Spiritual, Moral, Social and Cultural Policy

September 2015

Approved by Archbishop Sentamu Academy, Board of Trustees on 22 March 2016

Archbishop Sentamu Academy

Christian Aims and Values

Values

As a Church of England Academy:

- We value every young person in our academy equally regardless of race, background or creed as being created in the image of God

- We value good timekeeping and politeness as well as empathy and respect for others

- We value the work and person of Jesus Christ, his example and teaching

- We value good relationships as a basis for the development and fulfilment of ourselves, others and the good of the community

- We value and encourage the contribution made by families, community groups and others to the wellbeing, education and nurturing of our students

Aims

As a Church of England Academy we aim to:

- Treat students, staff and visitors with respect

- Incorporate and promote the values behind the Academy values of Trust, Love and Community in all we do

- Instill a sense of self-worth and value in every student

- Encourage student participation in the planning and the running of The Academy wherever possible, developing their ability to serve their community

- Encourage religious literacy as a way of interpreting the world around us

- Encourage, challenge and support every person to achieve their potential.

Archbishop Sentamu Academy

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Spiritual, Moral, Social and Cultural Policy

1. Statement of Policy

The Academy is committed to offering students the opportunities to:

- identify, reflect on and explore experiences and distinguish between right and wrong and discuss moral issues;
- develop and talk about their attitudes and values;
- take responsibility for their decisions;
- develop an understanding of social responsibilities and citizenship; and
- celebrate a diversity of cultures.

2. Statement of Policy Review

The Board of Trustees has agreed that this policy will be reviewed on a three yearly basis. This review will take into consideration all aspects of applicable legislation and advice current at the time of the review. The next 'Period of Review' will be **September 2018.**

3. Policy Aims

The policy aims are to achieve

- a capacity on the part of all students and staff to fulfil the above opportunities;
- an understanding by all staff, students, parents and governors of the ways in which these themes are realised in Academy; and
- support of an on-going informed staff debate over the most effective methods of implementing these themes and measuring their effectiveness.

The Academy aims to create an ethos which will foster the spiritual, moral, social and cultural development of all students. This development is underpinned by the Academy's distinctive Christian ethos and finds expression in:
- the whole curriculum;
- the Tutorial and Guidance programme;
- assemblies and Collective Worship;
- the Academy Code of Conduct & Positive Behaviour Policy;
- extra-curricular activities; and
- opportunities for Student Voice, including the School Council;
- the Personal, Social and Health Education programme.

3.1. Spiritual Development

The Academy supports the process of acquiring and reflecting upon positive personal beliefs and values as:

- an active basis for personal and social behaviour;
- the consideration of the meaning and purpose of human existence;
- enabling the flourishing of every unique person; and
- the seeking of answers to questions about the universe.

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3.2. Moral Development

The Academy:

- encourages students to develop fundamental precepts about behaviour and the reasons for behaviour;
- helps students to develop the skills and confidence to make decisions and choices; and
- gives students the confidence to listen to and respect the thinking of answers to questions about the universe.

3.3 Social Development

The Academy enables students to acquire the skills and personal qualities necessary for individuals to live and function effectively in a tolerant and diverse society. This requires an understanding of society in all aspects, its structures and principles and life as a citizen, parent or worker in a community.

4. Cultural Development

The Academy emphasises the importance of understanding those beliefs, values, customs, knowledge and skills that bond together to form cultures, especially as they pertain to fundamental British values. Cultural Development is closely related to, and integrates, certain aspects of spiritual, moral and social development.

4. SPIRITUAL DEVELOPMENT

The Academy's primary aim is to underline the spiritual concerns of humanity (e.g. matters of life and death, the purpose of life, choices in life, etc.) through:

- 'Thought for the Day', which allows all students a daily opportunity to reflect on pertinent moral and spiritual themes, particularly those presented in acts of Collective Worship, in keeping with our distinctive Christian ethos as a Church of England Academy.

- 'Thought for the Week', led by the Academy Chaplain, which allows all staff the opportunity to engage with and reflect upon pertinent spiritual and moral themes, especially those which have a direct relevance to our life and work as a Church of England Academy.

4.1 Collective Worship

At appropriate times of the year, and on appropriate occasions, the Academy provides quality Acts of Worship to open up avenues and vistas for students to explore, provide opportunities for experience, but not indoctrination. The Academy believes it is important to give students these opportunities in order to:

- prepare students for life - to be equipped to take part in an act of worship (to be at ease in these situations);

- educate the whole person, including the spiritual dimension - to provide experience of collective worship so that the spiritual development of students is not left to the personal biases of individual staff within subject areas or to educate students into secular prejudices; and
- provide an experimental medium for exploring key spiritual concerns of human life - educational worship is an exploration of beliefs, both religious and humanistic.

4.2 Spiritual Development in the Taught Curriculum

4.2.1 Religious Education

'Religion is an expression of the spiritual dimension of life'. The aim of the curriculum work is to help students:
- in the appreciation of religious faith and the varieties of faith;
- to appreciate that faith is a journey and that the acceptance of religion as a personal commitment will lead to a change in the direction of one's life; and
- to see practical and social consequences of religious faith so that they may form their own beliefs and judgements and their own allegiances and commitments.

Religious Education will attempt to aid students to gain insight into their own religious beliefs and loyalties, sort out their personal and spiritual values and practices so that they may take up their own spiritual allegiances. It should, moreover, contribute to the moral and social development of children and young people, developing consideration for others, an appreciation of human rights and responsibilities and a concern for justice in society. Also, it should develop in students respect for the practices of different religious faiths and a sympathetic understanding of their underlying values and concerns. It should develop tolerance for the variety of beliefs and the customs of the citizens of our world.

4.2.2 All Areas of the Curriculum

The role of the teacher in Academy is to enable students by discussion to think about religion and appreciate the variety of faiths by:
- using art, drama, music, languages, science and technology as well as humanities to heighten awareness of the spiritual dimension in our lives; and
- creating tasks which question students and enable them to work out their own position on issues, both moral and religious.

It is also important that we remember that it is the home and community which plays the major part in forming a student's view of religion and developing the spiritual dimension. Spiritual development is an interaction of our community heritage and personal identity, which, for many, includes the 'depth of being'. There must also be an intellectual content to promote the development of ideas as well as skills which are personal and sensitive.

Years 7 to 9 will study faiths in Religious Education both in a linear way and through a series of topics which will bring out tolerance and understanding of other faiths and cultures. Moreover, it will stimulate the students to search for meanings which they can own. Students in Years 10 and 11 will study aspects of philosophy of religion and moral issues, from the standpoint of two major faiths for entry in GCSE Full Course and GCSE Short Course RE.

Charity events will be brought to the notice of all students and, in conjunction with the whole Academy staff, may be taken on as projects for small or large groups. Major world needs will be considered through both assemblies and charity events so that the importance can be given to both prayer and action.

All subjects will contribute in their particular ways to the spiritual development of students as they enable them to discover, learn and evaluate the world around them.

5. MORAL DEVELOPMENT

The Academy holds the four core moral ideas below as centrally important to Moral Development:

5.1 Respect for students as individuals and Concern for their Welfare

Developed for students within the whole-Academy curriculum, for example:
- being listened to seriously and their views taken into account;
- being recognised as individual and being allowed to make their own decisions;
- not being dismissed, but being supported in having confidence in themselves; and
- not having their private lives, their body space and their private possessions intruded upon without their permission.

5.2 Fairness and Justice

At the heart of both Christian values and fundamental British values lies a profound desire for fairness and justice. Achieving fairness and justice in any particular situation involves negotiation, informally in personal relationships, and more formally in the Academy setting, and tolerance for the views of others. The basic condition of fairness and justice is that the points of view of all relevant persons are heard and account taken of them. A sense of fairness and justice is essentially the capacity to see a situation from another's point of view and to give proper weight to that point of view. This capacity obviously involves a whole complex of empathic and cognitive skills.

5.3 Truthfulness

This notion is much deeper and richer than the simple distinction between telling the truth and lying.

Truthfulness is related to what we mean by personal integrity and good faith in human relationships, without which there can be no morality between people.

5.4 Keeping Promises and Contracts

The stability of society and co-operation between individuals depends upon contracts and promises being kept, in order that trust be developed between individuals and groups. This does not mean that we should always keep to such promises and agreements. It does mean that if we do not, we must have good and convincing reasons why not - reasons that others can accept as valid.

There are those contracts we are born into by virtue of our membership of a particular time. There are those promises and contracts we enter into consciously and voluntarily. There are those implicit and unspoken promises and contracts which evolve spontaneously in any personal and co-operative relationship. Sensitivity to such implicit contracts is a critical aspect of the understanding of working collaboratively with others, in both education and employment.

5.5 Moral Development in the taught Curriculum

The aims of curriculum work can be summarised as follows:
- to stimulate students into giving expression to their own moral institutions;
- to challenge them into trying to justify their institutions with reasons;
- to enable them to share with others their reflections, listen to others and struggle to resolve their disagreements;
- to help them apply their growing moral competence in the context of vocational experience and the workplace; and
- to facilitate the extending and generating of their moral reflections beyond their own immediate experience to national and international issues.
- The role of the teacher in Academy has the following elements:

    - being alert to the moral dimensions of issues which are raised to students, or by the syllabus of the world of work, context and having the confidence to explore them;

    - the creation of materials and the setting up of activities and tasks for students, either alone or in groups; and putting questions into the discussion which challenge the positions students take and help them to think more deeply.
- All aspects of the curriculum, in all years, give rise to moral issues. Examples:

    - examining the economics and organisation of industry raises questions about the fairness of salary differentials, investment practices and the power hierarchy;

    - practice in the skills of being interviewed for a job raises questions about the visual limits of suppressing information

and misrepresentation of biographical facts and personal views;

- ▪ learning about the construction raises questions about the balance between money saving methods and the requirements of safety; and
- ▪ work experience may bring students into contact with practices accepted in workplace culture which they may see as immoral.

The following areas are used as focuses:

5.5.1 Close personal relationships

General issues that might be explored include:
- the reciprocal obligations that parents and children have to each other at different ages;
- the consideration a couple might have in taking on the responsibility of having children;
- the conflict of hurting a friend's feelings and telling the truth and how to resolve it;
- the importance of trust and confidentiality within friendship; and
- the issues involved in sexual relationships.

All these points are covered in Personal and Social Education which takes place during the Tutorial and Guidance sessions in each year group.

5.5.2 Membership of Groups

General issues might include:
- what are the limits of loyalty to particular groups?; and
- how do we cope with the conflict between personal judgement and what do the members of the group expect from us?

6. These issues are addressed in the Personal and Social Education Programme.

6.1 The Relation to Society

General issues include:
- laws and their justification, civil rights and duties, with particular reference to British values;
- truthfulness in the media and in political and pressure group propaganda;
- the ethic of work, management and production;
- the morality of profit, the fair wage, the distribution of wealth;
- censorship;
- the morality of gender, race and cultural relationships; and
- crime, punishment and the judiciary system.

6.2 The Relation to all Persons

General issues include:
* what are the basic human rights and how can they be justified?;
* the distribution of the world's resources; and
* is there such a thing as a 'just' war?
* diversity and equality and valuing every individual as a unique child of God

6.3 The Relation to the Non-Human World

General issues include:
* do animals have rights? If so ...
* is there a moral justification for vegetarianism?
* what are the moral limits for the exploration of the world's natural resources?

6.4 The Relation to the Self

General issues include:
* what do we mean by self-respect and integrity?
* the way be behave now determines the kinds of people we become;
* what kind of people do we wish to become?
* what are the difficulties in being honest with ourselves and why is it important?
* how do we stay safe in a world of ever increasing technological complexity?

6.5 The Philosophy of Life

General issues include:
* why should we try to be moral at all?;
* what is it that matters most for me in life and which makes my life meaningful?; and
* what are my religious beliefs, if I have any, and if not, what kinds of beliefs have I put in their place?

7. SOCIAL DEVELOPMENT

Students in the Academy are members of the Academy's Community; this involves an increasing awareness of their own identity as individuals and a need to work with the feelings and wishes of others. Both the formal curriculum and extra-curricular promote team work and co-operation.

The development of social skills is monitored formally, in assessments, and informally, by the pastoral staff. Supportive measures are available where they may be needed.

In tutor groups throughout the Academy, students are in mixed ability, sex, previous school and ethnic groups. This fosters positive interaction between students of different backgrounds and enables all students to be exposed to a wide variety of experiences.

Teachers actively guide students to work in groups outside of friendship groups.

Individuals are encouraged to participate in extra-curricular activities outside of normal Academy timetable - these activities range from music lessons, extra sports, and extra ICT to whole Academy productions and dance competitions. The needs of the individual on an international basis are highlighted by the students' and the Academy's active support of a variety of charitable organisations, and there are regular opportunities throughout the year to raise funds for charities both at home and abroad.

Effective communication is maintained between the Academy and parents to ensure students maximise their potential. Parental contact is made during interim and full reports, parents' evenings, information evenings, letters and the active participation of the Parents' Association. All parents know that they are welcome to come to the Academy at any time.

8. CULTURAL DEVELOPMENT

The Academy reinforces the values and customs of society as a whole and celebrates diversity and multi-culturalism particularly within Hull.

The cultural influences of home, community and religion are explored in order to extend the students' awareness and breadth of understanding. This is achieved through the formal curriculum, through extra-curricular activities and the value placed overtly on the students' own cultural interests and achievements and the way in which they enrich their experiences of all aspects of culture (aesthetic, mathematical, literary, technological, etc.)

Definition of Cultural Development - Framework for Inspection, February 1994 - 'Cultural Development refers to students' increasing understanding and command of those beliefs, values, customs, knowledge and skills, which, taken together, form the basis of identity and cohesion in societies and groups.'

8.1 Aims

The Academy seeks to provide an education, which not only develops and strengthens students' current awareness, but also allows them to develop new cultural insights by:
• avoiding cultural bias;
• promoting an appreciation of cultural diversity; and
• achieving a balance between 'high' culture and more immediate local cultural expressions.

Students are given the opportunity to learn about past features which have influenced and shaped the present, and about how present generations (themselves included) are maintaining, interpreting and reshaping their cultural tradition.

8.2 Objectives

Students should be able to:
- know about their own culture and society and value their own cultural identity;
- be aware of, and celebrate, cultural diversity;
- understand the interdependence of groups within society;
- know about societies and cultures other than their own; and
- be aware of the principal ways in which different people interpret the world.

8.3 Cultural Developments within the taught Curriculum

The Academy seeks to enhance the cultural development of students by way of:
- the formal curriculum;
- extra-curricular activities; and
- incorporating students own home influences into discussions.

Cultural Development is achieved through:
- mixed cultural grouping, both in tutorial bases and teaching sets;
- fostering cultural development and awareness through issues discussed in various areas of the curriculum, e.g. Humanities/English, Religious Studies and PSHE;
- organised visits which explore and investigate sites of contrasting cultural backgrounds, e.g. excursions to religious buildings such as mosques, synagogues and churches, and heritage sites;
- sections of the curriculum emphasising the ever-changing dynamics of the world interrelationships, through multi-media sources;
- the use of visiting speakers and members of the wider cultural community;
- foreign exchanges which prompt a greater understanding of the difference and similarities in attitudes and values of a diverse, multi-cultural world;
- links within locality through community service, work experience and other initiatives in various areas of the Academy; and
- students' own knowledge of culture is celebrated through religious festivals and Collective Worship presentations.