



# Al-Burhan Grammar School

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*Dedicated to learning as the  
foundation of life*

## PSHE (Physical, social, health and economic) Education Policy

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|----------------------|---------------|------------------------|----|
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### 1. Overview

#### 1.1 Introduction

Personal, Social, and Health Education is an essential part of our curriculum as it deals with issues affecting our pupils' lives, both on an individual basis as well as the whole school community, which in turn lead to the wider world. Our PSHE curriculum includes:

1. Formal teaching of Tarbiyya, as explained in our Behaviour and Tarbiyya policy.
2. Citizenship
3. Health education (statutory requirement)
4. Relationships and sex education – RSE (statutory requirement)

PSHE provides the time and the resources to facilitate learning which will develop our pupils morally and socially, as well as supporting them to become adults who have an understanding and an interest in the wider world. It is essential that attention be paid to the requirements of PSHE if we, as a school, are to provide solid foundations for our pupils' futures.

The whole curriculum is delivered in accordance with the School Mission Statement. It is clearly understood by staff that the delivery of any personal, social and health education is seen in the light of Islamic social teachings. There is scope here for development of Muslim values to be firmly communicated through P.S.H.E. in a holistic and practical manner. Our belief is that if true Muslim values are developed in our pupils, British values have also been taught, as the two are compatible.



## 1.2 The aims of PSHE education

PSHE Education is considered important in Islam and covers a broad range of topics. It aims to provide opportunities, which enables pupils through participation, to develop knowledge, skills and attitudes, which fulfils their potential relationships with others in the community and their personal stages of development, in order that they may play a full and purposeful role in society.

While moral education is obviously important for individual development, it also defines the character of the entire society. The Qur'an, Hadith and Fiqh, our richest resources for moral education, cover almost every aspect of life in both specific and general terms. By describing the moral and ethical struggles of the early Prophets Alaihimus Salaam and their followers, the Qur'an and Hadith provide detailed accounts of the benefits of moral living. By contrast, the consequences of immorality are illustrated by the ill-fate of those who reject true faith. Moreover, the Sirah (life) of the Prophet Muhammad (peace and blessings be upon him), provides the most perfect practical example of both theory and practice. Islamic history provides examples of Islamic Manners (Akhlāq and Tahdhib) through the lives of the Companions of the Holy Prophet and other pious Muslims. (Akhlāq is good manners and conduct and Tahdhib means moral education)

With the definition of our school as a Muslim school, Islam is the religion of the Fitrah (the natural way). The Qur'an itself is full of rational argument, thereby bringing the listener to a state of Iman (belief). The life of the Prophet Muhammad (peace and blessings be upon him) itself guides us to be both rational and practical aspects of life. It is our duty to present children with the information that will help them find solutions to their problems within the realm of Islam.

Failure to accomplish this goal in the past has resulted in a vast number of marginal Muslims among the adult population. They are Muslims by birth and sentiment, but they have little or no knowledge of the true teachings of Islam. Islamic morality and social standard are either unknown to most secular Muslims or disregarded as inconvenient or irrelevant.

If the growing child's spirit and intellect experience such as awakening, the search for better practice and further knowledge of Islam will follow automatically. However, if we fail to awaken that Islamic spirit (ruh-al-Islam) in the child, then no matter how many school examinations the pupil passes, they will remain only a marginal Muslim, lacking the motivation to live, think and act as a Muslim.

The P.S.H.E programme is an opportunity to examine the world we live in and develop the knowledge, skills and attitudes, which may influence our environment in a positive way. It will enable students to go into the world with an understanding of how the world works, so that they can become active members of society. But it will also develop in them the Islamic spirit, which will ensure that they are also morally upright and responsible members of society.

The form tutor and the Islamic tutor both play a direct role in the personal and social development of the pupils because of this both tutors are to be valued and supported in this responsibility. Teachers concerned with P.S.H.E are actually involved with the formation of the minds of the pupils in their care. This formation is based on Islamic values. All human relationships, whether social, economical, or political, only work if they are regulated by established norms of morality. Morality is at the very basis of Islam, governing both lives within the home and in society. The moral system of Islam is a divinely prescribed way of life that is based on doing well and shunning evil. Allah, the Creator, enjoins people to be active participants in the community dedicated to fostering good and forbidding indecency; "And (that) there may arise from you a community who invite to goodness and enjoin right conduct and forbid indecency. Such are they who are successful" (Holy Qur'an 3:104)



The moral system of Islam aims to encourage the truthfulness, self-sacrifice, justice and equity in society, and to develop in the individual humility, modesty, integrity, generosity, mercy and sympathy towards all creatures in all situations. This system nourishes noble qualities, whose fruit is individual goodness and a soul at peace.

However, how we perceive our personal and social place in society reflects the faith we have. Faith or belief is not just a matter of words but the way in which we live our lives. It involves a relationship with the Creator Allah Almighty and the love for the Prophet Muhammad (peace and blessings be upon him), who taught the believers, how to follow the religion of Islam. In order that we may act in the way the Prophet (peace and blessings be upon him) taught us, we must put our belief into practice in all our dealings with other people. The book revealed to Him (peace and blessings be upon him) is the Qur'an. This is the only authentic, unedited, unchanged, revealed book in the world at present. It contains a fully intact message from Allah Almighty and is addressed to all people. It is a book of Divine guidance with complete instructions on how to live our lives in relation to Allah Almighty, to ourselves, our families, and our community and to the world. Only by knowing and acting upon this information can we hope to fully accept our responsibility as human beings.

A teacher who is concerned with personal, social and moral development of the pupils in an Islamic school cannot ignore these values or add them as an afterthought. The challenge is to find ways of helping children to perceive and apply the teachings of the Qur'an. The P.S.H.E. programme must recognise the fundamental significance of its position with regard to these teachings. Teachers in Islam are highly respected and are rewarded by Allah Almighty.

### 1.3 Review and management of the PSHE education curriculum

All teachers should feel encouraged, supported and confident to make a contribution to the PSHE curriculum. Staff are invited to share their expertise by providing information, skills or units of work towards the whole P.S.H.E. programme.

The PSHE curriculum also ties in closely with our learning outside the classroom programme. The aim is that, inshaAllah, with continuous integration of the programme with other aspects of School life, an increasingly positive and effective programme will emerge, which can only enrich the education of our pupils, enabling them to put their faith into practice and meet the challenges put to them by today's secular society.

## 2. Overview of the PSHE Education curriculum

### 2.1 Areas of study

Our PSHE curriculum is based on the framework provided by the PSHE Association, with some additional topics included – those relating to the delivery of Tarbiyya. The overall P.S.H.E. plan for years 7-11 is to some extent determined by the priorities encountered by the pupils in the year group. The units and sub-units are as follows:

1. Unit 1: Education, careers and work
2. Unit 2: Health and physical wellbeing
3. Unit 3: Emotional and spiritual wellbeing
4. Unit 4: Community, relationships and social wellbeing
5. Unit 5: Citizenship and politics
6. Unit 6: Finance and economics



The breadth and depth of each sub-unit is dependent on the year, for example, Y7 would be integrating into the new school environment, Y9 options and the cross-phase move into Key Stage Four, and G.C.S.E. work. Y11 are preparing for the public examinations. Y8 and Y10 require consolidation of what has gone before and it is appropriate to have the advantage of a slightly freer choice of topics in these year groups. Although there seem to be similar lesson titles for each year, the contents of the lessons is different, with each year building on the previous learning and delving more deeply into topics.

P.S.H.E fosters knowledge, attitudes and skills. However, in view of the continually changing areas of knowledge, the acquisition of skill is stressed in personal and social education, since skills once acquired are of life long value.

## **2.2 Careers Education**

### ***2.2.1 Overview***

Careers education is an extremely important part of preparing students for the wider world. It allows girls to think deeply about their own future, so that they can change the present. By exposing girls to the wide variety of careers, jobs and course choices available, we hope to show them that they are not limited in what they can achieve in their lives.

Guiding them through the lengthy, reflective and often overwhelming process of thinking about their futures and of where they are headed with their education requires thought, planning and time. Therefore, the following programme has been planned so that there is a standardised plan throughout school life and girls receive the information they need.

### ***2.2.2 Aim of Careers Education***

The aim is that by the end of Year 11, girls should have at least a general idea of what they would like to pursue as a career, and how to do so. Alongside all this is the development of a sense of maturity and responsibility of one's own life, and encouraging students to become more independent learners. With this, our aim is to mould young adults who use their education and further educate themselves so that they can benefit society and humanity in a way of their choosing.

### ***2.2.3 Programme***

Careers education will not be mentioned explicitly in years 7 and 8, in order to allow girls to complete the transition into secondary education and to become comfortable with their education. In assemblies, PSHE, and other subjects, the general message of working hard, working towards individual goals and thinking about a general shape and wishes for the future will be delivered.

Careers Education as a longitudinal unit will start in Year 9, as this is when most girls begin GCSE study. In Year 9, it will include the importance of GCSEs, types of further and higher education, along with lessons on study skills and revision habits. Speakers are invited in to deliver assemblies about different careers. This will form a general base of knowledge.

In Year 10, girls will use this knowledge and other sources of information to develop thoughts and ideas about what they would like to do in future. We then lead them back backwards from this, to what they might study in university (or indeed, what type of training they may require), to what they will need to study at A-level to meet the entrance requirements of their course, and therefore, to what they need to be aiming for in their GCSEs. This is spread over a few lessons in Year 10, with time made available for pupils to have individual meetings with a member of staff in order to ask any questions.



At the end of Year 10 and beginning of Year 11, girls are helped with their college applications, with a session on skills involved in writing personal statement, as well as further meetings where students can discuss with a staff member whether or not they are on track for their GCSEs and how they could improve their study/revision habits.

## 2.3 Relationships and sex education (RSE)

### *2.3.1 What is RSE?*

“Lifelong learning about physical, moral and emotional development. It is about the understanding of the importance of marriage for family life, stable and loving relationships, respect, love and care. It is also about the teaching of sex, sexuality and sexual health”.

DfE ‘Sex and Relationships Guidance’, 2000

RSE is now compulsory to be taught in schools. However, they have committed to retain parents’ right to withdraw their child from sex education within RSE (not within science). Crucially, they are also committed to ensuring that the education provided to pupils in RSE is appropriate to the religious background of pupils, and enables faith schools such as Al-Burhan to teach RSE according to the tenets of their faith.

### *2.3.2. Contents of RSE*

Areas of focus as stated in the DfE Policy statement (March 2017) are:

- different types of relationships, including friendships, family relationships, dealing with strangers and, at secondary school, intimate relationships;
- how to recognise, understand and build healthy relationships, including self-respect and respect for others, commitment, tolerance, boundaries and consent, and how to manage conflict, and also how to recognise unhealthy relationships;
- how relationships may affect health and wellbeing, including mental health;
- healthy relationships and safety online; and
- factual knowledge, at secondary school, around sex, sexual health and sexuality, set firmly within the context of relationships

Young people may have varying needs regarding RSE depending on their circumstances and background. The school strongly believes that all pupils should have access to RSE that is relevant to their particular needs. Our school’s RSE programme responds to the needs of individual pupils and takes the cultures, faiths and family backgrounds of all pupils into consideration.

At Al-Burhan, RSE is taught within PSHE. Many of our pre-existing lessons around relationships and social wellbeing already cover topics such as healthy relationships, characteristics of healthy relationships (such as self-respect, respect, boundaries, consent, tolerance), managing conflict, how to recognise and manage unhealthy relationships, as well as aspects of personal female health. As with other lessons in PSHE, the lessons related to RSE develop over the years so that issues are explored in greater depth as pupils mature within the framework of Islamic hayya and adab (modesty and good manners).

### *2.3.3 How RSE is taught?*

We also understand that these are an important aspect of life and we would be doing our girls a disservice if we did not strive to deliver effective teaching and an open space for pupils to ask questions. We therefore frequently use the method of anonymous questions which are answered by the teacher in the lesson, so that pupils feel comfortable asking their genuine questions. Guidance regarding such lessons is provided to PSHE teachers and includes the following:



- Questions should be answered in a sensible and matter-of-fact manner. These topics are sensitive and can be awkward, especially for pupils. The teacher sets the tone for the way in which the discussion will proceed.
- Teachers should establish clear parameters of what is appropriate and inappropriate in class by discussing clear ground rules with pupils and by taking an approach that encourages pupils to be mature and sensible.
- Occasionally a pupil may ask a particularly explicit, difficult or embarrassing question in class. Teachers will use their skill and discretion to decide about whether to answer questions in class and, if so, how.
- If a teacher does not know the answer to a question, they will acknowledge this and suggest that they and the pupils research the answer to the question together
- If a question is too explicit or inappropriate to answer in class at that moment, teachers will acknowledge it and attend to it later with the pupil who asked it.
- If a question is too personal, teachers will remind pupils about the ground rules and if necessary point out appropriate sources of support.
- If a teacher is concerned that a pupil is at risk of abuse they will follow the school's child protection procedures.

#### *2.3.4 Confidentiality*

School staff cannot promise absolute confidentiality if approached by a pupil for help. Staff must make this clear to pupils. Child protection procedures must be followed when any disclosures about abuse are made. It is very rare for a pupil to request absolute confidentiality. If they do, in situations other than those involving child protection issues, staff must make careful judgements about whether or not a third party needs to be informed.

This judgement will be based upon:

- The seriousness of the situation and the degree of harm that the pupil may be experiencing.
- The pupil's age, maturity and competence to make their own decisions.

Where it is clear that a pupil would benefit from the involvement of a third party, staff should seek the consent of the pupil to do so. If appropriate, staff might also inform the third party together with the pupil. Unless clearly inappropriate, pupils will always be encouraged to talk to their parent/carer.

#### 2.4 Qualities developed

PSHE is part of a wider school system of Tarbiyya of our pupils, and is one of the main lessons in which Tarbiyya is formally taught. We try to develop the following qualities, attitudes and values in our pupils:

*Truthfulness:* pupils are encouraged to tell the truth and be accountable for their own actions. Truthfulness is a chief of all virtues. If pupils develop this virtue, it makes it easy to do good deeds and opens the road to other virtues.

*Generosity:* to develop sympathy for the entire community. Generosity is another great moral virtue in Islam. As such, generosity does not have a single meaning, but many meanings- for giving others;





withdrawing one's claims; spending out of one's surplus on others, anytime and under all circumstances; using one's talent; risking one's honour and life to save others and laying one's life for the sake of the truth-all of these come under the meaning of generosity.

*Justice:* Pupils should recognise both sides of the argument, value democratic principles and support concerns of equal opportunities and human rights. Justice, under all circumstances, is ordered by Allah Almighty in the Qur'an.

*Trustworthiness and Integrity:* pupils should learn not to break promises, pledges and covenants. Also to observe humility in their behaviour and act in a way that is consistent with Islamic attitudes and teachings.

The nature of some topics covered within PSHE is such that some aspects of Fiqh (Islamic Jurisprudence) is taught. This also benefits pupils in many way:

1. The realities and beliefs: the aim of which is awareness, faith and certitude, and which are related to the heart and the mind, containing issues like the issues related to the unseen past and the unseen future, to Prophethood, revelation, angels and Imamate.
2. Second, morality and self-perfection: the goals of which are the spiritual qualities of how to be and how not to be, containing issues like cautiousness of Allah (taqwa), justice, generosity, courage, fortitude and patience (sabr) being satisfied and content with God (riza) firmness on the true path (istiqamat) and so on.
3. Third, the laws and issues of actions: which is related to the special external actions that human beings must perform and how the actions they perform are to be and how they are not to be.

These attitudes reflect the Islamic nature of our school environment. We hope that the pupils approach the acquisition of skills and their development as mature students, which will enable them to become valuable members of society, active in bringing about responsible community relationship in the future. The development of personal and social health education should not be seen as an isolated attempt at influencing the values held by our pupils.

## 2.5 Assessment of PSHE

At Al-Burhan Grammar School, we feel that it is not appropriate to assess P.S.H.E. in a formal way using task or test. It is concerned with individual needs and development. These developments are often internal to the pupil. They can't be assessed or measured by criteria, which are appropriate to knowledge, understanding and academic skills.

The purpose of P.S.H.E. is to enhance and expand confidence and self-esteem. The process of P.S.H.E. is such that it encourages pupils to be successful on their own terms rather than by imposed criteria. Continuous assessment of every aspect of learning and school life can be a negative experience for some pupils. Personal commendation and praise from the staff responsible should be assessed as success.

As P.S.H.E. is designed to be a subject which is reflective and thought-provoking, our assessment methods reflect this and are not set in stone. Assessment methods include:

1. Essays on a question/topic of the student's choice





2. A review of a thought-provoking book/video
3. Research topic and presentation
4. Group work and presentation
5. Presentations can take many forms: simple PowerPoints, IT-based for more technically-minded students, art-based for more creative students.

Pupils are rewarded with housepoints for good work. This recognition of worthy effort is acknowledged by certificates presented to the pupils in assembly. For greater recognition of achievement pupils may be recommended for a certificate and/or prize at the annual awards and for the public examination awards.

Every pupil is required to use homework diary. These contribute to the pupil's development of organisation and self-motivation when planning their time at school and for home study.