

Muslim schools: Meeting the spiritual, moral, social and cultural development standards [October 2014]

The Department for Education has published non-statutory advice *Improving the spiritual, moral, social and cultural (SMSC) development of pupils – Departmental advice for independent schools and academies/free schools* to help independent schools understand their obligations under the standards relating to a school's provision for pupils' spiritual, moral, social and cultural development (SMSC). The advice was updated in November 2014 through a supplementary guidance document.

The advice sets out the aims of each of the standards in part 2, summarised here in a table format. There is a great emphasis on 'active' promotion of the standards. New SMSC standards came into effect 29 September 2014. The 'L&M' and 'implications' sections are points that may be part of the DfE guidance or added to it to promote reflection and discussion among school leaders.

A commitment to make changes to strengthen the SMSC standard was included in the Government's Prevent strategy. In line with this commitment, some sub-paragraphs have been amended to clarify existing requirements on schools. In addition, new sub-paragraphs are intended to ensure that schools:

- encourage pupils to respect specified fundamental British values;
- do not promote extremist views, or partisan political views, through their curriculum and/or teaching, and
- offer pupils a balanced presentation of views when political issues are brought to their attention.

This advice should **not** be read as guidance on how to pass an inspection. Ofsted and the three independent inspectorates publish their inspection frameworks, which set out how schools are assessed against the standards, and schools may wish to refer to these documents and the associated resources which explain what inspectors look for in assessing compliance with this standard.

Schools should remember that the standards are statutory and constitute basic requirements for independent schools. Good and outstanding practices are characterised by well planned provision resulting in regular and wide-ranging experiences for all pupils, commensurate with their age, that prepare them well for life in modern multicultural Britain.

Islamic principles and values that support these standards

The Qur'an affirms the diversity of God's Creation, the principles of enjoining good and forbidding evil, social justice, care for the created environment. Man has been given free will, and therefore is responsible for his own spiritual and moral decisions, that is to submit, or not, to the Will of God. As a khalifah (trustee) of God on earth, man's responsibility is to manage the world according to God's instructions and promote divine guidance. To be successful in this mission, man needs to reflect the Attributes of God that include mercy, compassion, benevolence, knowledge, appreciativeness, love, justice, forgiveness, grandeur, beauty, power to protect- and punish, and wisdom. For this purpose, man is expected to use his ability to learn, reason, choose, create and build.

Diversity and tolerance

O men! Behold, We have created you all out of a male and a female, and have made you into nations and tribes, so that you might come to know one another. Verily, the noblest of you in the sight of God is the one who is most deeply conscious of Him. Behold, God is all-knowing, all-aware [Qur'an 49:13].

There shall be no coercion in matters of faith [Qur'an 2:256].

And [thus it is] had thy Sustainer so willed, all those who live on earth would surely have attained to faith, all of them; dost thou, then, think that thou couldst compel people to believe [Qur'an 10:99]

Say: 'O you who deny the truth! I do not worship that which you worship, and neither do you worship that which I worship. And I will not worship that which you have [ever] worshipped, and neither will you [ever] worship that which I worship. Unto you, your moral law, and unto me, mine!' [Qur'an 109: 1-6].

The Prophet Muhammad (peace be upon him), during his Last Sermon in Minâ, said: "O people! Your Lord is one Lord, and you all share the same father. There is no preference for Arabs over non-Arabs, nor for non-Arabs over Arabs. Neither is their preference for white people over black people, nor for black people over white people. Preference is only through righteousness." Then he said: "Have I conveyed the message?" and the people declared that he had. [Hadith: Musnad Ahmad (22391)].

Courtesy

But when you are greeted with a greeting [of peace], answer with an even better greeting, or [at least] with the like thereof... [Qur'an 4:86]

Kindness

A kind word and the veiling of another's want is better than a charitable deed followed by hurt, ... [Qur'an 2:263]

Allah is not kind to him who is not kind to people. (Hadith: Bukhari, Muslim)

Humility and modesty

'And turn not thy cheek away from people in [false] pride, and walk not haughtily on earth: for, behold, God does not love anyone who, out of self-conceit, acts in a boastful manner. Hence, be modest in thy bearing, and lower thy voice: for, behold, the ugliest of all voices is the [loud] voice of asses...' [Qur'an 31:18-19].

For [true] servants of the Most Gracious are [only] they who walk gently on earth, and who, whenever the foolish address them, reply with [words of] peace [Qur'an 25:63].

Obeying the law of the land

O you who have attained to faith! Be true to your covenants! [Qur'an 5:1].

Citizenship (and visa) is called in Islamic legal terms a “covenant of security” (*aqd al-aman*). For over a thousand years, Muslim scholars have rigorously affirmed the binding nature of the covenant of security.

Sanctity of life

Because of this did We ordain unto the children of Israel that if anyone slays a human being—unless it be [in punishment] for murder or for spreading corruption on earth—it shall be as though he had slain all mankind; whereas, if anyone saves a life, it shall be as though he had saved the lives of all mankind [Qur’an 5:32].

Justice

O you who have attained to faith! Be ever steadfast in upholding equity, bearing witness to the truth for the sake of God, even though it be against your own selves or your parents and kinsfolk. Whether the person concerned be rich or poor, God’s claim takes precedence over [the claims of] either of them [Qur’an 4:135].

Behold, God enjoins justice, and the doing of good, and generosity towards [one’s] fellow men ... [Qur’an 16:90]

Mercy

But [remember that an attempt at] requiting evil may, too, become an evil: hence, whoever pardons [his foe] and makes peace, his reward rests with God – for verily, He does not love evil-doers [Qur’an 42:40]

Righteousness

‘O my dear son! Be constant in prayer, and enjoin the doing of what is right and forbid the doing of what is wrong, and bear in patience whatever [ill] may befall thee: this, behold, is something to set one’s heart upon!’ [Qur’an 31:17].

Consider the flight of time! Verily man is bound to lose himself unless he be of those who attain to faith, and do good works, and enjoin upon one another the keeping to truth, and enjoin upon one another patience in adversity [Qur’an 103: 1-2]

Abū Hurayrah relates that Prophet Muhammad (peace be upon him) said: “I have only been sent to perfect good moral character.” [Hadith: Musnad Ahmad (8595)].

Patience in adversity

And most certainly shall We try you by means of danger, and hunger, and loss of worldly goods, of lives and [of labour’s] fruits. But give glad tidings unto those who are patient in adversity— who, when calamity befalls them, say, ‘Verily unto God do we belong and, verily, unto Him we shall return.’ [Qur’an 2: 155-157]

You shall most certainly be tried in your possessions and in your persons; and indeed you shall hear many hurtful things from those to whom revelation was granted before your time, as well as from those who have come to ascribe divinity to other beings beside God. But if you remain patient in adversity and conscious of Him— this, behold, is something to set one’s heart upon [Qur’an 3:186].

Standards		DfE Advice	DfE-Suggested Provision	Measuring Impact
5	The standard about the spiritual, moral, social and cultural development of pupils at the school is met if the proprietor–			
5(a)	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	<p>This is a new part of the standard. It has some aspects in common with other parts, particularly those relating to respect for the law and mutual tolerance, while seeking to place those in an overall context of British society based on parliamentary democracy and liberty for the individual within a legal framework</p> <p>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.</p> <p>The list in the ‘impact’ column describes the kinds of understanding and knowledge that can be expected in pupils as a result of schools meeting this part of the standard</p>	<ul style="list-style-type: none"> • Include in suitable parts of the curriculum, as appropriate for the age of pupils, material on the strengths, advantages and disadvantages of democracy, and how democracy works in Britain, in contrast to other forms of government in other countries • Ensure that all pupils within the school have a voice that is listened to, for example by having democratic processes such as a school council whose members are voted for by the pupils • Organise visits to local councils, Parliament and places of worship of other faiths, and encourage contacts with those in political or local office • Use opportunities such as general or local elections to hold mock elections whereby pupils can learn how to argue and defend points of view • Use teaching resources from a wide variety of sources to help pupils understand a range of faiths, and beliefs such as atheism and humanism <p>L&M</p> <p>Ensure the citizenship programme is planned in sufficient detail to include enrichment activities for every year group and clearly show progression of learning from year to year</p>	<p>Pupils are expected to demonstrate:</p> <ul style="list-style-type: none"> • An understanding as to how citizens can influence decision-making through the democratic process • An understanding that participation in elections by those opposed to democracy should be allowed by law, but the success of such candidates is undesirable for the well-being of society if it would lead to the end of democracy • An appreciation that living under the rule of law protects individual citizens and is essential for their well-being and safety • An understanding that that there is a separation of power between the executive and the judiciary; and that bodies such as the police and the army can be held to account to the people, through the democratic organs of government • An understanding that the freedom to hold other faiths and beliefs is protected in law, and an acceptance that other people having different faiths or beliefs to oneself (or having none) should not be the cause of prejudicial or discriminatory behaviour • An understanding of the importance of identifying and combatting discrimination; some understanding of the problems of identifying and

		Attempts to promote systems that compromise the principles comprising these fundamental British democratic values would be inconsistent with this part of the standard	<p>Ensure that resources are adequate in range, quality and quantity to teach citizenship</p> <p>Keep records of which year groups were involved in which activity and monitor the take-up (if some are provided through clubs), as well as the measurable (in simple and pragmatic ways) impact on pupils understanding</p> <p>Check that all the documentation (policies, schemes of work) and the website promote this standard</p>	<p>combatting discrimination (based on protected characteristics as listed in the Equality Act 2010) (see 5(b)(vi) below)</p> <p>Implications</p> <p>Pupils have first-hand experiences of democracy and diversity as outlined elsewhere in this guidance (5(b)(iii))</p> <p>Pupils have a thorough understanding of what could undermine or compromise a democracy, and what the consequences would be for the people</p> <p>Pupils develop a secure Islamic identity without denigrating other religions and belittling people of other religions or none, or other ethnic groups than theirs</p>
5(b)	ensures that principles are actively promoted which–			
5(b)(i)	enable pupils to develop their self-knowledge, self-esteem and selfconfidence	The purpose of this part of the standard is to ensure that schools do all they can to help their pupils develop into self-assured, confident, happy, positive young people. It was not changed in the recent revision	<ul style="list-style-type: none"> • Provide planned opportunities for pupils to shoulder responsibilities commensurate with their age • Celebrate achievement and encourage pupils to have the confidence to undertake difficult tasks and have a wide range of experiences • Ensure that adults and older pupils in the school to act as role models for younger pupils • Support and develop pupils’ religious beliefs in ways which are personal and relevant to them • Develop a climate or ethos within which all pupils can grow and flourish, respect others and be respected 	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • Have an awareness and understanding of their own and others’ beliefs; a respect for themselves and for others; a sense of empathy with others, concern and compassion • Be confident to articulate their feelings and justify them in both informal and formal settings • Have the courage to question things which prevent them developing into confident adults – particularly lack of aspiration and unfair discrimination • Demonstrate a well-developing identity of young Muslims proud of their religious heritage

			<ul style="list-style-type: none"> • Accommodate difference and respect the integrity of individuals <p>L&M</p> <p>This is about spiritual development and links with the impact of Islamic education and the impact of PSHCE and careers education on pupils’ personal development</p> <p>Can the school demonstrate how it promotes spiritual development in all its aspects? For example, are the aesthetic and creative areas of learning well developed and do they contribute to pupils spiritual and cultural development? Have lesson observations being carried out with spiritual development as a focus?</p> <p>Check that teaching styles:</p> <ul style="list-style-type: none"> – value pupils’ questions and give them space for their own thoughts, ideas and concerns – enable pupils to make connections between aspects of their learning – encourage pupils to relate their learning to a wider frame of reference – for example, asking ‘why?’, ‘how?’ and ‘where?’ as well as ‘what?’ <p>In secondary schools, do all pupils receive a structured programme of careers education from Year 7 onwards? Is careers advice up to date and impartial? Do visits from a wide range of professionals and visits to careers fairs raise pupils’ aspirations? Is this area of the curriculum well resourced?</p>	<p>and of being British citizens</p> <ul style="list-style-type: none"> • Have daily opportunities for and learn from reflection: on aspects of their faith; on their work; on who they are as individuals and how they fit in society; on their future • Show the development of insights, principles, beliefs, attitudes and values which guide and motivate them in their daily lives • Show a developing recognition that their insights, principles, beliefs, attitudes and values should influence, inspire or guide them in life • Show an appreciation of the intangible – for example, beauty, truth, love, goodness, order – as well as for mystery, paradox and ambiguity • Have experiences of challenging all that would constrain the human spirit: for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self-interest, sexism, racism and other forms of discrimination <p>Implications</p> <p>Pupils learn how to apply Islamic spiritual principles, not just to their own lives, but also to big societal issues</p> <p>Pupils understand that many people who are not Muslim share the same values</p>
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5(b)(ii)	enable pupils to distinguish right from wrong and to respect the civil and criminal law of England	<p>This part of the standard has been revised so that instead of just referring to respect for 'the law', it specifically refers to the civil and criminal law (of England)</p> <p>This is not incompatible with encouraging pupils to respect religious law if the school's ethos is faith-based; the school should not avoid discussion, of an age-appropriate nature, of potential conflicts between state law and religious law, and the implications for an individual</p>	<ul style="list-style-type: none"> • Give pupils opportunities across the curriculum to explore and develop moral concepts and values – for example, personal rights and responsibilities, truth, justice, equality of opportunity, right and wrong • Develop an open and safe learning environment in which pupils can express their views and practise moral decision-making • Provide models of moral virtue through literature, humanities, sciences, arts, assemblies and acts of worship • Reinforce the school's values through images, posters, classroom displays, screensavers, exhibitions • When teaching about religious law, explore the relationship between state and religious law and the reasons for any differences in a way that does not undermine the fundamental democratic values listed at 5(a) <p>L&M This is about moral development and promoting an understanding of how a legal system supports moral values</p> <p>Check that the citizenship programme and the Islamic studies curriculum promote this understanding quite clearly</p> <p>Ensure that the curriculum, and/or SMSC, RE policies state that the school teaches the Islamic principles of supporting the rule of law, and abiding by the law of the land</p>	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • Distinguish right from wrong, based on a knowledge of the moral codes of their own and other cultures • Show a respect for others' needs, interests and feelings, as well as their own • Demonstrate a commitment to personal values in areas which are considered right by some and wrong by others (develop their own moral sense) • Understand that while different people may legitimately hold different views as to what is 'right' and 'wrong', all people living in England are subject to the laws of the land; be aware of the difference between the law of the land and religious law • Understand the impact of their actions on other people <p>Implications</p> <p>Pupils have a clear understanding that, according to Islamic jurisprudence, shariah law cannot be implemented as a full legal system in countries where Muslims are a minority.</p> <p>Pupils understand and appreciate in which areas of their lives Muslims may apply shariah in England without contravening English law, and, in fact with full authorisation from the English government</p>
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5(b) (iii)	<p>encourage pupils to accept responsibility for their behaviour, show initiative and understand how they can contribute positively to the lives of those living and working in the locality in which the school is situated and to society more widely</p>	<p>This part of the standard has been revised because some schools have interpreted the previous reference to pupils contributing to 'community life' rather narrowly. The new wording is intended to make it clear that the standard reaches beyond the school itself or any particular faith community; it refers to local, national and global society. Schools should ensure that pupil interaction with the world outside the school has that wider focus.</p> <p>In other respects this standard is unchanged</p>	<ul style="list-style-type: none"> • Devise a well thought-through behaviour policy and implement it consistently, allowing pupils to learn from their mistakes • Plan activities that teach co-operation and initiative, giving pupils responsibility within school, and enabling pupils to serve other people in the wider community <p>L&M</p> <p>This is about pupils' social development. There are two strands here: promoting self-discipline in pupils and providing opportunities for active citizenship on three planes: school, local and wider community levels</p> <p>How can the school demonstrate that if pupils are well behaved, it is not because they are compliant, but because they are encouraged to self-regulate?</p> <p>Check that behaviour incidents are recorded rigorously and analysed to improve systems. Can you demonstrate how systems and/or the behaviour of some pupils have improved?</p> <p>Forge links with the local and wider communities</p>	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • Know how to act responsibly in different circumstances • Know all forms of bullying; how to report bullying and prevent it • Become more independent as they grow older while knowing the value and importance of making a positive impact on the lives of other people • Have direct experiences of voting, campaigning, lobbying, fund-raising, volunteering, initiating and running their own projects <p>Implications</p> <p>The oldest pupils are excellent role models for younger ones</p> <p>Responsibilities which pupils shoulder within the school include: the management of behaviour (behaviour monitors; prefects); saving energy; recycling materials; contributing to designing communal areas; tidying up communal areas; effecting change through the school council (evidence must be recorded)</p> <p>Contributions pupils make to the local</p>

			<p>to provide pupils with regular opportunities to contribute to the world outside school</p> <p>Check that every year group is provided with opportunities to serve the community and to improve their environment. How do you measure the impact of these opportunities? What evidence do you have?</p>	<p>community may include: canvassing local residents for their views about a local environmental issue; reporting their findings in an article to the local press, a letter to local politicians; inviting a local politician to discuss a local issue; working with pupils in other schools on a common local project (for example, an exhibition at the Town Hall or local museum); participating in the local authority Youth Forum; running a project that benefits the sick, the elderly, the homeless, etc</p> <p>Contributions which pupils make to the wider community could include: initiating projects that generate funds for charity; participating in the European Youth Forum; participating in the UK Youth Parliament; participating in the European Youth Parliament UK; working in partnerships with national and international charities</p>
5(b) (iv)	enable pupils to acquire a broad general knowledge of and respect for public institutions and services in England	This is designed to ensure that children grow up knowing how public institutions (eg Parliament, the police force, the Post Office) and services (eg healthcare, welfare services and education) operate. Pupils should understand how public services have evolved - especially if their role is best understood in a historical context - and how they relate to the daily lives of pupils and their families.	<ul style="list-style-type: none"> • Provide a citizenship programme that covers these aspects well • Plan a wide range of activities such as educational visits, and work-shadowing or work experience in relevant organisations, to enhance pupils' experience in this area <p>L&M</p> <p>Check that there is sufficient time allocated to PSHCE</p> <p>Map on a grid when different topics are taught and through which subject</p> <p>Ensure that this area of the curriculum is well</p>	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • In KS1, be aware of the role of emergency services, the function of public institutions such as libraries, hospitals, museums, the post office etc • In KS2, understand the breadth of public institutions and services and how they work together to support a modern democracy society (local and central government and the political system; NHS and health organisations; crown and magistrates courts and the judicial system; the prison service; citizens advice bureaus, trading standards and consumer protection organisations; the tax system; the banking system; the police; the transport system; the post Office; the education system, etc)

			resourced	<ul style="list-style-type: none"> • Link their theoretical knowledge to first-hand experiences
5(b)(v)	further tolerance and harmony between different cultural traditions by enabling pupils to acquire an appreciation of and respect for their own and other cultures	<p>This is about enabling pupils to gain knowledge and respect for their own culture is an essential part of the standard and schools should ensure that work on other cultures takes place on a secure foundation. Culture is about the factors that are common to communities, such as custom, traditions, dress, food, and so on. It can be examined from both a historical and a contemporary perspective. While culture is different to faith, the two can be interlinked, and influence each other.</p> <p>Although it is acceptable for schools to draw examples of tolerance and develop compassion for those of other backgrounds and traditions primarily through their own cultural or faith heritage, it is not acceptable for schools to argue that they do not wish to expose their pupils to knowledge of other cultures – this is counter to the intention of the standard.</p>	<ul style="list-style-type: none"> • Plan pupils cultural development effectively for every year group • Combat prejudice vigorously where pupils have narrow views, biased or xenophobic (not encouraged by the school) • Provide opportunities for pupils to interact with people of different cultures and faiths through links with other schools and organisations, as well as the content of curriculum <p>L&M Ensure that teaching is effective in preparing pupils to interact easily with people of different cultures and faiths</p> <p>Carry out an audit of the curricular provision for pupils’ cultural development</p> <p>Check that there are sufficient resources to support this aspect of the curriculum; and that these resources are wide enough in range to provide a balanced view of diversity</p> <p>Forge links with the local and wider communities to provide a wide range of first-hand experiences for pupils</p> <p>Consider providing curriculum evenings for parents</p>	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • Regard all faiths, races and cultures with respect • Be well informed of a wide range of cultures and beliefs • Appreciate the similarities between cultures and be tolerant of the differences <p>Implications Pupils do not have a ‘them and us’ mindset. They can explain their beliefs to others confidently and respectfully</p>
5(b)	encourage respect for	This is a new part of the standard	<ul style="list-style-type: none"> • Provide boys and girls with the same PSHE 	Pupils are expected to:

(vi)	<p>other people, paying particular regard to the protected characteristics set out in the Equality Act 2010;¹ and</p>	<p>introduced by the September 2014 revision. All schools are already required to comply with the Equality Act 2010. However, if a school did not follow the requirements of the Equality Act, the only recourse was for an individual to seek a judgement against the school in the appropriate court or tribunal. By including this requirement in the standard the Secretary of State has the power to take regulatory action where a school is in breach of its requirements.</p> <p>There is absolutely no change to the duties that any school has under the Equality Act – this change is purely one of enforcement. This change does not extend equality requirements, nor does it discriminate against any religion or undermine religious freedoms.</p> <p>The standard does not mean, for example, that schools must promote alternative lifestyles or same sex marriage. Rather, it requires respect for other people, even if they choose to follow a lifestyle that one would not choose</p>	<p>curriculum taught by teachers who are trained to do so</p> <ul style="list-style-type: none"> • Ensure the curriculum gives both genders an awareness of relevant topics and issues such as FGM, forced marriage, sexual exploitation, gender inequality and discrimination, and sexual orientation • Provide training for staff in equality issues, including in how to tackle homophobic and transphobic bullying (incl. language) • In schools where boys and girls are segregated, ensure that the staff provide equality of opportunity for all pupils, including equity in terms of the curriculum and quality of teaching; that both boys and girls are prepared for life beyond school in modern Britain <p>L&M</p> <p>Check that the policies for admission, anti-bullying, behaviour, safeguarding, recruitment, and equal opportunities address gender identity and sexuality; and that they are implemented</p> <p>Ensure that the school has resources that support LGBT families and pupils (for example, in primary schools, books that present different types of families)</p> <p>Be familiar with the implications of the equality Act 2010 for schools</p>	<ul style="list-style-type: none"> • Show respect for others, including those who have very different lifestyles from theirs • Show a growing understanding of what the protected characteristics of the Equality Act 2010 are and how they may support them <p>Implications</p> <p>Numerous! Please refer to DfE guidance <i>The Equality Act 2010 and Schools, May 2014</i></p> <p>As a minimum, pupils should understand what constitutes direct discrimination, indirect discrimination, harassment and victimisation, particularly in the context of their daily lives</p>
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¹ 2010 c.15.

		<p>to follow oneself.</p> <p>This standard does not mean, for example, that schools must promote alternative lifestyles or same sex marriage. Rather, it requires respect for other people, even if they choose to follow a lifestyle that one would not choose to follow oneself.</p> <p>Segregation on gender grounds where there are no sound educational reasons is not acceptable</p>	<p>The protected characteristics of the Equality Act 2010 are: age; disability; gender reassignment; marriage and civil partnership; pregnancy and maternity; race; religion or belief; sex; and sexual orientation</p>	
5(b) (vii)	<p>encourage respect for democracy and support for participation in the democratic process, including respect for the basis on which the law is made and applied in England;</p>	<p>This is a new standard for September 2014, which builds on 5(a). Like paragraph 5(b)(iv), the standard expects schools to ensure the active promotion of principles that encourage pupils to have respect for the democratic process and the basis for English law.</p>	<p>See standards above and below</p>	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • Have an understanding of the applicability of these matters to them, and the benefit to individuals of engaging in the democratic process • Understand why democracy is perceived within England as the fairest form of political organisation • Understand why law making on the basis of representation in Parliament is seen as better than alternatives
5(c)	<p>precludes the promotion of partisan political views in the teaching of any subject in the school; and</p>	<p>The aim of this new part of the standard is to prevent the political indoctrination of pupils through the curriculum. As explained below, the aim is not to prevent pupils from being exposed to political views or from discussing political issues in school.</p>	<ul style="list-style-type: none"> • Take practical steps to ensure that where political issues are discussed and political views are expressed, the school provides a balanced presentation of opposing views • Take a common-sense approach to securing balance. This part of the standard does not require the closely matched presentation of the opposite view where a partisan political view has 	<p>Pupils are expected to:</p> <ul style="list-style-type: none"> • Not be subjected to partisan political views • Be supported to form their own views through provision of a balanced presentation of opposing views

		<p>The following are definitions of the key terms used in this part of the standard.</p> <p>Partisan - in a case relating to the alleged promotion of partisan political views in maintained schools the judge considered that the best synonym for "partisan" was "one-sided".</p> <p>Political views – views expressed for a political purpose. A political purpose is either directly or indirectly:</p> <ul style="list-style-type: none"> • to further the interests of a particular political party; or • to procure changes to the laws of this or another country; or • to procure the reversal of government policy or of particular decisions of governmental authorities in this or another country. <p>This part of the standard is concerned with the active promotion of partisan political views by schools. It does not prevent the presentation of political views. In the case referred to above the judge also observed: "If, for example, a history class is shown Nazi propaganda, or a citizenship class is shown a racist film, this is not 'promoting' the</p>	<p>been expressed. Schools need not take a mechanistic approach to securing balance, and it would be acceptable for a school to demonstrate that it had provided balance over a period of time.</p> <p>L&M</p> <p>Ensure that teachers all have a copy of the current Teachers Standards and are instructed to abide by the code of conduct presented there</p> <p>If a teacher, or other staff, is found to encourage pupils to support particular political viewpoints, take robust disciplinary action</p> <p>Monitor the views expressed by pupils and take necessary and prompt action to prevent the indoctrination of pupils</p>	
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		views shown, but merely presenting them.” Unlike other parts of the SMSC standard, this part of the standard does not require the proprietor to promote positive outcomes. It is about preventing a negative outcome for pupils.		
5(d)	takes such steps as are reasonably practicable to ensure that where political issues are brought to the attention of pupils–	See above	See above	See above
5(d)(i)	while they are in attendance at the school;	See above	See above	See above
5(d)(ii)	while they are taking part in extra-curricular activities which are provided or organised by or on behalf of the school; or	See above	<ul style="list-style-type: none"> • Create a clear school policy that sets out how visiting speakers are chosen and how balance is to be achieved over a period. There is no reason why speakers should not include representatives of political parties or campaigning organisations. • Where a speaker has expressed partisan political views on a subject, present opposing views on the subject to pupils in the course of subsequent class teaching. It would not be necessary to challenge the speaker’s views at the time or arrange for a speaker with opposing views to address pupils at a later date 	
5(d)(iii)	in the promotion at the school, including through the distribution of promotional material, of extra-curricular activities taking place at the school	See above This standard relates to the use of promotional literature in the school building for events which	<ul style="list-style-type: none"> • Aim to ensure that, although events may be political in nature, they are not unbalanced (for example by advertising events held only by one political party or proponents of one particular view) and that they do not risk breaches of other SMSC standards (for example, by advertising 	See above

	or elsewhere;	are not part of the curriculum, which pupils might see and as a result wish to attend the events in question	speakers who are promoting anti-democratic beliefs)	
	they are offered a balanced presentation of opposing views.			

Associated resources (external links)

- www.gov.uk/government/publications/prevent-strategy-2011
- www.gov.uk/government/publications/teachers-standards
- www.gov.uk/government/publications/improving-the-sm-sc-development-of-pupils-in-independent-schools
- www.legislation.gov.uk/uksi/2010/Independent-School-Standards
- www.legislation.gov.uk/uksi/2012/Independent-School-Standards
- www.legislation.gov.uk/uksi/2014/Independent-School-Standards