



Spiritual, Moral, Social and Cultural Development Policy

Annexes include the:

Annex 1: Collective Worship Policy 13

Annex 2: Religious Education Policy 13

Annex 3: Relationships and Sex Education Policy 18

Annex 4: Wellbeing Personal Development and Tutorial Programme Policy [incorporating Citizenship, PSHE and related programmes]

Introduction

Queen Elizabeth's Grammar School Ashbourne Academy recognises that the spiritual, moral, social and cultural element of students' education is crucial to their development as an individual, allowing them to take their rightful place in their community as a local, national and global citizen. SMSC is about the values students are encouraged to hold, their attitude towards learning, knowledge and society. SMSC is fundamental in preparing young people for society and at Queen Elizabeth's Grammar School students are helped to develop positive attitudes and beliefs by being given opportunities to:

- Develop spiritual values and reasoned personal and moral values.
- Consider the pluralistic nature of society; developing their understanding and respect for those with different religions, beliefs and ways of life.
- Value everyone equally.
- Create and develop personal relationships, based on trust, self-esteem and mutual respect.
- Become active, responsible citizens in a democratic society.
- Develop an appreciation of human achievements and aspirations.
- Develop an understanding of the world in which they live and the interdependence of individuals, groups, nations and the environment.

At Queen Elizabeth's Grammar School SMSC permeates the life and work of the school. Through SMSC we seek to develop attitudes and values that will enable students to become responsible and caring members of society. We give students the opportunity for spiritual reflection and encourage them to explore the fundamental questions of life including their own personal existence, journey and purpose. We provide students with a curriculum that will enable them to develop a knowledge and understanding of diverse cultures, particularly those within their own society. We seek to foster an attitude of tolerance and value towards those from a culture and background different from their own. Students are encouraged to develop an understanding of the world, society and the community and accept responsibility as a citizen as well as the capacity to tackle moral and spiritual dilemmas and to try to reach independent judgements, which reflect universal human principles. Through perception and sensitivity, tolerance and respect for others as individuals and in groups we would also expect students to develop questioning, enquiring minds and learn how to express their ideas appropriately.

As a school we are aware of our collective responsibilities towards spiritual, moral, social and cultural education and we:

- Ensure all staff are aware of their role in developing students' morals, interpersonal skills, self-esteem and in preparing students for the opportunities, responsibilities and experiences of adult life.
- Ensure we celebrate student achievement, foster a sense of community, explore relevant SMSC issues and involve students as active participants as much as possible. This is demonstrated through a wide range of events such as our annual Awards Ceremonies, Certificate Assemblies, Speech Night and Enrichment activities. The Positive Achievement Awards systems encourage a culture of success and achievement for all. Students are also encouraged to contribute to the school by, for example, developing their leadership roles as student leaders, prefects, peer mentors, and form and house representatives.
- Ensure students have information about all extra-curricular and enrichment activities, and are encouraged to consider active participation through target setting.
- Ensure the Queen Elizabeth's Grammar School Wellbeing Personal Development and Tutorial Programme provides opportunity for meaningful discussion and reflection on Assembly themes.



- Provide opportunities for all students to discuss issues and to take on responsibility within lessons, extra-curricular activities, trips, visits and enrichment days.

Our ethos is summarised by our vision and aims:

We believe in a world-class education for all.

This is to be achieved through:

- **Questioning:** We question our understanding, we listen to the response, consider our actions, and review who we are and who we want to be.
- **Exploring:** We explore new ways to do things, think about others values and beliefs, consider every opportunity, and look at the world around us.
- **Giving:** We give equal respect to all, provide our time and help to others, and give 100% every time.
- **Succeeding:** We succeed even if at first we fail, we do so in good spirit and humility, as a part of a team, and in everything we do.

A broad range of values underpins each of these aims. The values are caught, taught, and sought. They are caught by experience in the classroom, in clubs and activities and in the student's daily experience around the school. They are taught by staff and peers aware of what is required to help others develop our aims of improved questioning, exploring, giving, and succeeding. They are sought by all as we realise the importance of these aims in our local, national and world wide communities.

Enjoyment is key to the QEGS experience and we aim to inspire our students to engage with every opportunity. We will work collaboratively to raise awareness about ourselves, each other and the world around us and to develop creative capabilities and personal aspirations for all. We will strive to foster an inclusive culture steeped in honesty, endeavour, traditional values and mutual respect.

Staff are expected to provide a role model based on courtesy, mutual respect, positive intent and the vision and aims of the school. They must be prepared to listen to students' views and encourage them to listen to each other. They are also aware of the opportunities presented every day through curricular and extra-curricular activities to develop students' skills, attitudes and understanding.

Spiritual Development

Spiritual development is concerned with how a student develops:

- Personal values and beliefs.
- A willingness to reflect.
- An ability to communicate these beliefs in discussion and behaviour.
- An understanding of the role of faith and religion in societies.
- Tolerance of other people.

Spiritual development is personal and unique to each individual. It is about the meaning in life, truth and ultimate values. It includes imagination, inspiration and creativity. It also includes an awareness of self-identity and self-worth.

We promote spiritual development as a part of student personal development through:

- The school code of conduct.
- School rules
- The Positive Achievement System.
- The Wellbeing Personal Development and Tutorial Programme [including assemblies].
- Religious Studies.
- All subjects in the curriculum.
- Assemblies.
- The Ethos of Queen Elizabeth's Grammar School.
- Other opportunities to develop the understanding of spiritual issues.
- Opportunities for reflection on aspects of students' lives.



- Wonder at the natural world, human achievement and past and future events locally, nationally and globally.
- As a school of Christian Character we also hold regular collective acts of worship, as aspects of our main Assembly programme, which are facilitated by our Collective Worship Coordinator.

Queen Elizabeth's Grammar School is also fully committed to the development of character education within our school and local community, as well as playing a role in its development on the national and global stage. To this end we have participated in the development of resources which are used internally and in other schools in the United Kingdom and abroad. We have forged links with Universities, businesses and the voluntary sector in our drive to place SMSC at Queen Elizabeth's Grammar School at the forefront of our progress.

Moral Development

Moral development is concerned with students' knowledge, understanding, intentions, attitudes and behaviour in relation to right and wrong within the accepted codes and practices of society. Their knowledge and awareness of values and attitudes, codes of behaviour and standards, of individuals and society at a local, national and globally accepted level is important at Queen Elizabeth's Grammar School.

The quality of the relationships students experience, the standards of behaviour in the school, and the values promoted form the basis of their moral judgements as well as the extent to which students show:

- An understanding of the difference between right and wrong.
- Respect for people, truth and property.
- A concern for how their actions might affect others.
- The ability to make responsible judgements on moral issues.
- Personal conduct [students take responsibility for their own moral actions].
- Personal behaviour [good behaviour out of moral responsibility rather than fear of repercussions].
- A knowledge of standards of morality.

Queen Elizabeth's Grammar School is a social organisation and its functioning depends on the broad acceptance of rules, codes of conduct and a behaviour and discipline policy based on a clear set of moral principles. The school has a clear set of aims, values and expectations, which are shared with students, parents/carers and staff including those shown in the introduction.

The essence of moral behaviour is to build a framework of values which regulate personal behaviour, through principles rather than fear of punishment or hope for reward. These values provide the framework for students to develop their attitudes and understanding on morality and to develop the self-confidence to hold to this code of values in the face of a variety of pressures. Moral development is about understanding the principles and social values behind actions and decisions.

At Queen Elizabeth's Grammar School we reject:

- Bullying.
- Cheating.
- Deceit.
- Cruelty.
- Irresponsibility.
- Dishonesty.
- Obscenity.
- Intolerance.

At our school we promote moral development through a range of activities and opportunities both within, and without, the classroom such as:

- Working with teachers, tutors, and a range of other stakeholders.
- The Wellbeing Personal Development and Tutorial Programme.
- Assemblies.
- Positive Achievement Policy.
- Rewards and Sanctions Policy.



- Welfare and guidance.
- Core curriculum including Religious Education and Studies.
- Exchange and local, national and global links.

Social Development

Social development is concerned with the skills and personal qualities necessary for individuals to live and function effectively in society. Social development is based on the acceptance of group rules and the ability to see oneself in a wider context. The quality of relationships in Queen Elizabeth's Grammar School is crucial in forming students' attitudes to good social behaviour and self-discipline. The school helps prepare students to live in society by providing knowledge and understanding of society, its institutions, structures, and characteristics, political, non-political and economic organisations.

The school systematically plans for social development of students through a range of teaching and learning activities including:

- Classroom organisation and management.
- Student organisation and opportunities for group work.
- The school code of conduct.
- Student voice and school council.
- School productions.
- Residential trips.
- Social trips.
- The Wellbeing Personal Development and Tutorial Programme.
- School-industry links [including work-related learning].
- School-community [local and national] links.
- Extra-curricular activities.
- Foreign exchange programmes.
- Student leadership opportunities.

Cultural Development

A students' cultural development refers to an increasing understanding of those values, beliefs, customs, knowledge and skills, which link particular groups together and provide people with a sense of identity. At Queen Elizabeth's Grammar School we seek to develop an understanding and awareness of the students' shared and unique cultures within the context of our local, national and global multi-cultural societies. We therefore also encourage students' personal values and self-esteem within this context. Our curriculum provides experiences of all dominant areas of culture for our students, including languages, aesthetic, mathematical, literacy, technological, scientific, musical, political, economic and religious education. The Modern Languages Department has a particular role in developing students' understanding of cultural diversity but this is a role shared across our curriculum and wider opportunities. There are also opportunities for cultural enrichment including:

- Creative and performing arts for all students.
- Exchanges.
- Cultural visits.
- Extra-curricular activities.



Annex 1: Collective Worship Policy

Philosophy

Queen Elizabeth's Grammar School is an Academy and as such very much a community school. Worship is reflective of this community and therefore an important part of school life as it gives us the opportunity to come together. It is attended by all students, staff and any visitors in school are very welcome to join in.

At Queen Elizabeth's Grammar School we recognise that Collective Worship is an important opportunity to provide opportunities for our students Spiritual, Moral, Social and Cultural development.

Aims

It is our aim at Queen Elizabeth's Grammar School that worship should:

- Contribute to the spiritual, social, moral and cultural development of each student.
- Support the 'Social and Emotional' development of our students, as historically delineated through such initiatives as SEAL [Social and Emotional Aspects of Learning].
- Give expression to, reaffirm and practise the values of the school community as highlighted on Page 2 of the SMSC policy.
- Allow reflection and response to the fundamental questions of life and those things that are of eternal concern and value to human beings.
- Celebrate and give thanks for the achievements within the school, local and international community and occasions of significance, including festivals.
- Foster and enable a concern for the needs of others, recognition of the vulnerability of self and of others.
- Provide members of the school community with the opportunity to praise and reach out to God.
- Provide members of the school community with the opportunity to experience stillness and quiet.
- Provide members of the school community with the opportunity to respond to, understand, and use, religious language and symbolism.
- Provide members of the school community with the opportunity to experience a variety of forms of prayer and meditation. These might include praise, seeking forgiveness, asking on behalf of self and others or quiet reflection.
- To help students to begin to understand the nature and purpose of worship
- Provide a foundation for a mature understanding and practice of worship in the future.

Legal Status of Collective Worship

As an Academy we seek to do our best to keep the spirit of the 1988 Education Reform Act's provision in seeking to provide regular high quality acts of worship such as Founders Day and Christmas services as well as input into Wellbeing assemblies.

To provide students with variety in their experience, acts of worship may take the form of something 'whole school' by Key Stage for all students, or separate acts of worship for students in different age groups, or occasionally in House groups. Collective Worship is normally held during Tutor times.

The responsibility for arranging school worship in our school rests with the head teacher who after consultation with the governing body has appointed a Collective Worship Coordinator with the responsibility for co-ordinating Collective Worship in the school.

When Queen Elizabeth's Grammar School employs / holds an act of worship it is done in accordance with guidance from the Department for Education Circular 1/94 which states that worship should be of a 'wholly or mainly of a broadly Christian character' and not distinctive of any particular Christian denomination. This is due to our designation as a school of Christian Character. However we operate a range of experience opportunities from other faiths during the course of a student's time at Queen Elizabeth's Grammar School. By broadly Christian in this school we mean that: -

- Worship often contains some elements that accord special status to Jesus, his teachings and actions, e.g. The Sermon on the Mount.



- Sharing with students the Christian belief that all Christians are called to continue Jesus' work of love and compassion for their fellow human beings through the exploration of key Christian concepts such as love, trust, forgiveness, mercy, humility, courage and integrity, respect for life, value of an individual, justice, co-operation and service, honesty and truthfulness.

Acts of Collective Worship at Queen Elizabeth's Grammar School take into account the student's ages, aptitudes and family backgrounds.

The school recognises that there is a difference between Acts of Collective Worship and the more frequent assembly of students. On some occasions assembly may proceed or follow an Act of Collective Worship. When this happens the transition from Assembly to worship will be marked in some suitable way e.g. the lighting of a candle or reflecting on an image on the OHP/EWB, moment of silences and reflection etc.

Students from other faith backgrounds are offered the opportunity to worship in their own appropriate manner at the discretion of the school.

Rights of Withdrawal

At Queen Elizabeth's Grammar School we seek to be an inclusive community however we respect the right of parents to withdraw their children from Collective Worship. This school expects that withdrawal will only be made following parental discussion with the head teacher/worship co-ordinator followed by written confirmation of withdrawal. Collective Worship withdrawal does not provide the right to withdrawal from the more frequent assembly structures and may, on occasions, only mean being absented from a part of an assembly.

The school has a system of suitable supervision for students withdrawn from Acts of Collective Worship. However, no additional work is set or followed in this time.

All staff, including the head teacher, have the right of withdrawal from the Act of Collective Worship, but the head teacher, should he or she wish to exercise this right, maintains statutory accountability for Acts of Collective Worship in Queen Elizabeth's Grammar School.

Planning, Recording and Evaluation

Collective worship will be treated like any other part of the curriculum when it comes to matters of planning, delivery, resourcing and evaluation. The content and methodology of Collective Worship should be varied and there should be evidence of this in planning.

Each week/month/term there is a theme for Collective Worship / Assemblies based on such things as 'Social and Emotional Aspects of Learning', the 'Wellbeing slate' [a series of Wellbeing sessions], or the point in the faith calendar. These are published at the beginning of the term. Those leading worship that term are encouraged to relate their worship to this theme. The themes chosen are broad enough to allow all those leading worship to approach the theme from their own perspective. This will mean that by the end of the term the students will have had the opportunity to reflect on the theme from a variety of viewpoints.

This pattern is flexible and on occasions it is recognised that teachers may feel that they need to respond to local, regional, national or global/international events.

Each person leading worship is asked to plan his or her act of worship in as much detail as they would any learning activity. Assistance with planning can be sought from the Collective Worship Coordinator. Such meetings are an opportunity to review and evaluate the last term's Acts of Collective Worship and to plan themes for the next term.

We seek to encourage students to voice their views on collective worship and to be a part of the evaluation process. Members of the school's council regularly seek the views of their peers and report these findings to the Collective Worship Coordinator and the school's leadership teams.



Annex 2: Religious Education Policy

'Religious Education makes a significant contribution to student's academic and personal development' Ofsted
'Religious Education: Realising the Potential 2013.

For the purposes of this policy Religious Education is forthwith referred to as Religious Studies due to its more academic standing within Queen Elizabeth's Grammar School.

Religious Studies [RS] is unique in the school curriculum in that it is neither a core subject nor a foundation subject but the 1988 Education Act states that 'Religious Education has equal standing in relation to core subjects of the National Curriculum in that it is compulsory for all registered students'

Queen Elizabeth's Grammar School is an Academy and a School of Christian Character therefore we deliver RS in line with the Derbyshire Locally Agreed Syllabus through consultation with the Academy's Governing Body.

Rationale/Aims for teaching RS (with reference to the Locally Agreed Syllabus and Religious Education in English schools: Non statutory guidance 2010)

In Religious Studies at Queen Elizabeth's Grammar School we aim that RS will:-

- provoke challenging questions about the meaning and purpose of life, beliefs, the self, issues of right and wrong, and what it means to be human. It develops students' knowledge and understanding of Christianity, other principal religions, and religious traditions that examine these questions, fostering personal reflection and spiritual development
- encourage students to explore their own beliefs (whether they are religious or non-religious), in the light of what they learn, as they examine issues of religious belief and faith and how these impact on personal, institutional and social ethics; and to express their responses. This also builds resilience to anti-democratic or extremist narratives.
- enable students to build their sense of identity and belonging, which helps them flourish within their communities and as citizens in a diverse society
- teach students to develop respect for others, including people with different faiths and beliefs, and helps to challenge prejudice
- prompt students to consider their responsibilities to themselves and to others, and to explore how they might contribute to their communities and to wider society. It encourages empathy, generosity and compassion.
- develop a sense of awe and wonder and mystery
- offer nationally accredited qualifications.

See locally agreed syllabus for specific skills and attitudes developed in RS

The contribution RS makes to other curriculum aims in particular to community cohesion

- **Spiritual, moral, social and cultural development.** Section 78 (1) of the 2002 Education Act states that all students should follow a balanced and broadly based curriculum which 'promotes the spiritual, moral, cultural, social, mental and physical development of students and of society, and prepares students for the opportunities, responsibilities and experiences of later life'. Learning about and from religions and beliefs, through the distinct knowledge, understanding and skills contained in RS within a broad-based curriculum, is essential to achieving these aims. Exploring the concepts of religion and belief and their roles in the spiritual, moral and cultural lives of people in a diverse society helps individuals develop moral awareness and social understanding.
- **Personal development and wellbeing.** RS plays an important role in preparing students for adult life, employment and lifelong learning. It helps children and young people become successful learners, confident individuals and responsible citizens. It gives them the knowledge, skills and understanding to discern and value truth and goodness, strengthening their capacity for making moral judgments and for evaluating different types of commitment to make positive and healthy choices.
- **Community cohesion.** RS makes an important contribution to a school's duty to promote community cohesion. It provides a key context to develop young people's understanding and appreciation of diversity, to promote shared values and to challenge racism and discrimination.



Effective RS will promote community cohesion at each of the four levels outlined in DCSF guidance:

1. **The school community** – RS provides a positive context within which the diversity of cultures, beliefs and values can be celebrated and explored.
2. **The community within which the school is located** – RS provides opportunities to investigate patterns of diversity of religion and belief and forge links with different groups in the local area.
3. **The UK community** – a major focus of RS is the study of diversity of religion and belief in the UK and how this influences national life.
4. **The global community** – RS involves the study of matters of global significance recognising the diversity of religion and belief and its impact on world issues.

RS subject matter gives particular opportunities to promote an ethos of respect for others, challenge stereotypes and build understanding of other cultures and beliefs. This contributes to promoting a positive and inclusive school ethos that champions democratic values and human rights.

Approaches to Teaching RS.

RS has an important part to play as part of a broad, balanced and coherent curriculum to which all students are entitled. High quality learning experiences in RS are designed and provided by careful planning through the locally agreed syllabus, and in schools, taking into account the need to offer breadth of content.

In order to make religious studies a lively, active subject we employ a variety of teaching methods including art, music, discussion, the development of thinking skills, drama, the use of artefacts, pictures, stories, and the use of periods of stillness and reflection. Students are also provided with opportunities to further their understanding through visits from members of local faith communities.

How RS is organised.

In accordance with the structure of the locally agreed syllabus we have agreed that:

- At KS 3 students study Christianity and at least three other principle religions [Buddhism, Sikhism and Islam]. The approach is both thematic [for example responses to evil and suffering] and by faith. All students access a single 1 hour lesson once per week. Lessons are taught in mixed ability groups in Year 7 and in banded groups in Years 8 & 9.
- At KS 4 students follow an examination course. The vast majority study an AQA Full GCSE in Religious Studies while some will study for a Short Course GCSE qualification. In all cases students study Christianity, and secondly Islam, plus other faiths as relevant to the course.

Assessment and Recording of RS

In line with the school policy on assessment and recording

It is expected that each teacher will be responsible for the regular assessment of his or her students through marking work set. Six times a year each student will complete an agreed key assessment task that will form part of his or her work done in RS. The class teacher on a separate pro forma will record the progress achieved by each student. The recorded progress will then be used by the Curriculum Leader to track achievement through the school and will be used by the class teacher to ensure that each student is set work that is appropriately challenging.

Arrangements for monitoring standards of teaching and learning in RS

The Curriculum Leader will monitor RS within the school through analysis of this assessment data and agreed Quality Assurance procedures in conjunction with the School's Leadership Team and Faculty Leader. This process will include work scrutiny, lesson observations, health-checking, student-voice discussions and data analysis. This monitoring process will form a regular feature of the fortnightly line-management meeting process.



Responsibilities for RS within the school, (Headteacher's and Governors)

As well as fulfilling their legal obligations, the governing body and head teacher should also make sure that:

- all students make progress in achieving the learning objectives of the RS curriculum
- the subject is well led and effectively managed and that standards and achievement in RS and the quality of the provision are subject to regular and effective self-evaluation
- those teaching RS are suitably qualified and trained in the subject and have regular and effective opportunities for CPD
- teachers are aware of RS' contribution in developing students' understanding of religion and belief and its impact as part of the duty to promote community cohesion
- where appropriate, students have opportunities to take courses leading to an accredited qualification in the subject
- teachers explore how new pedagogies and technology can be fully utilised to support RS learning objectives and promote community cohesion
- clear information is provided for parents on the RS curriculum and the right to withdraw
- teachers are aware that they do not have to teach RS unless specifically appointed to do so
- RS is resourced, staffed and timetabled so that the school can fulfil its legal obligations on RS and students can make good progress

The right of Withdrawal from RS

At Queen Elizabeth's Grammar School we wish to be an inclusive community but recognise that parents, of course, have the legal right to withdraw their children from religious education on the grounds of conscience. However, the right of withdrawal does not extend to other areas of the curriculum when, as may happen on occasion, spontaneous questions on religious matters are raised by students or there are issues related to religion that arise in other subjects such as History or Geography.

We would ask any parent considering this to contact the head teacher to discuss any concerns or anxieties about the policy, provision and practice of religious education at Queen Elizabeth's Grammar School.

Managing the right of withdrawal:

- The school will ensure that parents who want to withdraw their children from RS are aware of the RS syllabus and that it is relevant to all students and respects their own personal beliefs.
- Parents should be made aware of its learning objectives and what is covered in the RS curriculum and should be given the opportunity to discuss this, if they wish.
- The school may also wish to review such a request each year, in discussion with the parents.
- The use of the right to withdraw should be at the instigation of parents (or students themselves if they are aged 18 or over), and it should be made clear whether it is from the whole of the subject or specific parts of it. No reasons need be given.
- Parents have the right to choose whether or not to withdraw their child from RS without influence from the school, although a school should ensure that parents or carers are informed of this right and are aware of the educational objectives and content of the RS syllabus. In this way, parents can make an informed decision.
- Where parents have requested that their child is withdrawn, their right must be respected, and where RS is integrated in the curriculum, the school will need to discuss the arrangements with the parents or carers to explore how the child's withdrawal can be best accommodated.
- If students are withdrawn from RS, schools have a duty to supervise them, though not to provide additional teaching or to incur extra cost. Students will usually remain on school premises.
- Where a student has been withdrawn, the law provides for alternative arrangements to be made for RS of the kind the parent wants the student to receive. This RS could be provided at the school in question, or the student could be sent to another school where suitable RS is provided if this is reasonably convenient.
- If neither approach is practicable, outside arrangements can be made to provide the student with the kind of RS that the parent wants, and the student may be withdrawn from school for a reasonable period of time to allow them to attend this external RS.



- Outside arrangements for RS are allowed as long as the LA is satisfied that any interference with the student's attendance at school resulting from the withdrawal will affect only the start or end of a school session.

As Queen Elizabeth's Grammar School is a secondary school and where parents have withdrawn a student from RS provided at the school and asked for alternative RS to be provided in accordance with the tenets of a particular religion or denomination, then the School must either:

- provide facilities for the alternative RS to be given at the school unless there are special circumstances which would make it unreasonable to do so

or

- agree to outside arrangements being made as long as no financial burden falls on the LA or school as a result of these arrangements.



Annex 3: Relationships and Sex Education Policy

1. Introduction

Defining Relationships & Sex Education and its Aims and Objectives

At Queen Elizabeth's Grammar School, Relationships & Sex Education is regarded as an important part of health education generally, as well as a broad area of education within itself. Relationships & Sex Education concerns itself with the many concepts, topics and areas of knowledge which are relevant to young people in terms of their growth, physical and emotional changes, relationships, reproduction and sexual health generally. It is also about helping to develop within young people confidence, self-esteem, the ability to make informed decisions and a sense of responsibility towards themselves and to other people. Relationships & Sex Education should also enable young people to understand and cope with their own attitudes, feelings and emotions as well as the attitudes, feelings and emotions of others.

Relationships & Sex Education is seen as a continual developmental process from Years 7-13, the main aims of which are to support the personal and social development of our students and to raise their awareness of sexual health matters and to foster the ability to enjoy relationships based on mutual caring, respect and personal responsibility, free from pressure or abuse.

More specific objectives of the Relationships & Sex Education Programme are set out below and these are:-

- i) To facilitate the acquisition of appropriate knowledge and understanding in the numerous areas of Relationships & Sex Education.
- ii) To ensure that the programme of Relationships & Sex Education is relevant to young peoples' knowledge, understanding and particular needs.
- iii) To encourage an atmosphere of openness and trust and to create situations where topics can be freely discussed.
- iv) To promote the value of caring relationships – friends, groups within the family and family structures.
- v) To encourage the development of individual skills in personal relationships, confidence to use them and to exercise individual rights.
- vi) To raise awareness and develop an appreciation of the values and attitudes and beliefs of other cultures/religions in relation to Sex Education topics, such as celibacy, contraception etc.

Much of the Relationships & Sex Education Programme is taught through Science and the Wellbeing Programme although other subjects such as Religious Studies, English and Drama deal with some of the topics and skills relevant to different areas of Relationships & Sex Education.

2. The Legislative Context for Relationships & Sex Education

In formulating this policy for Relationships & Sex Education, the Governors have taken account of the requirements placed on them by Government legislation, in particular with reference to 'Sex and Relationships Education for the 21st Century' DFEE supplementary advice to the Sex and Relationship Education Guidance [0116/2000]. Historical reference to previous legislation is also included where still relevant. These include:

- i) The keeping of an up to date written policy statement on the content and organisation of any Relationships & Sex Education at Queen Elizabeth's Grammar School.
- ii) The provision of Relationships & Sex Education which encourages young people to have regard for moral considerations and the value of family life. (Education No. 2 Act 1986 Sections 18(2) and 46).
- iii) The provision of a broad and balanced curriculum which:
 - a) promotes the spiritual, moral, cultural, mental and physical development of all students of the school and of society [Equality Act 2010]
 - b) prepares students for the opportunities, responsibilities and experiences of adult life. (Education Reform Act 1988 Section 1).
- iv) The provision of Relationships & Sex Education including HIV and AIDS awareness, sexually transmitted infections and contraception awareness, and arguments for delaying sexual activity and resisting pressure, for all students registered at Queen Elizabeth's Grammar School.
- v) Parental access to a written copy of the Relationships & Sex Education Policy, for inspection.
- vi) The right of parents to withdraw their child from all or any aspects of Sex Education within the context of Relationships and Sex Education other than those elements required by the National Curriculum Science Order. (Education Act 1993 Section 241(1),(5),(2)).



vii) Publication of a summary of the content and organisation of the Relationships & Sex Education provided at Queen Elizabeth's Grammar School within the School Prospectus. (Education (School Information) Regulations 1993).



Annex 4: Wellbeing Personal Development and Tutorial Programme Policy [incorporating Citizenship, PSHE and related programmes]

Introduction: Defining Wellbeing

Those who seek to define 'wellbeing' often use terms such as 'human flourishing', 'thriving' or preparation for a 'worthwhile life'. 'Wellbeing' in the context of this policy denotes the Personal Education and Tutorial Programme which has been developed by Queen Elizabeth's Grammar School and is followed by students in Years 7-11. This programme is designed to enable our students to flourish at school and in their wider communities. Our students have the opportunity to find ways to wellbeing and to consider and reflect upon how to be personally excellent, and how to aid others in their quest. It is a dynamic state, which allows the individual to develop their potential, work more productively and creatively, build strong and positive relationships, and contribute to their communities.

Introduction: Personal, Social, Health, and Economic Education in the Context of Wellbeing

Personal, Social, Health and Economic Education [PSHEe] has traditionally been divided into two sections, emotional and economic wellbeing. Each of the two sections house elements of the sorts of personal, social, health or economic curriculum relevant to their pursuit. Although many of these areas are not statutory these have been mapped to our Wellbeing Personal Education and Tutorial Programme and it is the intent of Queen Elizabeth's Grammar School to ensure whole school [Years 7-11] access to these resources. In accordance with Government advice we have been guided by the PSHE Association in this process.

The context of Wellbeing means that the PSHEe curriculum has been entwined with those of Citizenship to produce a body of work that can be approached through the framework of character education. It is our belief that students access wellbeing more appropriately when provided with a framework through which they can relate to the material.

Introduction: Citizenship in the Context of Wellbeing

Citizenship at Queen Elizabeth's Grammar School has a long and distinguished past. We were involved in the creation of the original level criteria and contributed a model assessment policy for QCDA and ACT. The National Curriculum for Citizenship was revised in 2013 and now has a far greater emphasis upon involvement in the democratic processes of the United Kingdom, as well as a significant amount of financial and economic content. While there is some overlap with the Economic and Social elements of PSHEe the approach to learning is distinctive. As with PSHEe we have mapped the requirements to our Wellbeing Personal Education and Tutorial Programme, and similarly it is our intent to ensure our whole school [Years 7-11] access these statutory resources.

Through the placement of Citizenship, alongside PSHEe, in a framework of character education we have been able to see the aims of both curricular areas as means to human flourishing and potential excellence.

The Role of Character Education in Wellbeing at Queen Elizabeth's Grammar School

Belonging to a school community is a deeply formative experience; it shapes students' character. Character education, implicitly and explicitly, permeates all subjects as well as the general school ethos; it cultivates the virtues of character associated with common morality. Schools should also enable students to be successful and to fulfil their potential. Most schools recognise this responsibility and some form of character education takes place in every school in the UK. However, it is important that the character education is intentional, planned, organised and reflective, rather than assumed, unconscious, reactive and random. At Queen Elizabeth's Grammar School we make character education a visible and conscious part of their daily practice.

Character is a set of personal traits that produce specific moral emotions, inform motivation and guide conduct. Character education is an umbrella term for all explicit and implicit educational activities that help young people develop positive personal strengths called virtues. Character education is more than just a subject. It has a place in the culture and functions of families, classrooms, schools and other institutions.

Character education is about helping students grasp what is ethically important in situations and how to act for the right reasons, so that they become more autonomous and reflective. Students need to decide the kind of person they wish to become and to learn to choose between alternatives. In this process, the ultimate aim of character



education is the development of good sense or practical wisdom: the capacity to choose intelligently between alternatives.

Character Education is not:

- Character education is not about promoting the moral ideals of a particular moral system. Rather, it aims at the promotion of a core set of universally acknowledged cosmopolitan virtues.
- *Character education* is not about moral indoctrination and mindless conditioning. The ultimate goal of all proper character education is to equip *students* with the intellectual tools to choose wisely of their own accord within the framework of a democratic society. Critical thinking is central to a well-rounded character.
- Character and *virtue* are not exclusively religious notions. Almost all current theories of virtue and character education are couched in a post-religious language.
- The emphasis on character and virtue is not conservative or individualist. The ultimate aim of character education is not only to make individuals better persons but to create *the* social and institutional conditions within which all human beings can flourish.

Therefore Character Education plays a significant part in the Queen Elizabeth's Grammar School *approach* to Wellbeing Personal Education and Tutorial Programme.

The Nature of the 'Wellbeing Personal Education and Tutorial Programme'.

Each Year Group accesses 'Wellbeing' for an average of 40 minutes per week through Tutorial time in Lesson 6. This takes into account time to register and perform other administrative tasks. It is considered good practice for this time to be divided evenly between two sessions per school week, though there may be occasions where it is more suitable for students to spend several sessions on the work and then to have a gap.

The material itself is split into topic areas, which incorporate elements of PSHEe and Citizenship [as well as other relevant material from other sources such as Work-related Learning and SEAL]. Each is designed to take between 5-7 hours to complete and are flexible in terms of delivery-style. There is a scheme of work and programme of study available from the Head of Wellbeing.

In addition to these topic areas Year 7 follow a programme based on the My Character Project which was devised by Queen Elizabeth's Grammar School in conjunction with The Jubilee Centre for Character and Virtues, five other UK schools and various charities and businesses. This is also delivered during Tutorials.

The Role of Assemblies and Collective Worship

In every 5 week rotation there is normally one 'Wellbeing' assembly. This aids delivery, focus and engagement. At times it is appropriate for the assembly to include an act of collective worship as this can enhance student engagement and offer an extra dimension to the notion of human flourishing and excellence.

Staff Training

The resources used at Queen Elizabeth's Grammar School have been developed through our association with The Jubilee Centre for Character and Virtues. These come from a project which was launched in July 2013 and are still annually adjusted to take into account changing needs and new approaches. Staff training is seen as an integral part of the success of wellbeing sessions. Since September 2014 there have been regular termly [x6 per year] opportunities for staff to receive training on the forthcoming wellbeing materials. In addition the Head of Wellbeing will offer ad hoc training to those who desire it and also more formal opportunities to those who may struggle with delivery [as identified through observation].

Assessment

Historically only one element of 'Wellbeing' currently has any agreed levelling procedure, Citizenship. The formal level guidance previously available for Citizenship through QCDA is now obsolete. At Queen Elizabeth's Grammar School we are currently investigating a new, more robust, method for assessing progress across the whole gamut. Students record aspects of their Wellbeing work online on our Tutor Group's Moodle pages. We also encourage regular revision of the self-monitored 'All About Me' pages. These are then peer / self-assessed on a half-termly basis with oversight by the Head of Wellbeing and Assistant Headteacher [People] [in preparation for Tutor reporting



on progress]. Tutors report on Wellbeing as a part of the main reporting cycle and judge progress through assessment of achievement from an initial benchmark set at the beginning of each academic year. Progress is measured in terms of engagement with, and application of, the materials covered and is reviewed at the end of the academic year. Records are then kept, by the Wellbeing Coordinator, of this progress in order to inform judgements about progression at the end of Key Stage 3 and 4.

The Whole-School Curriculum and Wider School Life [SMSC, Community Cohesion, Work-Related Learning et al]

Wellbeing does have a role in the wider curriculum both explicitly [through the one-off lessons in Years 7 & 8] and implicitly through the influence it exerts on other curriculum areas and provision in other aspects of our school's work. It is not the intention of this policy to link such practices to this policy and to see 'wellbeing' in the more narrow definition perhaps best defined as an area of learning. To this end there are other policies which deal with related subjects such as 'student wellbeing' [the happiness of students in school] and 'staff wellbeing' [the happiness of staff in school].