin was thus seen to be a resource and gift:

They stick us together, they glue us together like this because they have faith, and the positive attitudes and approach to us and the kids and what they are preaching. That's why the community: we like each other instead of just like, not being friendly.

The school's Communion articulated most clearly the Trinitarian Christianity that was the foundation for the school's ethos: in this, God was confessed to be Father, Son and Holy Spirit and revealed in the historical person of Jesus Christ. As such, school life began and ended with Scriptural narrative understood through Trinitarian Christianity arising from historical revelation.

Chapter 14 Conclusion

The discussion which follows offers an appraisal of the Trinitarian history which forms this thesis. The research question formulated at the outset of this study shaped the initial approach to the research, so I consider how far this has been answered. The intended historiography was critical realist: I consider how far this method has been followed and the significance of the research findings. I turn to the limitations of the research and areas for further research before stating a conclusion.

Appraisal: returning to the research question

The stimulus for the research was the practical difficulty I faced as a chaplain wanting to provide for a Christian ethos in a school with a mixed faith student intake. The Critical Pedagogy sketched by Wright for RE (2007) offered a means for students' formation on a liberal education model. This approach seemed indicative of what might be possible through SMSC for a school ethos model and by extension, for a whole-school curriculum.

I set out my research question in my application for ethics approval. I intended, "to write a theological history of the process of establishing a school's Christian faith ethos," with five objectives:

- To characterise a critical realist Trinitarian doctrine of God;
- To critically appraise how this theology could be applied to the process of writing a history of establishing a new school;
- To describe the establishment of the new school's identity from concept through to first year;
- To describe the theological themes and questions that emerged in the process of establishing the new school;
- To examine those questions and their resolution using the Trinitarian hermeneutic.

I identified two hypotheses: 1. that it is possible to establish a school's faith identity through the school's curriculum, using a critical realist model; and 2. that the faith identity so established could correspond to ... a living, Trinitarian understanding of the Christian faith.

I believe that the five objectives have been met. As I developed the theoretical framework for the history, the posited device of a 'Trinitarian hermeneutic' became synonymous with interpretation in a Christian Trinitarian worldview. How far I have answered the research question set for this thesis is determined by how far I have demonstrated the two hypotheses to be true.

Hypothesis 1: that it is possible to establish a school's faith identity through the school's curriculum, using a critical realist model

Appraisal of the history in relation to the first hypothesis follows:

- i. The history gives rise to a conception of a Trinitarian *paideia* and demonstrates that this was established in the new school;
- ii. The premise of subjectivity is innate to the Trinitarian *paideia*. This subjectivity provides for a triad of ontological commitment, epistemic relativism and rational judgement as the basis of a Critical Pedagogy that is the framework for students' encounter between their and others' worldviews, and for the autonomy proper to the subject disciplines taught across the school's curriculum;
- iii. The Trinitarian *paideia* also provides for the school's curriculum to be understood as an integrated whole, with specialisms understood as *scientia dei* and *scientia divina*. This conception of the curriculum as an integrated whole is held at an institutional level and is an expression of the Christian identity and educational purpose of the school's foundation;

- iv. Through the SMSC programme, Trinitarian Christianity is furnished as the institutional worldview of the school, and Critical Pedagogy is simultaneously set up with epistemic relativism corresponding; the SMSC programme thus has a central role in establishing the curriculum as *scientia dei* and *scientia divina*;
- v. There is reciprocal relationship between the self-sublimation and subjectivity that are features of the Trinitarian *paideia*; these features are consistent with a pluralism that is cognisant of there being limited social goods. Self-sublimation provides for those goods to be shared; subjectivity provides for an understanding that on a settlement consistent with political liberalism, personal autonomy is limited; taken together, the underpinning of self-sublimation and subjectivity through the Trinitarian *paideia* provides for a peaceful contract between groups which hold competing conceptions of a good life;
- vi. The detail of the history gives evidence of members of the school community demonstrating self-sublimation and inter-subjectivity that has a Trinitarian character, as well as this character operating at an institutional level; this is consistent with the formulated Trinitarian *paideia* being in place;
- vii. In view of its role in establishing a Christian Trinitarian worldview within the school, it is reasonable to infer that the SMSC programme is the means by which the school's ethos is established; it follows that it is reasonable to infer that the school's faith identity was established through the school's curriculum;
- viii. The coherence of the curriculum as *scientia divina* and *scientia dei* and the Critical Pedagogy that the Trinitarian *paideia* gives rise to, both rely on the framework of Critical Realism;

- ix. Therefore, within the constraints of the subjectivity of the history, it is reasonable to infer that the first hypothesis is shown: Emily Dakin's faith identity may reasonably be supposed to have been established on a critical realist model through the school curriculum.

Hypothesis 2: that the faith identity so established could correspond to ... a living, Trinitarian understanding of the Christian faith

Scripture counsels that "It is a fearful thing to fall into the hands of the living God" (Hebrews 10.31). The Psalmist's soul thirsts for the living God (Psalm 42.2); Peter recognises Jesus as the son of the living God (Matthew 16.16); Paul and Barnabas tell crowds of people in Lystra that the living God "made the heavens and the earth and the sea and all that is in them" (Acts 14.15). Paul speaks of believers as being temples of the living God: "as God said, 'I will live in them and walk among them, and I will be their God, and they will be my people'" (2 Corinthians 6.16).

The conception I had in mind in the second hypothesis of "a living, Trinitarian understanding of the Christian faith" was of a faith consistent with a God who acts in history, who is paradigmatically revealed in the historical incarnation, life, death and resurrection of Jesus Christ, who continues to live in his people and walk with them (2 Corinthians 6.16).

This history of the creation of Emily Dakin is autobiographical with respect to my faith. I experience God living with and walking with me and those around me. My commitment to the God revealed in the person of Jesus Christ, the God proclaimed by Trinitarian Christianity, motivated my activity to renew the ethos of Cobrook High School and to work to try to ensure that Emily Dakin's ethos would communicate the same Trinitarian faith. It is the Trinitarian *paideia* which arises from the history that is identified as present

at Emily Dakin that is the mark of “a living, Trinitarian understanding of the Christian faith”.

This claim is made on a subjective basis and is open to challenge. Some of my co-religionists questioned the Christian character of the school as it was being conceived and established. For them, the idea that Christian faith could be open to be contested and to critical examination in the classroom was not compatible with their understanding of what it means for an act of worship or an institution to be ‘Christian’. In contrast, I don’t believe that a mixed faith population in a school precludes the school expressing a Trinitarian Christian faith. On the contrary, this thesis suggests that in its local context, the school’s Trinitarian *paideia* testifies faithfully to the character of the God revealed in the person of Jesus Christ.

Appraisal: critical realist historiography

Positivist and idealist histories evidence bias arising from their authors. The aim of a critical realist history is to attain historical knowledge through “an intense and persevering effort to exercise subjectivity attentively, intelligently, reasonably and responsibly” (Meyer, 1994, p. 4), seeking to minimise such bias. All the same, Pannenberg reminds us that “experience of meaning is hypothetical ... to the extent that it is based on an *anticipation* of the totality of reality which is still *incomplete* ...” (1976, p. 333)

Until that eschatological perspective is available, the assessment of a history’s likely correspondence with reality, must draw on “a series of contingent ‘generic indicators’: attentiveness, inclusivity, congruence, coherence, fertility, simplicity and depth” (Wright, 2007, pp. 219-224). *Attentiveness* to the evidence and to scholarship; *inclusivity* with regards all the available evidence; *congruence* (but not uniformity) of experience between the historical actors; *coherence* (the greater the coherence of the account, the greater its plausibility); *fertility* such that a history is able to accommodate new testimonial evidence without the need for any

fundamental revision; *simplicity*, corresponding with the ability to interpret historical data at face value; and *depth* representing a rich account possessing dynamism and beauty (Wright, 2013, pp. 254-256).

Appraisal of the Trinitarian history on these criteria may be supported by the additional data I can provide here:

i) Students' understanding of religious concepts

When Emily Dakin school opened, I had concerns about how the school's Christian ethos might be received by students and staff. Teaching staff seemed generally positive about the Christian ethos model, but I was concerned that the limitations on the time and support I could give them might undermine them coming to understand the narrative content of the pastoral programme. This concern was borne out by staff feedback, including that captured in the staff focus group included in this history.

As I started to work with students to produce the content of Communion, I had a parallel concern. The conceptual framework and understanding of many of the children was limited, such that talk about God, exploration of moral reasoning and articulation of emotional experience were challenging for them. Feedback from a tutor following preparation for a form Communion was later reiterated in the staff focus group: whilst students with an active Christian faith might have a grasp of what an act of worship or 'a religious service' is, for others this concept seemed 'fluid', and some students didn't have any understanding of an act of worship. Work with students to develop the content of acts of worship revealed that such work needed to be very carefully structured, not only to communicate the concepts that were core to the particular act of worship, but to support students to participate with integrity from their own religious or philosophical outlook, as far as they had a grasp of this.

The lack of a shared conceptual framework I detected for religious understanding posed a potential obstacle to the hope I held that students might learn from each other through grappling with difference, with the

consequent identification and differentiation from self. Alongside this I was concerned that students who were not from Christian backgrounds would do no more than tolerate the Christian foundation of the school, and then possibly with some resentment. However, as the school opened, students' enthusiasm for the 10 10 ethic quickly became apparent. I felt considerable relief and some satisfaction as feedback from governors and then our visitor from the National Society identified that students were not only able to understand the difference (or identity) between their own faith and Christianity as presented in worship and the school's foundation, but that they also found that participation in Christian worship helped them to better understand their own faith, whilst also offering the opportunity to encounter God with a corresponding sense of personal and spiritual development and enrichment.

- ii) Reduction of Christian ethos to elements of student and staff behaviours

Feedback from the lead SMSC governor surprised me and generated a different concern. Her emphasis on staff and students' personality and kindness as propagating the school's ethos generated some anxiety for me that a reductionist model of the Christian ethos might be established that saw the 10 10 ethic primarily as a set of rules for behaviour, or as a set of attitudes. This conception risked uncoupling the behaviour code from its basis as arising from Christian belief. For the governor in question, the Eucharist, Christian belief, and disposition and conduct were intrinsically connected, but this wasn't necessarily apparent in her focus on human communication of values and attitudes. Her emphasis on individuals' behaviour found a parallel in the views articulated by the deputy head. I kept this thought about the reduction of Christian *praxis* to a set of attractive or morally good behaviours in mind as I started to undertake research on Greek *paideia*, to write the history and formulate a model of Trinitarian *paideia*.

As the research progressed, I found that the primacy of my concern for theology and doctrine as the basis of the school's ethos wasn't supported in any simple way by the emerging concept of a Trinitarian *paideia*. It became apparent that the moulding of students as part of *paideia* was as much a social and organic phenomenon relating to a Christian *praxis* as it was something which proceeded from theological understanding or precepts. I examined my thinking on the implications of the self-sublimation of the persons of the Trinity as I encountered Clement of Alexandria's articulation of a behaviour code in his *paideia* and Kasper's writing on emulation of Trinitarian character and reflected. The school Etiquette provided a clear behaviour code. It was the Trinitarian character which Kasper describes that the governor and deputy head were identifying as a set of values and moral traits. These were given form in personal attitudes and outlook, but I had resisted and been slow to see these as vehicles to establish the school's ethos, such was my commitment to a rationalistic rather than experiential understanding of the communication of faith identity. The data from one-to-one interviews and the subsequent research broadened my perspective, bringing a more nuanced understanding of the role of doctrine in creating shared values.

iii) The identity of Jesus Christ as saviour and redeemer

As routines in the school became established, it was apparent that the 10 10 ethic was the touchstone of students' engagement with the school's ethos model. The narrative of salvation that the six steps of the 10 10 ethic arose from, was presented to teachers at induction; the themes of worship through the six half terms of the school year emulated the content of the steps of the salvation narrative. I made these steps explicit in my own assemblies; and the historical events of Jesus' birth, life, death and resurrection were regularly articulated in Communion, both form and year-group. All the same, I questioned whether the identity of Jesus Christ as God and man was sufficiently articulated for students to grasp. The deputy head articulated a corresponding perception in interview:

I think that probably, we refer more to God than we do to Jesus as a school, and so they do have an understanding of who Jesus is and what he did, but it's, it's ... I think it's less overtly to do with his atonement or salvation; I think they will be familiar with that type of idea, but less familiar than they are with the sense of life in all its fullness or, you know: praying to God is a very comfortable thing for them, but I don't know how much they understand Jesus' particular role.

Whilst no survey of the whole school population was undertaken which could give a quantitative measure of this perception, a counterpoint was given by the student who spoke as part of a group with the visitor from the National Society:

In Islam, we know the rules and ask for God's forgiveness. In Christianity, it comes through Jesus.

Certainly "Jesus' particular role" as saviour and redeemer was articulated in the regular Communion in which all students participated and helped to prepare. The distinctions between students' beliefs were given form in how students chose to participate in the service, whether by receiving Communion, a blessing, or presenting their card with a written response to the content.

- iv) Representing views in the history that challenge a positive account of establishing the school's Christian character

It was uncomfortable to hear the distress of the two members of staff cited in Chapter 13 in how they experienced disorientation in their encounter with the school's Christian character. Such an account gives pause over the acceptability of a Christian worldview in a contemporary secular setting and wider society's receptivity to it. I found myself wanting to attenuate or censor these voices to make my account of setting up the school one that others might be more sympathetic to. Nevertheless, the dissonance these members of staff felt corresponds with the suspicion that a comprehensive

liberalism has towards alternative comprehensive claims within the wider settlement of political liberalism. Attention to their experience provides depth to the history and thus a higher valency to account for a range of perspectives and experiences.

I noted a similar resistance within myself in relation to including in the history teaching staff's criticisms of the use in the pastoral programme of the story of Abraham's near-sacrifice of Isaac, with concerns raised as to how age-appropriate the concepts were, in relation to the risk that this might provide a spur to radicalisation, and the sense of paralysis resulting from teachers' lack of specialist teaching expertise in RE. There are a range of legitimate questions which relate to resource limitations and the practicalities of establishing the school's Christian identity and the limitations of my expertise in selecting age-appropriate resources. These questions suggest the complexity of the pedagogical task being undertaken as well as the range of values and multiple meanings suggested by the narrative content of the pastoral programme.

Summary: appraisal of historiography

The process of writing the history of the new school employing a critical realist historiography has entailed formulating a Trinitarian *paideia* as a condition of writing a Trinitarian account. Two risks follow from reference to a theoretical construct in handling the historical sources. An idealistic historiography would obscure the detail and ontological complexity of the data, favouring a description of the school as an instantiation of a Trinitarian *paideia*. Whilst a positivistic account has historically been one that has identified a causation consonant with a rationalistic understanding of natural science, one could posit a positivistic account with a causative rationalist theology. Such a positivistic account would equally fail to do justice to the complexity of meaning which might otherwise be open to exploration when held in a hermeneutical circle with other detail.

A range of worldviews and experiences are represented within the history in a way that I hope gives voice to the perspectives they bring to the project of establishing the new school. I believe that the inter-subjectivity present through representation of these views supports the Trinitarian account as attentive to the available evidence, inclusive of all the available data, congruent with the range of perspectives and also coherent, making sense of those different perspectives. The ontological commitments represented give rise to an account which has depth; yet the account of Trinitarian *paideia* provides for both simplicity and a fertility that facilitates articulation and understanding of the different worldviews.

I have detailed here the reflexivity that led me to question my tendency to prioritise theological reason over the meaning of relationships and emotional responses. My perception is that (perhaps ironically) the academic and empirical research has provided a corrective to this. The absence of quantitative data on students' perceptions and understanding of the Christian beliefs on what provides the organising principle for the school's curriculum suggest the limitations of the historical data; however, these limitations do not constrain the claims of a critical realist account.

Limitations and further research

The research here is subject to some practical limitations. The data are extensive but extended little beyond the first two years of the new school's life. The account given is of a new school in its early life, rather than a school with an established student population. Different dynamics could emerge for the Trinitarian *paideia*'s reception in an established school population. Further research, including the possibility of a subsequent study at Emily Dakin, would allow reception of a Trinitarian *paideia* to be explored in a mature school community.

The context in which the Trinitarian *paideia* was established was contingent on the local population. Whilst a Trinitarian *paideia* seems to have been

supportive of a well-received ethos model in this mixed-faith population, further research could be undertaken to investigate how a Trinitarian *paideia* would be received by a population with less religious commitment or less religious diversity.

As much as a secular liberal context has given rise to the project that this history relates to, it also gave the vital conditions for establishing Emily Dakin's faith ethos. Establishing access to a Trinitarian worldview in a school setting requires significant resource and capacity as well as gatekeepers' receptivity and support. The events giving rise to a Trinitarian *paideia*, and so this history, have been possible because of the particular constellation of stakeholders and the conviction, commitment, energy and determination I brought as a chaplain.

This research has centred on generation of an explicitly Christian, Trinitarian whole-school ethos through a governance-led process, deploying an SMSC curriculum and resources to this end. In this thesis, theological analysis has given rise to a contemporary Trinitarian *paideia* in continuity with historical antecedents. Further research is needed to consider the significance of this study in relation to examples of good practice in the UK and beyond. The relationship of this work to initiatives in education on worldviews following the *Report from the Commission on Religious Education in England* (Commission on Religious Education, 2018) needs to be considered, including the CofE's *Understanding Christianity* (Pett, et al., 2016); Trevor Cooling's work on *Concept Cracking* (Cooling, 2000) and *What If Learning* (Cooling & Green, 2015), which offer RE and cross-curricular approaches that employ a critical realist framework to support schools in their pedagogy and Christian ethos development; and Character Education in schools, which has also been seen to cultivate a Christian school ethos (CofE Education Office, 2015). Of particular interest will be the relationship between this history with the Trinitarian *paideia* generated and the ethnographic findings of the National Institute for Christian Education Research into ten Christian-ethos secondary schools (Casson, et al., 2017).

Synthesis: a Trinitarian *paideia*

This thesis offers a Trinitarian history of the creation of a new school. Two contingencies were set to be formative for Emily Dakin's ethos: the Christian identity of the earlier foundation which gave rise to the new school, and the open admissions policy with regards religious faith set to be implemented in a population of significant religious heterogeneity.

It was necessary to turn to theory to provide a meaningful and coherent account of the available historical data. An understanding of the ideal of a liberal education was needed: this was found in Greek *paideia* as knowledge-acquisition and cultural-formation giving rise to virtue. The lack of a contemporary pedagogy able to give satisfying form to a liberal educational ideal in a Christian setting was a stimulus to trace the emergence of a Christian *paideia* from its Greek antecedents. The association of the Cappadocians' Christian *paideia* with their codification of the doctrine of the Trinity provided the key that unlocked the identity of a *paideia* fit for a contemporary use. A Trinitarian *paideia* was formulated drawing on an account of the Trinity as it arises from the historical revelation that is the foundation for Christian belief. This Trinitarian *paideia* offers a theology that is equal to a Christian understanding of a liberal education and its purpose.

Sociological analysis was brought to elements of disagreement, conflict, and discomfort evident in interpersonal and political dimensions of the history. Competition between distinct anthropologies and their conceptions of a good life for limited social goods appeared to underlie these disjunctions as manifestations of the incommensurate ambitions of liberalism in its comprehensive and political forms. A Trinitarian *paideia* offered a means for learning and reconciliation between worldviews, achieved through a Critical Pedagogy enacted in a common culture marked by self-sublimation and the embrace of the epistemic constraints implicit in

the subjective apprehension of truth. The reciprocal relationship between self-sublimation and this humility provided for love of a Trinitarian character to be manifest in the school.

Trinitarian *paideia* begins and ends in the worship of the God who is Father, Son and Holy Spirit. It is this Trinitarian God who inspired the task which gave rise to this thesis, informed the work that followed, and has since illuminated the content of this history. This enquiry into how the living God revealed in the life, death and resurrection of Jesus of Nazareth could be known in the life of a new school has required a Trinitarian history to codify the extent and nature of the investigation needed.

My finding that the school's conception and early life was marked by the character of the God who is Trinity can only ultimately be validated by posterity. This knowledge is as yet inaccessible. It follows that appraisal of this thesis will require the application my reader's subjective reason to my subjective account. This Trinitarian account may seem strange and some of the historical data unlikely to a reader who inhabits a different worldview. Nonetheless, a critical realist historiography seeks to give an account of the historical data, however improbable or unwelcome those data. Whilst a different outcome was possible, this study has found at Emily Dakin a faith identity that corresponds to a living, Trinitarian understanding of the Christian faith. For this, may God's name be praised.

Finally, I return to the starting point for this thesis, the contested place of faith-based education, particularly that funded by the state. Pring affirms publicly funded faith schools as part of appropriate diversity within state provision but asserts the need for this tradition "to adapt ... and to grow" by responding to the "legitimate concerns" raised by opponents (Pring, 2018, p. 173). Three broad areas demand attention: "the required preference for the poor and those in need" (p. 174) in admissions, so that children on Pupil-Premium and with Special Educational Needs, regardless of their faith commitment, gain generous access and that, within "a shared spiritual ethos" (p. 174), provision is made for worship and religious instruction for

children whose faith tradition is not that of the school's foundation; that faith schools "as beneficiaries of a long tradition of philosophical reasoning, should ensure a systematic introduction to that tradition, especially in the areas of ethics, epistemology, political philosophy and metaphysics" (p. 176).

The Trinitarian *paideia* generated in this research has been shown to have allowed a student population, heterogeneous in its philosophical and religious commitments, to benefit from the long and valuable heritage that derives from Christians forming teaching and learning communities. A Critical Pedagogy has been seen to address inbuilt bias with an imbalance of power between Christianity and other worldviews in a school with a Christian foundation. The curriculum has indirectly provided for an equitable admissions policy and an approach to worship that responds to the various needs of a student population. Grounded in Critical Realism, Trinitarian *paideia* has been seen to provide an alternative to religious naturalism and idealism as a basis for a Christian foundation, allowing for transparency of purpose and justice in a school's educational and Christian mission.

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Unless otherwise noted, Scripture references are taken from the New Revised Standard Version of the Bible, Anglicized Edition. Copyright © 1989, 1995, Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Appendices

Appendix 7A Sample of weekly assembly themes with prayer and Scripture resources

Table 7.2

Half term theme: - Autumn 2: Working together

Week	PLTS identity	Theme for week	Supporting Scripture	Prayer
1	IE	Working together: being a team	<p>'From Christ the whole body, joined and held together by every supporting ligament, grows and builds itself up in love, as each part does its work'</p> <p>– Ephesians 4.16</p>	<p>Lord, thank you for making us as people who have different things to offer, different weaknesses and strengths.</p> <p>May we have wisdom to be patient and loving as we work and relax together so that what comes out of a team is more than we could have thought. Amen.</p>
2	CT	Working together: wending paths to creativity	<p>Praise the Lord with the lyre; on the ten-stringed harp sing his praise. Sing for him a new song; play skilfully, with shouts of praise. For the word of the Lord is true and all his works are sure.</p> <p>– Psalm 33.2-4</p>	<p>Father, thank you for the gift of creativity - a gift that renews us; a gift that in relationship with others enlarges our vision beyond what we thought we knew. Amen.</p>

3	RL	Working together: listening together	A sabbath rest still remains for the people of God; for those who enter God's rest also cease from their work as God did from his. – Hebrews 4.9-10	Heavenly Father, thank you for giving us each other for encouragement, support and help. May we listen to each other – learn from those who quiet and enjoy those who are loud – and so become one body, joined together through common respect and care. Amen.
4	TW	Working together: feeling community proud	How good and pleasant it is when God's people live together in unity. There the Lord commands his blessing, even life for evermore. – Psalm 133.1,3	Father, thank you for the gift of working together, the enjoyment of doing new things and the reward of getting to know friends better. Show us new things that we can do to show we are proud of our community at home and at school. Amen.

Appendix 8A Chaplaincy development targets for 2011/12

1. Improved [student] engagement in 'social responsibility projects'
 - a. 20 sixth formers regularly engaged in pioneer local social action projects by Feb 2011
 - b. Money raised for 7 national charities, represented in a departmental scheme of work and attached as a 'house charity' within the school
 - c. £10,000 raised in school spent on developing IT facilities in link school in Mozambique; that spend understood and publicised in school

2. Improved use of chaplaincy within pastoral interventions
 - a. Bereavement group running twice a year (8 week course)
 - b. 'Boys to men' self-esteem and development group running three times a year
 - c. One to one meetings for students needing pastoral support offered to heads of year

3. Increased engagement of students within the 'spiritual life of the school'
(NB: tutor times, Communion and chaplaincy activities)
 - a. Tutor time reflections delivered in 85% of morning tutorial times across KS3/4/5
 - b. Year based choir groups support singing in Communion
 - c. Voluntary Communion re-established to run on a weekly basis
 - d. Participation data shows that students' participation in chaplaincy activities reflects school population demographic profile.

Appendix 8B Assembly programmes for 2011/12

Table 8.1

SLT assembly programme for 2011/12

Autumn: Loving God with all your mind	Spring: Loving God with all your soul	Summer: Loving God with all your heart
<p><i>First half term: using your mind</i></p> <p>Intelligent behaviour – school conduct</p> <p>Debate as a way to learn – English</p> <p>Discovering truth through reason – Maths</p> <p>A hierarchy of sources – History</p> <p>Discipline to improve myself – Physical Education</p> <p>Understanding my identity – Black history week</p>	<p><i>First half term: Loving God in and through your Spirit</i></p> <p>God revealed through the Spirit – Epiphany</p> <p>Finding harmony – the logic of Music</p> <p>One God, many religions – one spirit? Religious Education</p>	<p><i>First half term: The heart – preparing for the race</i></p> <p>The Olympics – historical origins and what it is today (History & Media)</p> <p>The Olympics – impact on London (Geography & Economics)</p> <p>The race – the ICT infrastructure at the Olympics</p> <p>The race – how to prepare for it? (Food Technology & PE)</p> <p>The heart of competition – how to describe it: Poetry & MFL</p> <p>The racing heart – its rhythm – Music, Maths and Physics</p>

<p><i>Second half term: Loving knowledge</i></p> <p>Desiring knowledge? – knowledge through philosophy</p> <p>Desiring beauty? – knowledge through art</p> <p>Desiring freedom? – knowledge through science</p> <p>Desiring to belong? – knowledge through sociology</p> <p>Desiring control? – knowledge through politics</p> <p>Desiring a voice? – knowledge through citizenship</p>	<p><i>Second half term: Loving God through the self – finding fullness of life</i></p> <p>Fullness of life according to Media</p> <p>Fullness of life according to Dance and Drama</p> <p>Fullness of life according to Economics</p> <p>Fullness of life according to Modern Foreign Languages</p> <p>Fullness of life according to Nurture</p>	<p><i>Second half term: The heart – the seat of emotion</i></p> <p>The heart – and the will to win</p> <p>Heart speaks to heart – the Olympics bring people together</p> <p>The heart – seat of body, mind and spirit?</p> <p>Emotions understood by friends</p>
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Table 8.2 – Head of year assembly programme for 2011/12

	Autumn: Loving God with all your mind	Spring: Loving God with all your soul	Summer: Loving God with all your heart
<p><i>First half term: Loving your neighbour: at home and at school</i></p> <p>Welcome back from HOY / task ahead / form representative and ambassador posts</p> <p>Being responsible for your environment – pick up your own litter</p> <p>Supporting others' learning</p> <p>Treating my neighbour as I would like to be treated</p> <p>Fire practice assemblies</p> <p>Showcase of L4 work</p>	<p><i>First half term: The soul of this year group</i></p> <p>Focus on year group – who are we?</p> <p>Focus on year group – passions and interests?</p> <p>Focus on year group – who are our tutors?</p> <p>Focus on year group – reflections from head of year</p>	<p><i>First half term: The heart – willing, wanting, needing</i></p> <p>The heart – rest and restoration</p> <p>The heart – a deceptive guide</p> <p>The heart – love as feeling or choice?</p> <p>L4 focus</p> <p>The heart – riding the rhythm of life</p>	

<p><i>Second half term: Personal, Social, Health & Economic education</i></p> <p><i>Loving your friends – maintaining good relationships (includes ICT)</i></p> <p><i>Allowing yourself to be loved – and setting limits</i></p> <p><i>School council assemblies</i></p> <p><i>Loving your body – diet, doing exercise, sleeping</i></p> <p><i>Caring for your future – planning for what is to come</i></p> <p><i>Loving your enemy – avoiding conflict</i></p> <p><i>Celebration assemblies</i></p>	<p><i>Second half term: Run up to exams</i></p> <p>Focus on year group – what would we like to achieve?</p> <p>Planning revision</p> <p>Dealing with stress</p> <p>Showcase of L4 work</p> <p>Celebration assemblies</p>	<p><i>Second half term: Reviewing the year</i></p> <p>What have we achieved this year?</p> <p>Highlights of arts and humanities work</p> <p>Highlights of maths and science based work</p> <p>Highlights of sporting, spiritual and community achievement</p> <p>No assembly</p> <p>Celebration assemblies</p>
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Appendix 8C Sample house assembly liturgy

Responses at the start of the assembly:

Blessed be God, Father of all nations

Who has given us great riches from above.

This house is Ripon, one amongst seven

Our Church a place of important history.

Destined and chosen for a purpose

Together we will achieve praise and glory.

Responses at the end of the assembly – the Cobrook House prayer

Unless the Lord builds the house:

Those who labour labour in vain

Unless the Lord protects the city:

Those who watch over it watch in vain

All our hope on God is founded:

Jesus is our hope and our foundation stone.

(modified from Psalm 127.1, Matthew 21.42-44 and the hymn, 'All my hope on God is founded', translated by Robert Bridges)

Appendix 8D Student feedback on KS5 Communion

Headlines from survey data

87% of the respondents felt that the Communion format worked

- 92% thought that the student content was good
- 83% liked the candle lighting ceremony
- 82% like sitting in a horseshoe

The student body is split over liking the use of the chant between the sections the intercessions

For the whole student body:

- 81% of the respondents said that the two table format 'made sense' or 'worked'
- 73% liked students being given bread on leaving the service
- 72% liked the student presentation of gifts

Cohort analysis

- Of the 187 (87%) who felt the format worked, the majority were Christians (43%), atheist (13%), identified as agnostic (11%), or as uncertain or exploring (11%)
- Of the 24 (11%) who felt the format didn't work, the majority were atheists (54%) or Christians (33%)

Of the 8 Christians who didn't think the new format worked, 7 (88%) felt that the two-table format was unhelpful or confusing. However, the majority of these did like the idea of students receiving bread as they exit.

The 13 atheists who didn't think the new format worked were split on whether the two-table format was successful or not. Most of this cohort (67%) didn't like the student presentation of gifts by students.

Appendix 10A Three models for Christian education

Table 10.1

	Model A – Intellectual/Academic	Model B – Social/Moral	Model C – Provide context for faith / Illumination
	Newman, Discourse IV, "Liberal knowledge its own end".	Rowan Williams, Christian Distinctiveness in our Academies (Keynote address at CofE Academy Family Launch Conference, Lambeth Palace.)	The Nurture of our spiritual resources: A Report to London Yearly Meeting the present provision of adult religious teaching in the Society of Friends, with suggestions for its future development.

Citation giving approach	<p>I have said that all branches of knowledge are connected together because the subject matter of knowledge is intimately united in itself, as being the great Creator and his work. Hence the sciences ... [divinity amongst them] complete, correct, balance each other. This consideration must be taken into account, not only as regards the attainment of truth, which is their common end, but as regards the influence they exercise upon those whose education consists in the study of them.</p> <p>(Newman, 1915, p. 80)</p>	<p>I suspect that we don't often enough talk about education as a matter of justice; but this is where the centre of the Christian moral impulse should come from ... If the task of education is to provide the tools for making sense of a human life, then it is crucial that what education offers in practice should include as wide a range as possible of those tools or resources. Thus for education to include intelligent and imaginative reference to what religious belief means and has meant in human society is a necessity; ignoring this dimension is another kind of injustice. The Church through its involvement with Academies offers a framework in which this element is provided for not only securely but fully sympathetically.</p> <p>It is a resource: it cannot be an imposition. But it unashamedly claims that an educational institution incorporating a level of seriousness about Christian teaching offers a</p>	<p>We cannot teach [children] 'to know God and enjoy him forever', because no man can teach another this ultimate thing that he must experience for himself; but it has been our experience that we can set our children in the way to be found by him in our own lives ...</p> <p>There is thus no end to the religious education of our children, no standard of illumination which we may say is enough. The only difference between the child's search and the adult's search is that the child depends upon his teachers for the initial guidance and stimulus, while the adult must assume responsibility himself. But the adult, like the child, has the same choice: his eyes are either open or closed, his ears are either listening or deaf, his mind active or idle, his heart reaching out or turning in upon itself, his will constantly bending towards God or standing proud in its own stubborn course. The preparation of mind and heart and will for the knowledge, love and service of God</p>
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		<p>distinctive and valuable way of 'doing justice' to the needs of its students.</p> <p>(Williams, 2009)</p>	<p>is a task that can never end: it is what our life is for.</p> <p>(The Friends Home Service Committee, 1954, p. 8)</p>
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Principle	<ul style="list-style-type: none"> • The provision of education is a Christian virtue • Intellectual development is an end in itself • Education supports individuals' self-realisation & so fulfilment • Theology / Christian understanding are informed by other forms of learning and vice versa. 	<ul style="list-style-type: none"> • Christian education should be distinctive in the way it seeks to support students' growth into a fulfilling life • The distinctive vision is for holistic development of the individual, learnt in relationship with others and through Christian insight into what it means to be human as well as in excellent teaching and learning • Theology and Christian belief need to be implicit – in policy, the way the school is structured and run – and also explicit, giving the grounds of conviction and hope in the life, death and resurrection of Jesus Christ and his continuing presence with believers today 	<ul style="list-style-type: none"> • Education in a Christian school should allow students to encounter the reality of a living faith in Jesus Christ and understand its basis. • The school should have distinctive values, seen in expectations of virtue and conduct – students should be supported to achieve their best academically, as well as in every area of life and gifting • Provision of education to the local community articulates the gospel by communicating God's love for every person
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Quotation	<p>Ever since the creation of the world [God's] eternal power and divine nature, invisible though they are, have seen understood and seen through the things he has made.</p> <p><i>Romans 1.20</i></p>	<p>Jesus Christ is the image of the invisible God, the firstborn of all creation; ... all things were created through him and for him. He himself is before all things and in him all things hold together ... through him God was pleased to reconcile all things to himself by making peace through the blood of his cross.</p> <p><i>Colossians 1.15,16b,17,20</i></p>	<p>'This is ... a charge to you all in the presence of the living God; be patterns, be examples, in all countries, islands, nations, wherever you come; that your carriage and life may preach among all sorts people and to them, answering that of God in everyone.'</p> <p>(Fox, 1924, p. 134)</p>
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Appendix 10B Vehicles for establishing ethos of new school

Table 10.2

Group	Essential to Cobrook identity	Transferable to a new context
1	<p>Vehicles inter-related, but school leadership and assemblies are vital.</p> <p>Thought need to be given to how teachers new to the school 'pick up' its ethos</p> <p>Local churches link with Cobrook.</p>	<p>School leadership</p> <p>Assemblies</p> <p>Staff training</p>
2	<p>School specialisms: music for worship; languages for looking outwards.</p> <p>Principles are communicated by pastoral systems and governors.</p>	<p>School culture</p> <p>Pastoral systems</p>
3	<p>Pastoral system and the school's values.</p> <p>The school's culture is inherited within the school, the local community is not essential to establishing it.</p> <p>Specialisms not important.</p>	<p>Pastoral system</p> <p>School values</p>
4	<p>Governors, staff, parents and students and their faith.</p>	<p>Student body is not transferable</p>
5	<p>Worship and prayer.</p>	<p>Worship and prayer</p>

Appendix 11A Progress targets for pastoral curriculum

Table 11.1

Cobrook Trust Pastoral Progression Outcomes & Outline Tutor programmes

This chart gives an overview of the basic outcomes of the SMSC provision at the Cobrook Trust. These have been expressed as what we would expect **all students** to have achieved by the end of each year.

SMSC is delivered through assemblies, tutor times, pastoral workshops, wider learning/electives & RE lessons. Where possible we use **story** to explore / explain.

Throughout their time at school, students maintain a portfolio of evidence in order to self-evaluate their own progress towards these targets and their acquisition of the Cobrook Thinking skills / Creative Applications.

Yr	Curriculum <i>Know yourself</i>	Assessment <i>Understand weakness</i>	Pastoral <i>Be an agent for good...Accept support</i>	Enterprise/ Careers /WRL/Workshops <i>Engage fully & Stretch</i>	Enrichment <i>Engage fully & Stretch</i>	Spirituality/ Reflectiveness <i>Engage fully & Stretch</i>
7	<p>I know which are my favourite subjects and why.</p> <p>I understand the core thinking skills and have started to notice which I am strongest at and those I need to work on</p>	<p>I know my grades and can see what steps I took throughout Year 7 to get there. I know what to do to improve further next year</p>	<p>My learning behaviour/ conduct means I achieve at least 5 positive points per week and is not a barrier to my progress anyone else's learning</p> <p>My prep record is good</p> <p>My negative conduct points are below 5 per half term. I willingly give and receive help</p> <p>I know where to turn to for help and who to turn to</p>	<p>I have worked as part of a team in the Year 7 pastoral workshops or in house events / enterprise days. I have taken on a leadership role or other responsibility</p> <p>I am dressed smartly & am on time</p> <p>I have demonstrated my reliability</p>	<p>I have tried at least 3 or 4 enrichment activities and know which ones I will stick with</p>	<p>I have understood and use the [Trust] stillness technique, and I practice it in every assembly / tutor time.</p> <p>Communions, tutor time and assemblies are meaningful for me</p>

8	<p>I know which subjects I want to take forward as electives and which I would want to drop. I can give my parents a good explanation of my reasons</p> <p>I am familiar with all of the thinking skills. I can identify the ones I am best at and those I need to work on</p>	<p>I know where I have got to in my grades and can see the steps I took throughout Year 8 to get there. I know what to do to improve further next year in order to position myself for my GCSE pathway choices</p>	<p>My learning behaviour/ conduct means I achieve at least 5 positive points per week and is not a barrier to my progress or anyone else's learning</p> <p>My prep record is good</p> <p>My negative conduct points are below 5 per half term and I have achieved fewer negatives than I did in Year 7. I willingly give and receive help</p> <p>I know where to turn to for help and who to turn to.</p>	<p>I have worked as part of a team in the Year 8 pastoral workshops or in house events / enterprise days</p> <p>I am always punctual & smart</p>	<p>I have at least two principle wider learning activities which I have chosen to do. my attendance is regular</p>	<p>I use the reflection times to focus on the topics and themes the teacher /student rep leads.</p> <p>I have worked with my tutor group to take an active part in assemblies and/or Communion</p>
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Appendix 11B Sample tutor time and assembly overview giving pastoral targets

Table 11.2

Year 7 – Autumn term (Creation, Adam & Eve, Nativity)

<i>Wk</i>	<i>Sequence Theme / Topic</i>	<i>Pupil Objectives</i>	<i>Bible Story</i>	<i>Main Activities</i>	<i>Learning Skills/ Creative Applications</i>
Pastoral targets introduced – Student induction pupils work through induction booklet					
1.	<i>Who am I?</i> <ul style="list-style-type: none"> • New beginnings • Starting out 	To understand the importance of new beginnings and think about how to make a good start.	The Creation story <i>'In the beginning</i> (pages 8-9)	<ul style="list-style-type: none"> • Discuss new beginnings and a new start • Read the Creation story and find all the things that are created. • Write 5 different ways of making a good start and relate these to the [Emily Dakin] Etiquette. 	Listen intently Read critically Memorise accurately

2.	Who am I? <ul style="list-style-type: none"> • What's my story • Learning from stories 	To discuss what we learn from different stories and produce a shield about 'my story'	The Creation story	<ul style="list-style-type: none"> • Write a list of different stories and what they learn from those stories. • Create a shield with different symbols which represent their stories. 	Listen intently Write cogently Engage creatively
3.	Who am I? <ul style="list-style-type: none"> • The world around us • Our responsibilities • Responsibilities in school 	To understand the value of the world/resources around us and consider our responsibilities to steward those things carefully.	The Creation story <i>'God looked at everything together, and God was pleased'</i> (pages 8-9)	<ul style="list-style-type: none"> • Do a quiz activity about the world around them • Think about and make some lists of the things they are responsible for 	Memorise accurately Read critically Work collaboratively
Pastoral targets shared with students and parents in target-setting meetings					
4.	Who am I? <ul style="list-style-type: none"> • Good rules • How rules support us and help us 	To see the value of rules and consider how rules give us positive structure and framework	The garden of Eden <i>'You must not eat fruit from the tree that gives knowledge'</i>	<ul style="list-style-type: none"> • Think about the different rules in the country/the school and why they help us to be safe • Put themselves in charge of the tutor group and design 10 rules for the group to live by. 	Speak purposefully Read critically

					Engage creatively
5.	<p>Who am I?</p> <ul style="list-style-type: none"> • Why community is important • What communities do you have around you? 	To explain the importance of being in community and how community can support us	<p>The garden of Eden</p> <p><i>'At last! Here is someone like me!'</i></p>	<ul style="list-style-type: none"> • Discuss the communities to which the pupils belong • How are they similar how are they different? • Discuss which communities are most important to each pupil and to the class – pupils complete the diagram to show which are most important/influential to them • How do these communities help us? How do we help our communities – what do we offer? • Pupils draw a picture of the community they feel is most important to them- this could be on plain paper to be used as a wall display- 7T's communities ... link to the fact that we may all 	<p>Listen intently</p> <p>Analyse coherently</p> <p>Discuss actively</p>

				come from different communities but are all part of a school/class community.	
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Appendix 11C Sample tutor time lesson

Year 7
Week 5 session 1

Not Following the Right Path



What do these pictures represent?


1

Sometimes we make mistakes because we haven't followed the advice or guidance we've been given properly - what has happened in these pictures?





2

Our current story is 'God Speaks to Noah'.



First of all, just read through the story - we will think about some questions afterwards...

 **astonishment** = great surprise

 **timber** = wood

God speaks to Noah

✠


AFTER THE TIME of Adam and Eve and Cain and Abel, more children were born. Their children had children, and the generations went by. Soon the human race had spread all over the world.

But as the years went by, the wickedness grew, and God was dismayed. 'I am sorry I ever made people,' said God. 'I shall flood the whole world and give it a new start. Only one man, Noah, lives in the way that pleases me, and he will be part of my plan.'

Noah listened in astonishment as God told him what to do. 'Build me a boat out of good timber. It must have three decks and a door in the side. Follow the measurements I will give you; this boat needs to carry enough from the old world to be the beginnings of a new one.


'You will need space for yourself and your wife. You will also need room for your three sons - Shem, Ham and Japheth - and their wives.


'I also want you to rescue a male and a female of every kind of creature. You will need to make space on the boat for all the animals and birds. Not one species must be lost.'



3

Watch this short video which tells the first part of the story of Noah... in Lego.





4

Our current story is 'God Speaks to Noah'.



Why did God feel disappointed?
Who are the people that have made mistakes in this story?
Why did God save Noah?
What/who else does he save?



God speaks to Noah

AFTER THE TIME of Adam and Eve and Cain and Abel, more children were born. Their children had children, and the generations went by. Soon the human race had spread all over the world.

But as the years went by, the wickedness grew, and God was dismayed. 'I am sorry I ever made people,' said God. 'I shall flood the whole world and give it a new start. Only one man, Noah, lives in the way that pleases me, and he will be part of my plan.'

Noah listened in astonishment as God told him what to do. 'Build me a boat out of good timber. It must have three decks and a door in the side. Follow the measurements I will give you: this boat needs to carry enough from the old world to be the beginnings of a new one.'

'You will need space for yourself and your wife. You will also need room for your three sons - Shem, Ham and Japheth - and their wives.'

'I also want you to rescue a male and a female of every kind of creature. You will need to make space on the boat for all the animals and birds. Not one species must be lost.'

Think about these questions. If you would like to, share your answers with the class when you are asked.



1. Think of a mistake you have made in your life.
2. Could you have avoided the mistake? How?
3. What were the consequences of your mistake?
4. What advice would you give to help someone else avoid the mistake you made?

Imagine you are planning a guide to help students starting in year 7 next year...

What would be your top 5 tips for avoiding mistakes at Emily Dakin High School?
Discuss and share your answers, then record your final ideas.



7



OR



In today's tutor time session, I have thought about...

This has helped me to learn that...

I will remember to...

8



9

Dear God

Please help us to make good decisions in life and to listen carefully and heed the guidance given to us;
Help us to avoid mistakes wherever we can by taking notice of the advice we are given;
When we do make mistakes give us the wisdom to learn from them.

Amen

10

Closing responses

God, grant me the serenity
to accept the things I cannot change,

Courage to change the things I can
and the wisdom to know the difference.

Living one day at a time;
enjoying one moment at a time.



Appendix 11D Overview of SMSC programme

		Autumn : Good gifts used in service		Spring : Don't stay in a Bad Place		Summer : Unique Value in Community	
		Know Yourself	Agent for Good	Understand weakness	Accept Support	Engage Fully	Stretch
Yr 7	Story	Adam & Eve	Snake & the Apple + Nativity	Cain & Abel + Temptation 1	Noah (promise of hope)	Abraham + Pentecost 1	Joseph + Rich young man
	PSHE/IAG	Me in a new community	Making good decisions Inc Healthy eating	Getting things wrong : Anger / jealousy Your life you chose	Bullying : Knowing who to turn to	Being confident to go outside our comfort zone.. E-Safety	Mozambique
Yr 8	Story	Moses	Moses	Jonah + Parable of Talents	Ruth / Thomas /Emmaus	Samuel	Solomon (Gideon ? Joshua ?)
	PSHE/IAG	Moral Compass (belonging) Peer pressure	Strong influences: House system?? Sexing & the law	Lacking confidence in the face of pressure	Listening Well.... The voice of conscience	Making a difference to others Creative /Applied subjects & what they mean to me..	
Yr 9	Story <i>Jesus/David</i>	Jesus called & recognised Cana Baptism. Jacob wrestles Boy David	Early Ministry: Water into wine David & Goliath	Golden Rule + Temptations 2 Love your neighbour David & Bathsheba Prodigal (ii)	Resurrection David & Jonathan	Pentecost 2 King David	Ascension King David
	PSHE/IAG	Self-image Stepping up to adult responsibilities & choices Healthy routines (inc wider learning / service)	Where may our gifts be taking us Awareness of general pathways post 16 (Apprenti)	Relationship temptations Subject Subjects I may genuinely need to drop	Sexuality? Social Networking Subjects I may need to work harder at...	Actual course choices... What sorts of careers & how do subjects / wider learning relate Routes post 16 Sponsored walk focus	Public speaking ‘This is who I am... this is what I will major on in upper school
Yr 10	Story <i>Jesus Ministry</i>	Calling of Disciples	Talents / Feeding 5000/Sower	Wise Foolish Virgins Rock & Sand/ Sermon on mount /Sabbath working	Wheat & Tares Syrophoenican & Samaritan woman Tax collectors Matt 9 Sheep & Goats (i)	10 Lepers Daniel Nathaniel	Nicodemus
	PSHE/IAG	Sense of Direction (14-19) Case studies from previous yrs Upper school study expectations (lessons learnt) My Academic Targets M wider learning/Community service focus	Healthy lifestyle choices My approach to Work experience My CV & letters of application Looking at the CVs of others... who would you appoint?	First U-School exams – how strong are my foundations Habits /Balance of time / Parties & stimulants	Support agencies & who set them up Chad Varah (Samaritans) Other support agencies	Good use of Social networks Internet for IAG	Getting the most out of work experience Work Experience itself! Prefects or other leadership
Yr 11	Story <i>Parables</i>	St Paul / St Peter /John The Baptist Non bible role-models... E.g. Nelson Mandela. ArchBishops Huddleston / Tutu	St Paul's journeys: Jesus' Imerative stories Light/lampstand, love enemies/ Eg Bill Gates	St Augustine? Jesus calms the storm	Prayer : inc Lord's prayer Lilies of the field; Parable of wealthy man Luke 12 Job	Walking on water I am statements	Work Placement 2 University Visits
	PSHE/IAG	How far have I come ... what might I being called to do Skills analysis? Range of Courses post 18/16	Specifics on courses post 16 Time management & revision prep.. Sampling Yr 12 lessons Internships... how to apply?	Fear of the unknown Changing direction Dealing with stress (without toxins) Avoiding arrogance	Parental & Peer Pressure Revision techniques Self-control	In whom /what do we trust Planning my release time	
Yr 12	Story <i>Ministry & teaching 2</i>	St Ignatius Parable of talents (ii) Good Samaritan	St Benedict	St Francis Prodigal Son	St Dominic Modern icons	St Columba The Iona Community Feeding of 5000	Work Placement 3 University Visits
	PSHE/IAG	Knowing myself from the inside Myers Briggs Positioning myself (wider learning / community service/leadership	IAG: What happened to last yrs Yr 14... Finding satisfaction in work Careers my gifts might fit me for? Applying for Summer WEx	Use of time & Money Lifestyle choices	Support on Sexual & Health /Welfare Agencies to help Basic rules & boundaries Self-discipline	Having a passion Taking on issues Social action	
Yr 13	Story <i>Rules to live by</i>	Fruit of the Spirit	Sermon on the mount (i) Matt 5 13-16 Sheep & Goats	Beatitudes Jesus & the Samaritan woman	Hymn of Love (1Cor 13)	Sermon on the Mount (ii) Matt 5 21-26 & 38-48	Work Placement 4 ?
	PSHE/IAG	Taking stock... where am I now... where do I want to be	What do I really believe... does it chow?	Coping with disappointment	making things work for good	What do I leave with?	

Figure 11.3 Overview of SMSC programme

Appendix 11E The Emily Dakin Etiquette

The Emily Dakin Etiquette

Our parents brought us up to have good manners. These good manners will help us to live our life in a good way whatever the community in which we are living or working. These are called the [Emily Dakin] good manners (or Etiquette)

Good gifts used in service

- We appreciate what we have been given
- We create rather than destroy
- We enjoy being good and doing well
- We always give of our best
- We smile and sit up straight
- We thank our teachers at the end of every lesson
- We celebrate each other's success

Don't stay in a bad place

- We say 'sorry' when we do wrong
- We are not afraid to own-up
- We know how to be silent and reflective
- We are honest
- We learn from our mistakes
- We forgive others

Unique value in community

- We notice the feelings of others
- We are helpful
- We listen
- We control ourselves
- We are polite
- We treat everyone in school as a friend
- We make a positive impact on our environment

Appendix 11F SLT assembly programme

Table 11.3

Year	Theme	Term 1	Term 2	Term 3
1	Being in Community	The way of love <i>1 Corinthians 13.4-12</i>	One body <i>1 Corinthians 12</i>	Being distinctive Romans 12
2	Looking outward	Mozambique – subject-specific links: Music / MFL	Global citizens	Rest and renewal
3	Rising to difficulty – using body, mind, spirit & strength <i>Matthew 22.37</i>	Mind – subjects & the kind of knowledge they give	Spirit – subjects: understandings of ‘fullness of life’	Heart – passion, Olympics, emotions
4	Listening and silence (being attentive) <i>Proverbs 4.1</i>	Listening to God – Saint examples	Attention and noticing things	Thinking critically & discipline
5	Narratives An orderly account through story <i>Luke 1.3</i>	Different kinds of story – story of the Trust	Kinds of evidence – introduction to Old Testament	Jesus’ story (perspectives); my story
6	Being reflective	Celebrated achievers (me & identity)	Holy achievements (me & reflectiveness)	Social reformers (me and making change happen)
7	Salt of the world <i>Sermon on the Mount</i>	Beatitudes <i>Matthew 5.1-14</i>	Law vs love <i>Matthew 5.21-43; 6.1-17</i>	Living the Kingdom way <i>Matthew 6.19-28</i>

Appendix 11G Programme of Communion

Table 11.4

	Autumn	Spring	Summer
Year 7	Introduction to Communion	Ash Wednesday and Lent	Pentecost
Form Communion	Introduction to Communion – preparation session	Epiphany (before Lent) The temptation of Jesus (during Lent)	The Resurrection story
Year 8	Harvest	The baptism of Jesus	The Ascension
Form Communion	Harvest – preparation All Saints	Jesus and the ten lepers	Jesus the Good Shepherd
Year 9	James & John – seeking glory	Building on rock and on sand	Nicodemus – transparency
Year 10	Parable of the Sower	Take up your cross	The transfiguration of Jesus
Year 11	The desert journey – finding refreshment	Wise and foolish virgins – staying prepared	Leaving service
Year 12	The good Samaritan	The prodigal son	Feeding the five thousand
Year 13	The sheep and the goats	Jesus and the Samaritan woman	Leaving service

Appendix 11H Trust stilling behaviour

Emily Dakin posture (relaxed posture ready for focus)

- a. Sit up straight
- b. Put your bottom to the back of your seat
- c. Place your feet about a foot apart on the floor
- d. Extended your spine by imagining that there is a string at the back of your head, pulling upwards
- e. Place your palms on your knees
- f. Be aware of your breathing
- g. Turn your attention to what is ahead of you

Appendix 11| Trust Anthem

Trust Anthem

1. Each day a new day in this special place;
Hearts firm in faith, sustained within your grace.
Building our lives in truth and harmony;
Constantly growing in community.
2. Here for a purpose, ambitions to fulfil;
Resourceful in effort and resilient in will.
Our lives enriched in reflection of your ways;
For these and all your gifts we give you praise.
3. As we move forward, new thresholds to explore;
Excellence our goal, achievement the reward.
Grant us direction, your principles affirm;
Inspire our intention as we seek to serve.
4. Be present now, our comforter and guide;
Life in abundance, vision you provide.
Fulfil your promise to be ever near;
Confer your blessing as we gather here.

Author: Keith Routledge 2013

Appendix 12A Foundation laying service order

The introduction to the service explained its purpose:

Introduction

The foundations to be laid today are not only physical but also spiritual. The Governors and Directors of the Trust have formulated the Christian identity of the new school, in order that its foundation is in Christ. To communicate this, the Bible texts that give the vision and purpose of the Trust will be incorporated into the concrete, indicating that the physical structure is the expression of God's purpose and will.

Prayer

St Peter said to Jesus, "You are the Christ, the Son of the living God."

Lord Jesus Christ, we thank you that this day
we celebrate confession of faith
seen in the creation of
[Emily Dakin] CofE High School.

Heavenly Father,
as this action starts in response to your will
so may it be completed in your love,
in the power of the Holy Spirit.

Amen.

Appendix 12B Topping out

Topping out

Introduction

'Topping out' marks the building having reached the highest point in its construction and completion of the timber frame infrastructure which underpins the building. We celebrate this today by thinking of the wood that has gone into the structure—1700 tonnes of it – by blessing some Poplar trees which will be planted to replace the aging screening trees presently in place.

High places are held to have spiritual significance in the witness of Scripture. Today it is possible to survey the view from the top of the building and wonder at how God has been at work to realise the vision of [Emily Dakin]. Verses from Psalm 47 recall the Ascension of Christ in which his authority is remembered and also the subsequent descent of the Holy Spirit to empower his people and to achieve his purposes. As balloons are released to celebrate topping out, we pray for the gift of the Holy Spirit, asking that God will help us to achieve his purpose in having the school ready to open in September for year 7s.

Appendix 12C SIAMS evaluation criteria presented in staff induction

Christian character of school

- Members of the school community can articulate how the school's values are distinctively Christian and the significant impact they have on daily life
- Learners have regular opportunities to engage in high quality experiences that develop personal spirituality

Collective Worship

- All members of the school community place great value on collective worship in school life and its meaning personally
- Has a strong focus on Jesus Christ; learners understand his central place in the Christian faith
- Has a strong focus on God as Father, Son and Holy Spirit – learners can recognise and express this with understanding
- Regularly includes Biblical material; learners can relate this to school ethos and their own values
- Learners understand the value of personal prayer and reflection within their own spiritual lives and seek opportunities them.
- Learners can identify clearly the distinctive features of Christian traditions in worship (particularly Anglican practice).
- Learners are confident in planning and leading acts of worship, whether prepared beforehand or spontaneous.

(Archbishops' Council: Education Division, 2013)

Appendix 12D Admissions data for religion

Religion	Count of Faith
Anglican	1
Baptist	1
Catholic	6
Christian	27
CofE	8
Greek Orthodox	1
Hindu	28
Islam	3
Methodist	3
Mixed (Christian & Buddhist)	1
Mixed (Muslim & CofE)	1
Mixed (Sikh & Hindu)	2
Muslim	47
None	16
Roman Catholic	27
Sikh	3
(blank)	0
Grand Total	175

Appendix 12E Welcome Service prayers

Heavenly Father, on this first day at this new school, we thank you for the exciting start we look forward to – and ask for your blessing. Amen.

We give thanks for all who have worked to prepare for this day: the builders, the school leaders, our teachers – and our parents and families. We pray that they will be pleased with their work. Amen.

Lord God, you have brought us together as the first year-group in this school. You know the plans that you have for us – we pray that our future would make real the hopes we bring. Amen.

Creator God, we have thought this morning about our gifts and talents and how they will grow. We ask that you would give us what we need to flourish. Amen.

We think of people who are not able to enjoy life at this time – whether through illness or conflict. Help us to work for a better world, in which all are free.

Father, as we prepare to give life to [Emily Dakin] High School, we remember the energy of the [scientist] our school is named after. We pray that we might have the same spirit of enterprise and intelligent engagement with our world. Amen.

Appendix 12F Lesson plan for first form Communion

Plan – preparation session for form Communion:

1. Recapitulate Y7 welcome service:
 - Students' memories: singing, procession, holding bulbs, reading & prayers
 - Students' feelings
 - Draw out question of what the act of worship was for /about?
 - People gathering together – many become 'one'
 - Taking time to think about the same things together, to ponder 'meaning'
 - What does singing contribute? Share experience, emotions
 - Place of God within the service – perceptions / origin of readings / reference to address
 - Introduce Communion as central Christian act – origins in Last Supper – defines Christian institution & so something we do at Emily Dakin too; we find a way for everyone to be part of the service, without asking them to do anything against their belief
 - Structure of Communion is like structure of Welcome service – what is the order?
 - Gathering
 - Responding to word
 - Sharing God's feast
 - Being sent out
2. Introduce story of the Parable of the Sower
 - Link with parable of the seed
 - Observe 'stages' and outcome
 - Draw out meaning

Outcomes:

- Decide on & prepare something to do to demonstrate story
- Write prayers

Appendix 12G Year-group Communion preparation, session 1

Session content using a meal as a metaphor for Communion:

The name **Holy Communion** is given to a special act of worship that is part of Christian practice.

The service is traced back to Jesus and his last meal with his disciples – a last time shared by Jesus and his followers and friends that was a special ‘goodbye’ before he was executed by being hung on a cross

Christians have always remembered this meal since, copying Jesus’ actions as he shared the meal; Christians continue to eat the meal because Jesus commanded his followers to do so.

Times of Communion are important for our life together as a school – they help us to know that:

- We belong to each other
- We are responsible for each other
- We are creating a story that we share as we live together as a school

Each person believes different things about God and Jesus. But learning about and remembering Jesus’ last supper with his disciples helps us all to think about what Communion is: belonging to each other and sharing friendship together – whether life is easy or hard.

Appendix 12H Year-group Communion preparation, session 3

Session content explaining what to expect in the year-group Communion

The invitation to share the meal – the bread and the wine of Communion – is an invitation to live closely with Jesus. Jesus speaks about the bread and the wine being his body and blood – the connection made is a personal one.

Those who normally have the bread and wine in their own Church will want to share Communion in school.

As a Church of England school, we also know that not all churches are happy to have their members share Communion in other Churches. It is important for students to respect the teaching of their own churches.

Many students won't want to say they have a close relationship with Jesus; they may feel interested in what he has to say, want to know more about him, or perhaps feel a sense of belonging – but won't feel comfortable or ready to share the bread and wine.

These students will be like part of the company at a party – to be in the same room as Jesus - but not sitting down at a meal with him.

Most students will probably feel comfortable in school with its Christian identity.

If this applies to you, you may feel happy to receive a blessing that speaks of God's care for you:

'The Lord bless you and keep you;
the Lord make his face
to shine upon you
and give you his peace. Amen.'

Guests to a party or meal will often bring a card or gift to say thank you to the person hosting it.

Holy Communion offers the opportunity to say 'thank you' for the gifts we've received; and to consider how life is for us – whether good or challenging.

Each student will be asked to write a card with an offering for the service – to bring up at Communion.

The offering might be:

- Something you want to say thank you for
- A gift or skill that you want to use
- A question that you have – or a request you want to make of God
- A thought you bring to the service

Appendix 12I Communion Card for year-group Communion

Year 7 Communion



Wednesday 20th November 2013

We want every student to participate in our communion service in a way which feels comfortable for them.

For some this might mean receiving communion or a blessing. For others it might mean offering something as part of the service. This might be a family member who they particularly want to remember, or a friend who may be in need, or a goal/achievement that they feel proud to have reached.

We want all students to benefit from the service so they should think about it carefully in advance and fill in this card with their individual offering.

I, _____, would like to participate by:

- Receiving Communion
- Receiving a Blessing
- Making an Offering

I am offering...

Parent/Carer Signature: _____

Appendix 12J Letter to parents ahead of year-group Communion

Dear parent or carer

Re: Service of Holy Communion on 20th November 2013

I hope that you enjoyed the welcome service which started our community life together at [Emily Dakin]. Our shared worship is important for building our school community; we are glad that both students and parents have embraced this aspect of school life so positively.

On 20th November, there will be a service of Holy Communion in school. The service is designed to be inclusive of all students whilst also respecting their own convictions and beliefs. Students who are Christians will have the opportunity to receive Communion; all students will be invited to receive a blessing; students will also have the option of giving a card with an 'offering' – a thought, prayer or gift – that they would like to present.

All students will be asked to write a card; those who receive Communion or blessing will give theirs in before coming to the front of the service. Do please help your child to decide what to write in their card and to think through how they choose to participate in the service.

The leadership team at [Emily Dakin] will be pleased to advise if you have any questions about this. Students will have a full explanation as part of their preparation with their tutors.

Appendix 12K Liturgy for first year-group Communion

The background image for the Communion service was a picture of stained glass from Buckfast Abbey:



1. **Vocal warm up with vocal coach and musicians**
2. **Welcome and explanation – Fr John**
3. **Candle lighting at Creation table by Chaplaincy ambassadors**
4. **Gathering:**

The minister says:

Be with us, Spirit of God;

All **nothing can separate us from your love.**

Breathe on us, breath of God;

All **fill us with your saving power.**

Speak in us, wisdom of God;
All **bring strength, healing and peace.**

Grace, mercy and peace
from God our Father and the Lord Jesus Christ
be with you.

All **and also with you.**

5. Opening song: *Each Day a new day in this special place* (Trust Anthem)

6. Prayer of preparation

All **Almighty God,
to whom all hearts are open,
all desires known,
and from whom no secrets are hidden:
cleanse the thoughts of our hearts
by the inspiration of your Holy Spirit,
that we may perfectly love you,
and worthily magnify your holy name;
through Christ our Lord.
Amen.**

7. Confession

God our Father,
we come into your presence
Feeling sorry for what we've done wrong.
For turning away from what is good,
and ignoring your will for our lives;
Father, forgive us:

All **save us and help us.**

For behaving just as we wish,
without thinking of the effect on others;
Father, forgive us:

All **save us and help us.**

For failing in what we do,
and think and say;
Father, forgive us:

All **save us and help us.**

For letting ourselves be drawn away
from your good wish for us
by the temptations in the world about us;
Father, forgive us:

All **save us and help us.**

For living as if we were ashamed
of the love you have for us;
Father, forgive us:

All **save us and help us.**

8. Absolution

The Father forgives us by the death of his Son:
strengthen us all
to live in the power of the Spirit all our days.

All **Amen.**

9. Reading

When the hour came, Jesus and his apostles took their places at the table.
He said to them, "I have really looked forward to eating this Passover meal

with you. I wanted to do this before I suffer. I tell you, I will not eat the Passover meal again until it is celebrated in God's kingdom."

After Jesus took the cup, he gave thanks. He said, "Take this cup and share it among yourselves. I tell you, I will not drink wine with you again until God's kingdom comes."

Then Jesus took bread. He gave thanks and broke it. He handed it to them and said, "This is my body. It is given for you. Every time you eat it, do it in memory of me."

In the same way, after the supper he took the cup. He said, "This cup is the new covenant in my blood. It is poured out for you."

10. Short talk – Fr John

The reading we've just had tells us about Jesus' last meal with his disciples. [Image 1] It says that they went to Jerusalem for the Passover – and that Jesus told his disciples that he very much wanted to share the Passover meal with them before he suffered.



The difficult word is 'Passover' - I wonder if you remember what the Passover meal was that they were celebrating – where it comes from?



Hundreds of years before, the Jews (Israelites) were slaves in Egypt, living under the Pharaoh-king who treated them so badly. [Image 2] In the night of the Passover, God freed the Israelites from slavery to start into their new freedom on a journey into the land they trusted that he had promised them.

To prepare for that first Passover meal, each Jewish household prepared a lamb. After they had killed it, they put some of the blood on the door posts of their houses [image 3] and then cooked the lamb. The blood was a sign to God's angel to pass-over the house, leaving it in peace so the family could leave the next day.



But before they left, the Jews ate this meal. [image 4] It was a time of security and happiness together in their home before leaving it behind forever. It must have been a time of fear and excitement. They would have needed the food to keep them strong for their journey; but they would also have needed time together with people they love and care for before setting out on difficult travel.



So that is the history of this meal that Jesus was about to share with his friends and followers. I wonder what Jesus' disciples felt as they ate this meal with Jesus? What their thoughts were? [Image 5]



Perhaps they thought about the same things. About how life was hard – and how Jesus had promised them a new start. Perhaps they simply enjoyed each other's' company. Certainly, this time shared together would be really important for them as they continued to follow Jesus – even as Jesus was led out to be killed; and then as they continued to follow him, after he rose again from the dead.

Today we are also invited to gather around this meal table. The host of the meal is Jesus – and so it is right that each of us decides how we respond to his invitation.

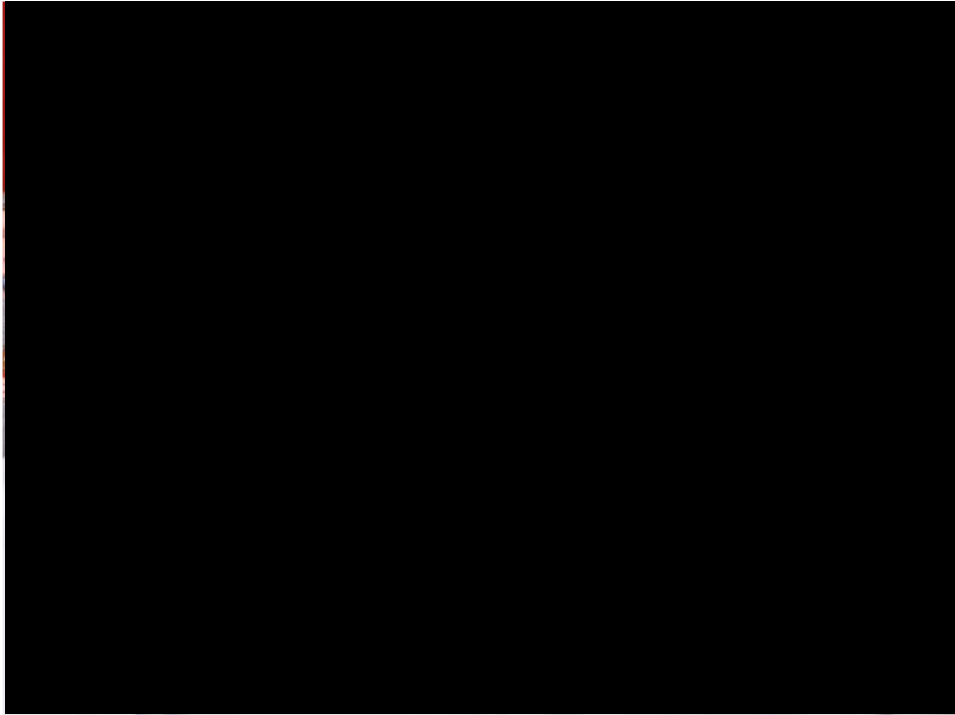
For some, it is right that we come close – and share the bread and wine – and so share in Jesus' life.

For others, we come to God to seek his blessing – to ask that he would give us that freedom and happiness that we all seek.

For some, it is right that being invited to a meal – being offered something kindly as a gift, we bring our own gift in return. God honours all our gifts and promises to give back even more than we give.

But for each of us, we are in a similar place to those first disciples. We have a journey ahead of us that will bring hard times as well as joys – and we

need the comfort and support of meeting together so that we feel secure for the travel ahead.



And for each of us, we are also offered a new beginning. Jesus looks forward to God's kingdom coming in this meal: a time when everything is made right and people enjoy love, justice and freedom. It is little bit like we are one of those slaves waiting to be set free. As this meal is shared, we look forward to a better world, we start to create a new future.

We bring our offering today as a first step towards that new beginning. Whether you've written a prayer; identified a skill or talent that you have; or brought a question – by bringing your offering, you have played your part in creating that new future. We depend upon each other to bring those gifts – and here at [Emily Dakin], we look to the God who reveals his face in Jesus of Nazareth to make those gifts work together to make something great and beautiful.

So let us turn to Jesus' table now, and prepare it; because we all have a place here, whether we share the food, seek God's blessing, or simply bring our gift. Amen.

11. Prayers

Student 1

We come together as one;
We share this Communion together,
We remember Jesus with the bread and wine
as he wanted us to on that day. Amen.

Student 2

We pray for the world and people who have tried
to make the world a better place.
We will remember the people who have helped
in the world wars and in Syria.
We will also pray for the people of the Philippines who are having trouble.
But most of all we pray for England
and it will get better as we improve it. Amen.

Student 3

We are doing this prayer about Christians and other faiths.
Each religion has its own community and acts as one.
Even though they're very different, at the end of the day
we're the same, whether or not we are rich or poor. Amen.

Student 4

We pray for the school community and the builders – that they will stay safe
during the process of building. I also pray for people who don't have
anywhere to live, but I pray that they could get back up on to their feet and
can say to their children and grandchildren this is 'OUR' community. Amen.

Student 5

We pray for the people who are unwell
for them to get better and have the courage to fight.
For them to feel that their pain will finish if they try.
Make their family help them and encourage them.

Student 6

For the people who have – or who had – cancer:
we pray for you to get better soon.
Don't stop fighting because
we all know that you have it in you. Amen.

Students 7 & 8

We pray for the people who have died in war,
past conflicts and who have died innocently.
We also pray for people who have died through illnesses.
We hope that people who have been left behind
will not suffer because of their loss.
We also pray for the people of the Philippines
who have died and we hope they rest in peace. Amen.

Student 9

Let us be safe,
Let us be happy,
Let us have food,
Let us have wisdom,
Let us be healthy,
Let us have luck.
Amen.

12. The Peace

The minister introduces the Peace.

Blessed are the peacemakers:
they shall be called children of God.
We meet in the name of Christ and share his peace.

The peace of the Lord be always with you
All **and also with you.**

All may offer each other a sign of peace.

13. Song: *Lord of all hopefulness*

14. Preparation of the table

With this bread that we bring
All **We shall remember Jesus.**

With this wine that we bring
All **We shall remember Jesus.**

Bread for his body,
wine for his blood
gifts from God to his table we bring
All **We shall remember Jesus.**

15. Communion prayer

Additional Eucharistic prayer 1

The Lord is here

All **His Spirit is with us.**

Lift up your hearts.

All **We lift them to the Lord.**

Let us give thanks to the Lord our God.

All **It is right to give thanks and praise.**

It is always right to give you thanks,

God our Creator,

loving and faithful,

holy and strong.

You made us

and the whole universe,

and filled your world with life.

You sent your Son to live among us,

Jesus our Saviour, Mary's child.

He suffered on the cross;

he died to save us from our sins;

he rose in glory from the dead.

You send your Spirit

to bring new life to the world,

and clothe us with power from on high.

And so we join the angels

to celebrate and sing:

All **Holy, holy, holy Lord,**

God of power and might,

heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

Father, on the night before he died,
Jesus shared a meal with his friends.

He took the bread, and thanked you.
He broke it, and gave it to them, saying:
Take and eat; this is my body, given for you.
Do this to remember me.

After the meal, Jesus took the cup of wine.
He thanked you, and gave it to them, saying:
Drink this, all of you.
This is my blood,
the new promise of God's unfailing love.
Do this to remember me.

Christian belief is affirmed by those who share it:

Jesus Christ has died.

All **Jesus Christ has died.**

Jesus Christ is risen.

All **Jesus Christ is risen.**

Jesus Christ will come again.

All **Jesus Christ will come again.**

Father, as we bring this bread and wine,
and remember his death and resurrection,
send your Holy Spirit,
that we who share these gifts
may be fed by Christ's body and his blood.

Pour your Spirit on us
that we may love one another,
work for the healing of the earth,
and share the good news of Jesus,
as we wait for his coming in glory.

For honour and praise belong to you, Father,
with Jesus your Son, and the Holy Spirit:
one God, for ever and ever.

Amen.

16. The Lord's Prayer

17. The breaking of the Bread

18. Giving of Communion

19. Prayer after Communion

20. Final song: *Lean on me*, Bill Withers

21. Blessing

22. Dismissal

Go in the peace of Christ.

All **Thanks be to God.**

Candles are extinguished by the chaplaincy reps.

As students depart, chaplaincy reps offer them a grape on the way out of the performance centre

Appendix 12L Transcript of meeting between student and visitor from the National Society

Each new line represents a different voice in the conversation; the questions posed are in bold.

5th March 2014 – Ash Wednesday

Students: 3 Muslim boys, 2 Christian girls and a boy who described himself as not every religious.

What is special or different about Emily Dakin?

The school ethos; the 10.10 ethic.

We have worship.

What is your favourite part of Communion?

Reflectiveness

Coming together.

Hand-washing; story.

Communion

Jesus is present

What is the balance of the school's priority between academic and spiritual?

The school wants us to be the best people we can be

To achieve the best at our level.

Its vision is a whole person one.

What does the chaplain do / what is his job?

To help us to be good.

To understand what is right and wrong.

He chooses students to help arrange worship.

He does deep things – it is hard to say.

He leads worship – just like all religions have leaders - but different

Bus initiative – things outside of school connecting with local community

Tell me about tutor time?

Structure: there is a starter exercise with questions

The reading; the use of reading to make you understand it

Prayer and reflection

Scripture readings rather than other religious texts

I am not very religious. My tutor helps me to understand what the story is about. By explaining that Noah is chosen because he is a good man.

What about RE?

There is not much time; have to cover a lot of things quickly.

We learn about them - information.

There isn't time like there is with a Communion.

Communion & assembly?

Communion is reflective.

We have stillness - there is an opportunity to encounter God.

The meaning is deep. We learn about Jesus.

We all come together.

How is it helpful as a Muslim?

The reflectiveness really important; helps me in my faith spiritually.

It was helpful to think about sin.

In Islam, we know the rules and ask for God's forgiveness. In Christianity, it comes through Jesus.

[Understanding that] helps me with my faith.

Assemblies and Communion?

Assemblies are less formal, more down to earth.

They have less in them.

Friday assemblies think about the world outside of school;

Wednesday assemblies think about the story and school rules

What is RE for? Can you tell me the difference between RE and Communion?

Tutor time deals with things that are personal – does personal application in relation to the story.

Tutors help me to understand and apply the story in a practical way.

RE gives me information about religion.

Assemblies – are less "formal".

They look at the story more than in tutor time and add to it.

Communion is more formal - it looks more deeply at the stories and helps us to understand them.

It is spiritual.

We are reflective in Communion and we all come together - I find that very helpful in my own faith.

Communion is about being reflective.

The bread and the wine show me that – for me – Jesus is here. I find that reassuring / comforting.

Communion allows me to understand the story

Appendix 12M Report from SMSC link governor visit

Agreed focus (es) of Visit: SMSC provision

I was particularly impressed by: EVERYTHING!

... the way in which every individual, when we entered the school, ensured that we felt welcomed. It showed in body language and facial expressions as well as in what was said and how it was said. I was impressed by the way in which [Paul], one of the Assistant Headteachers worked, in the background, moving us from one place to another, acting as a facilitator, ensuring we had coffee, introducing us to the students etc.

Assembly

The quality of the clearly articulated message in the very powerful assembly (Have you forsaken me?) and the way in which the theme from biblical times was brought right up to date with the photographs and message about who might pupils turn to (rely upon) when/if they felt lonely was really inspirational.

The beauty of the song 'Lean on me' and the way in which it was performed were both, truly, awesome and very moving.

The stillness and attentiveness of the pupils ensured that the start to the day was one which was thought provoking and would ensure a settled start to the lessons, following the assembly.

The whole assembly was perfection!

Our meeting with John Seymour

It was clear to understand why the SMSC was so well articulated and 'lived' because John could explain the detail of SMSC to us as well as tell how it was organised. He also showed us examples, on his laptop, where we could see what he was saying happening in the day to day practice. The quality of what John and [Emily], who joined the meeting part-way through,

were producing, was very impressive, as was their passion for the whole area of SMSC development. It was heartening to hear that, as children joining the school were from a variety of faiths, or even (possibly) no faith, they could have a choice as to what happened at Communion services e.g. a card written for those who would not be taking bread and wine, for some, or receiving a blessing, for others.

Talking to students

This gave a real insight into how what we were hearing, from adults, was actually happening, for pupils. In my group (as we split the group in half), they expressed what they loved about the etiquette and how it made them feel...safe etc. They LOVED the messages and information given in the assemblies, as well as the assemblies themselves and the ways in which children could be involved in the assemblies! They liked Enterprise Days! They talked, very favourably, about the learning culture and how the ways in which learning was organised REALLY helped them to learn well. They were all keen to show their planners and explain what, exactly, helped them to learn.

The walk around the school with the two pupils

The pupils were SO proud...of everything. They were able to express why pupils spoke quietly and why they wanted to do their best and why they loved the glass and the trees and the art work they did and the light and the words and the members of staff and the uniform and the celebrations and the signs and the clubs and the IT and the headteacher and the teachers and the ways the members of staff dressed and the ways their parents felt and ... and ... and ... and ... and ... and the view from the top of the school and the way everything felt safe and ... and ... and!!!

Visits to the two classrooms

EVERYTHING I had heard was happening, in both classrooms, and the pupils in both classes were motivated, keen to learn, keen to share their learning with others and, clearly, very keen to be part of such a wonderful

school! Both teachers were modelling what would inspire pupils and make them want to contribute and learn and do their best. Both were models of excellence! (I was also impressed that the two pupils who were taking me round, earlier, seemed to understand the social norms of what to do on that sort of occasion and they just managed to fit in to the class lesson. The teachers made them feel comfortable too!)

Issues the Department/ area are considering are:

- the ways in which what is happening for the pupils in the school now, can be 'kept going'?

I was able to increase my understanding of:

- the ways in which it is possible to have a Christian school and still manage to cater for pupils from a variety of faiths, without those pupils becoming disengaged
- just how much the pupils appreciate what they are being offered
- the organisational structures of the school and how the spiritual, moral, social and cultural EACH operate
- the quality of each member of staff who are enabling what is happening in the school to happen, every day

Any other issues of which the Trust/ Local Governing Body need to be aware:

You need to be aware that I was very impressed by everything I saw, everything I heard, everything I saw the pupils doing and all that I understood. I am sure that [the other governor] felt the same.

Appendix 12N SIAMS Inspection report

12-13th October 2016

School context

The school was set up in 2013 as part of a multi-academy trust (MAT) with the expressed purpose of serving the local community. There are no faith criteria linked to its admissions process. The school community is religiously, socially and culturally diverse. Just over one third identify themselves as Christian and just under one quarter as Muslim. The percentage with English as an additional language or for whom the school receives extra funding due to social disadvantage are both above the national average. The school hosts a small unit (ARP) for students with autism and speech and language difficulties who are partially integrated into the mainstream.

The distinctiveness and effectiveness of [Emily Dakin] school are outstanding

- The school's Christian foundation is truly embedded in every aspect of its life and work. This is expressly based on the teaching of Jesus from John chapter 10 verse 10 focusing on 'fullness of life'.
- The school's service to its community is deeply Christian and inclusive so that all are valued as precious children of God.
- Students and adults are incredibly proud of belonging to their school where relationships are strong and where student behaviour is exemplary, as together they live out the school's '10.10 Ethic'.
- The leadership of the Executive Headteacher and Assistant Headteacher, ably supported by governors and other senior

leaders, including the chaplain, is excellent in guiding and effectively driving forward developments as a church school.

Areas to improve

- In keeping with the school's Christian ethos enhance its outside space further by providing a dedicated space for prayer and reflection.
- In the light of recent changes to GCSE criteria, review the Key Stage 3 Religious Education (RE) curriculum to ensure that it supports students in preparing for their GCSE examinations.

The school, through its distinctive Christian character, is outstanding at meeting the needs of all learners

The school, since its formation, is deeply rooted in its Christian foundation. This is explicitly linked to Jesus' saying that, 'I came that they might have life in all its fullness' (John 10 vs 10). Across the school it is known as the '10.10 Ethic'. It is firmly and deeply embedded across all aspects of the school's life. Students and staff readily articulate its importance in shaping relationships and in encouraging all to be the best they can be, 'to flourish as children of God'. Whilst being explicitly Christian it is inclusive of the whole school community, irrespective of their abilities or their faith or non-faith position. This is clearly shown, for example, in the exemplary behaviour of students and the very strong and caring relationships evident between members of the school community. The number of incidents of less than good behaviour is minimal and dealt with consistently using Christian concepts such as forgiveness and justice. This is based on the 10.10 Ethic which is worked out in terms of the school's etiquette for behaviour and actions. The school successfully supports and extends all students' academic attainment and progress so that they make at least good and often excellent progress from their various starting points. At the same time, it productively supports their strong personal development and encourages their well-being. This means that students are happy in school

as shown by the very high levels of attendance and commendable punctuality. There is a positive and focused learning environment where students of all abilities are encouraged effectively to engage and give of their best in order to fulfil their God-given potential. Students' spiritual, moral, social and cultural (SMSC) development is taken extremely seriously and linked explicitly with its 10.10 ethic by both students and staff. The curriculum is broad and balanced and appropriate opportunities are taken to address SMSC issues within it. Extra-curricular and enrichment activities support this further. The excellent worship, RE and personal development programmes are of central importance to the school's life and work. Students enjoy RE and see its relevance in helping them to understand a range of faith and life-stances. Thus it contributes very well to students' consideration of difference and diversity.

The impact of collective worship on the school community is outstanding

The varied worship programme is exceptionally well embedded. Its importance in contributing to students' and adults' personal development is rightly recognised. It clearly enhances, explores and explains the 10.10 ethic and plays a valued and central part in school life. As a Key Stage 4 student said, 'Worship, prayer and reflection is important within our school community. It gives you space to think and reflect on who you are, whether you have a personal faith or not'. Collective worship includes a regular and detailed exploration of key biblical texts. These are effectively and closely linked to school life and to some of the religious, moral and ethical issues of the day. Through worship students develop a clear understanding of the Christian year as well as a deep understanding of the importance of Jesus for Christians and the relevance of his teaching for life today. Aspects of Anglican practice are clearly evident. For example, by using a lit candle to represent Jesus as the light of the world and saying opening and closing sentences with responses. This is extremely well extended through the regular Eucharist services which have been developed to be very inclusive

of the whole community. This clearly exemplifies the school's very strong Christian vision of service to its local community. During the Eucharist the Lord's Prayer is said so that students do have an age-appropriate understanding of its significance for Christians. The worship programme has been extended to include reflectiveness and relaxation activities which support students and staff in their spiritual and for many, their faith journey. Students and staff engage in worship thoughtfully and respectfully. Opportunities for prayer and reflection are used well including, for example, in tutor periods. Here reflection books provide support for students in their spiritual journey. There is a small, well-appointed chapel. However, students are not well aware of how they could make personal use of it outside of the structured visits made during the form-time Eucharist in Years 7 and 8. In keeping with its Christian and inclusive underpinning the school also has a room set aside for Muslim mid-day prayer. However, there is no space set aside in the school grounds to enhance prayer and reflection opportunities out of doors. Some students, parents and staff participate in additional opportunities for Christian prayer through various prayer groups associated with the school. Worship impacts meaningfully on the lives of students including encouraging social action such as involvement with the Citizens groups or raising money for charity. There are some planned opportunities within worship to consider the significance of the Christian concept of God as Father, Son and Holy Spirit. This leads to an age appropriate understanding of this key belief for Christians and is well linked to work undertaken in RE on the same topic. Students, staff and governors have a clear understanding of the impact of worship through detailed monitoring and evaluation. This leads to continued renewal and effective development over time.

The effectiveness of the Religious Education is outstanding

RE has a high profile and its importance in supporting the school's Christian and inclusive ethos is rightly celebrated. Links with the personal development and worship programmes are strong and support students'

SMSC development very well. There is a very clear balance between study addressing Christianity and that which addresses world faiths, such as Hinduism, Judaism and Islam. Through this students learn about the importance of faith in the world today and relate aspects of religious teaching to their own lives, irrespective of their personal position. Based on detailed and thorough planning, activities provide students with both support and challenge. Attainment in RE is at least around national expectations whilst student progress, from their various starting points, is very good. The department is ably led by an experienced, committed and enthusiastic subject leader. She is developing her whole-school role as well as the management of a specialist team the department expands. Students of all ability levels are engaged and on task and enjoy their learning, participating extremely well in activities either individually, in pairs or in groups. The quality of teaching is good and often outstanding. Careful and detailed monitoring of progress and of teaching in RE is undertaken through the school's line-management system. This ensures consistency across the school. The department has correctly identified the need to refresh the Key Stage 3 curriculum, especially in Years 7 and 8, to ensure that it adequately and consistently prepares students for beginning their GCSE studies, which they do in Year 9. The quality of display to aid learning in rooms across the department is variable.

The effectiveness of the leadership and management of the school as a church school is outstanding

The school is proud of its Christian and inclusive foundation. Its 10.10 Ethic successfully drives forward its strong development as a church school serving its local community. Its membership of the MAT is mutually supportive, providing exceptional opportunities for collaboration and professional development. The dedicated and excellent leadership of the executive headteacher, ably supported by governors and the head of school, means that there is a clear, strategic vision for continued improvement. This is admirably supported by the chaplain who works

across the Trust. The vision is well known and shared enthusiastically by staff at all levels. Staff are outstandingly inducted into working within this institution and also within the church school sector more generally. The school knows itself well through thorough self-evaluation and detailed monitoring. This leads to informed and accurate development planning which impacts positively on supporting the needs of all students. Consequently, students flourish both academically and personally. Although, as yet, students have not sat a nationally accredited examination, the link with its partner school supports staff across different subjects in assessing in line with national expectations. This means that teaching is confidently supporting student attainment and progress. Parents are very well informed about the progress their children are making and suitably supported in helping them with their learning. They are effusive in their praise for the school and the impact that it is having on their children's personal development and their academic progress. They are appreciative of how, based on the 10.10 Ethic, the school successfully works with children and their families to encourage 'a rounded and full life'. Links with the local Anglican churches are strong and are developing with churches of other denominations. This provides substantial benefit in supporting the school's life and work. Appropriate opportunities are taken for diocesan training and support. The school meets statutory requirements for RE and worship. The leadership of both areas is effective.