EMMANUEL
SCHOOLS FOUNDATION

BRITISH VALUES POLICY

Last review: Oct 2022
Board Approved: Oct 2022
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BRITISH VALUES POLICY

STATEMENT OF INTENT

This policy sets out the framework in which Emmanuel Schools Foundation will ensure that it actively promotes the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs.

Chair of Trustees: **……..**

Dated: **7 May 2019**

BRITISH VALUES POLICY

1. Introduction

Emmanuel Schools Foundation ("ESF") is committed to the active promotion of the fundamental British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance of those with different faiths and beliefs. We seek to show love and respect for all in a diverse, plural twenty-first century Britain and do not discriminate (either directly, by association, by perception, indirectly or through harassment or victimisation) on the basis of any of the protected characteristics named in the Equality Act (2010), (age, disability, gender reassignment, race, religion or belief, sex, sexual orientation, marriage and civil partnership, and pregnancy and maternity). This commitment emanates from our Christian ethos: all human beings are created equal, being created in the image of God. Each person possesses a uniqueness and an intrinsic worth, and each has a moral obligation to exercise responsibility in relationships with others.[1]

Our aim is to help all students to flourish; for each to develop his or her own potential while helping those around them do the same. The example of Jesus Christ is foundational in this respect, and is captured within Emmanuel Schools Foundation's core values of honourable purpose, humility, compassion, integrity, accountability, courage and determination. These values are actively promoted across the curriculum, and in the daily act of worship.

Acting in accordance with our core values (which are understood by every student, displayed prominently in our schools and promoted throughout school life) and living out the essential virtues (of hope, gratitude, love, forgiveness, wisdom, integrity, fortitude, courage, self-control and humility) described in our Ethos Statement, our school culture and curriculum supports student endorsement of and subscription to British Values.[2]

2. Legal framework

2.1 This policy will have consideration for the following guidance:

- The Education (Independent School Standards) (England) (Amendment) Regulations 2014;
- Improving the Spiritual, Moral, Social and Cultural (SMSC) development of pupils: supplementary information (DfE, November 2014);
- School Inspection Handbook (Ofsted, August 2015).

2.2 This policy is carried out in conjunction with the ESF schools' Disciplinary/Behaviour Policies.

3 Roles and responsibilities

3.1 The Trustees and Governors understand the importance of preparing students for life in modern Britain and will ensure the provision of a broad and balanced curriculum.

3.2 The Principal will ensure that all teachers and staff are aware of the requirement to uphold British values, and will ensure that the appropriate procedures are in place to carry this out.

3.3 Teachers and support staff will ensure that their lessons actively promote the fundamental British values. Staff are made aware of their responsibilities with regard to British values during their human resources induction.

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[1] Church of England (2015) *The Fruits of the Spirit: A Church of England Discussion Paper on Character Education*. London: Church of England Education Office. https://churchofengland.org/media/2386307/fruits_of_the_spirit.pdf

[2] Mark Pike (2017) *British values and virtues: schooling in Christianity and character?,* British Journal of Religious Education 39(3) (published online 3 Aug 2017). DOI: 10.1080/01416200.2017.1352485

3.4 Students are expected to treat each other and staff with respect, in line with the ESF schools' Disciplinary/Behaviour Policies.

4. Democracy

Democracy as a system of government can be traced back to classical Athens in the 6th century BC.

As the name implies (Greek: *dēmokratia*, from *dēmos* 'the people' + *-kratia* 'power, rule')[3], democracy makes the leaders of the people accountable to those they lead. Democracy therefore aligns the good of a ruler with the good of his or her subjects. Aristotle wrote, "*A tyrant seeks his own, a king the good of the subjects; for he is no king who is not content and excels in goodness.*"

The significance of democratic government is that it constrains leaders to be servants of those they rule, in keeping with the teaching of Christ: "W*hoever wants to become great among you must be your servant, and whoever wants to be first must be slave of all. For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many*."[4]

4.1. ESF students are encouraged to gain an understanding:

4.1.1 Of the Christian view of leadership as service;

4.1.2 Of the way that democracy reflects the significance and value of all people;

4.1.3 Of how citizens can influence decision-making through the democratic process;

4.1.4 That there is a separation of power between the executive and the judiciary, and that while some public bodies such as the police and the army can be held to account through Parliament, others such as the courts maintain independence;

4.1.5 That the talents we possess are gifts; so far from bestowing superior status, they bring an obligation to serve.

4.2 Students have numerous opportunities to have their views heard; for example, there is encouragement for students to channel ideas for improvements to senior prefects for discussion with the Principal. This fosters the sense of responsibility that comes with being part of a community.

4.3 Opportunities are taken, such as at the time of a general election, to emphasise in an explicit manner the mechanisms of parliamentary democracy in the United Kingdom. Mock elections are held, with other opportunities including such as the year 7 lecture series and the sixth form PTE course: the strengths, advantages and disadvantages of democracy are explored, and the UK is contrasted with other forms of government in other countries.

4.4 Elected ESF students participate in bodies such as Youth Assemblies, where the views and concerns of their peers can be voiced.

5. The rule of law

Christians should be good citizens. The New Testament instructs: '*Everyone must submit himself to the governing authorities, for there is no authority except that which God has established. The authorities that exist have been established by God*.'[5]

[3] http://www.oxforddictionaries.com/definition/english/democracy
[4] Mark 10:43b-45 Holy Bible, New International Version®, NIV® Copyright ©1973, 1978, 1984, 2011 by Biblica, Inc.®
[5] Romans 13:1

However the rule of law implies more than mere obedience to the laws of a nation. It is '*the principle that everyone – from the individual right up to the State itself – is accountable to laws that are publicly promulgated, equally enforced and independently adjudicated…*'[6] The principle of the rule of law is embedded in the Charter of the United Nations and has been a vital element in the constitution of the United Kingdom for centuries: a concern to place limits on the power of our rulers can be traced back to Magna Carta in 1215.[7] In 1644 Samuel Rutherford wrote '*Lex, Rex*' (Latin: 'the Law is King'), which subverted the traditional formulation 'the King is Law', and although in 1683 Oxford University publicly burned copies of this book, Rutherford's ideas, argued from Scripture, natural law and Scottish law, have become the bedrock of our judicial system.

5.1 Students are encouraged to gain an appreciation:

5.1.1 Of the biblical requirement for Christians to be good citizens, to obey the secular authorities that have been established by God;

5.1.2 That living under the rule of law protects individual citizens and is essential for their well-being and safety;

5.1.3 Of the reasons behind rules and laws, whether they govern the class, the school or the country;

5.1.4 That just laws conform to an absolute standard rather than reflecting the whim of a particular individual or group at a particular point in time.

5.2 ESF schools organise visits from authorities (members of parliament, the judiciary and the police) throughout the academic year in an effort to reinforce the importance of the rule of law in the nation.

6. Individual liberty

A belief in individual liberty does not mean that individuals are free to do whatever they like, as the rule of law makes clear. Rather, this value emanates from our shared nature as beings with innate worth: no one should own, or be owned by another human being.

Clause 39 of Magna Carta ensured the right to justice and a fair trial. Although this applied only to all 'free men', succeeding generations have sought to reiterate its opposition to the arbitrary use of power to limit human freedom; its influence can be seen in such as the United States Bill of Rights (1791) and the United Nations Universal Declaration of Human Rights (1948).[8]

For centuries, some 15 million people suffered due to the transatlantic slave trade, '*one of the darkest chapters in human history*'.[9] However, the practice of slavery did not end with abolition in 1833,[10] when it became illegal to buy or own a person.[11] In the 21st century many human beings are denied liberty. 'Modern slavery' exists even in

[6] http://www.un.org/en/ruleoflaw: 'Promoting the rule of law at the national and international levels is at the heart of the United Nations' mission. Establishing respect for the rule of law is fundamental to achieving a durable peace in the aftermath of conflict, to the effective protection of human rights, and to sustained economic progress and development. *The principle that everyone – from the individual right up to the State itself – is accountable to laws that are publicly promulgated, equally enforced and independently adjudicated*, is a fundamental concept which drives much of the United Nations work.'

[7] http://www.consoc.org.uk/other-content/about-us/discover-the-facts/the-rule-of-law/

[8] No free man shall be seized or imprisoned, or stripped of his rights or possessions, or outlawed or exiled, or deprived of his standing in any other way, nor will we proceed with force against him, or send others to do so, except by the lawful judgement of his equals or by the law of the land.
To no one will we sell, to no one deny or delay right or justice.

[9] http://www.un.org/en/events/slaveryremembranceday

[10] The Slavery Abolition Act (1833) followed the Slave Trade Act (1807), which had outlawed the slave trade but not slavery itself.

[11] http://www.nationalarchives.gov.uk/education/resources/slavery: In 1833 Parliament passed a further act to abolish slavery in the British West Indies, Canada and the Cape of Good Hope (southern Africa), meaning that it was now illegal to buy or own a person.

the United Kingdom.[12] An estimate suggests there were over 10,000 victims in the UK in 2013.[13] Modern slavery is a 'hidden crime' but it nonetheless constitutes a continued affront to human dignity.

6.1 Students are encouraged to gain an understanding:

6.1.1 Of the preciousness of the individual liberties enjoyed in this country;

6.1.2 Of the privilege of living in a nation that enjoys such liberty, given the experience of many in contexts where it is lacking;

6.1.3 Of the need to exercise our freedoms with responsibility and consideration for others, with an awareness that we are accountable for our actions;

6.1.4 Of their rights and personal freedoms and they are advised on how to exercise these safely;[14]

6.1.5 That the freedom to hold other faiths and beliefs is rightly protected in law.

7. Mutual respect and tolerance of those with different faiths and beliefs

Contrary to popular opinion, the basis for mutual respect and tolerance is not that "underneath we're all the same"; we are different in important ways, and this diversity is precisely the reason for the richness of community. Rather, we respect others who are different from us, and exercise tolerance towards people of different faiths and beliefs, because all people are created in God's image and therefore of intrinsic value.

Whereas it is right that we respect every human being, it does not follow that every belief is equally worthy of respect. In 2013 a commission of the European Court of Human Rights determined that the protection of law should only be extended to beliefs that are, "*serious, genuinely and sincerely held, and worthy of respect in a democratic society. It should also be compatible with human dignity and should not conflict with the fundamental rights of others*."[15]

The distinction between respecting a person's right to believe something different and agreeing with those beliefs is upheld within the guidance provided by the Department for Education in relation to Fundamental British Values, which explicitly safeguards a school from being required to promote views that are contrary to its ethos.[16]

In light of the diversity that exists within the ESF community, the exercise of respect and tolerance means that there will be no prejudicial treatment of any individual, whatever views that person might hold; equality of opportunity will be safeguarded for all members of the ESF community. We do not tolerate bullying on the grounds of ethnicity, religion, belief, background, sexuality or gender. We do not discriminate in relation to any student on the basis of ethnicity or religion or LGBT+ identification. We strive to ensure all children know they are loved, valued and appreciated. We take swift and decisive action to tackle any bullying that is reported or of which we become aware.

7.1 Students are encouraged to gain an understanding:

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[12] 2015 Report of the Inter-Departmental Ministerial Group on Modern Slavery: "'Modern slavery' is an umbrella term that covers the offences of human trafficking and slavery, servitude and forced or compulsory labour." Terminology p7 at: https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/469968/IDMG_Report_Final.pdf

[13] Ibid. p7: In November 2014, Professor Bernard Silverman, the Home Office Chief Scientific Adviser, estimated that there were between 10,000 and 13,000 potential victims of modern slavery in the UK in 2013.

[14] Through sessions on topics such as E-safety.

[15] http://www.equalityhumanrights.com/sites/default/files/documents/RoB/religion_or_belief_in_the_workplace_a_guide_for_employers.pdf

[16] *Improving the spiritual, moral, social and cultural (SMSC) development of pupils: supplementary information* Departmental advice for independent schools, academies and free schools November 2014: 'It is not necessary for schools or individuals to 'promote' teachings, beliefs or opinions that conflict with their own, but nor is it acceptable for schools to promote discrimination against people or groups on the basis of their belief, opinion or background.'

7.1.1 That the notion of human equality, because all bear God's image, is the basis for a mutual respect and tolerance of our fellow human beings, whatever faith and beliefs they may hold;

7.1.2 Of Jesus' teaching of love for our neighbour (any of our fellow human beings), and of Jesus' teaching not merely to tolerate, but to love, even our enemies;[17]

7.1.3 That the freedom to choose and hold different faiths and beliefs is protected in law;

7.1.4 That people holding different faiths or beliefs from oneself, and those having none, should be accepted and tolerated, and should not be the cause of prejudicial or discriminatory behaviour;

7.1.5 Of the importance of identifying and combatting discrimination;

7.2 ESF aims to help students understand the nuances of whichever faith or beliefs is under consideration. Teaching resources from a wide variety of sources are used and staff are aware of the importance of avoiding the misrepresentation of any faith or worldview.

7.3 Those of different faiths and beliefs are encouraged to express their views, and explain their position to their peers, not least in the RE classroom. Indeed key to successful religious education is the ability to articulate a range of views and demonstrate an awareness of controversy.

7.4 ESF aims for there always to be a real sensitivity, understanding and the absence of a judgmental spirit when controversial issues are tackled in the classroom. ESF aims to help students develop the ability to engage in discussion about controversial issues in a courteous manner, in which they recognise that disagreement does not mean disrespect, but the way in which debate is pursued is all-important; an atmosphere of clarity and mutual respect is sought always.

7.5 ESF is concerned to ensure that there is no tolerance shown towards bullying behaviour of any kind. This zero-tolerance approach to bullying is emphasised throughout the life of ESF and is a key element of the Disciplinary Policy.

7.6 ESF aims to regularly and explicitly emphasise its core values and challenge boastful and self-serving conduct.

8. Review

This policy will reviewed every three years by ESF and amended as appropriate to reflect any changes to regulations.

Reference - Mark A. Pike (2019) British values and virtues: schooling in Christianity and character? *British Journal of Religious Education*, 41:3, 352-360 - which says that personal virtues (character development) are necessary if British values are to be lived out.

[17] Matthew 5:43-45 "You have heard that it was said, 'Love your neighbour and hate your enemy.' But I tell you, love your enemies and pray for those who persecute you, that you may be children of your Father in heaven. He causes his sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.