

Behaviour And Discipline Policy

CHILDREN AND PARENTS

Foolishness is bound up in the heart of a child. . . Proverbs ch 22 v 15

My son, hear the instruction of your father, and do not forsake the law of your mother. Proverbs ch 1 v 8

And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord. Ephesians ch 6 v 4

The Bible commands parents to nurture and admonish their children in the Lord's ways. Love and correction are the guiding principles for nurture. Accountability for a child's behaviour rests with the parents. Correction is needed because children are born sinners with a natural tendency to break God's moral code. Yet, because they are made in God's image, every child also has a God-given moral sense centred on the conscience. This conscience has the capacity to be developed correctly, or to be dulled and made ineffective.

BEHAVIOUR AT HOME

Children, obey your parents in the Lord, for this is right. 'Honour your father and mother' which is the first commandment with a promise . . . Ephesians ch 6 v 1, 2

Every home has an unwritten set of family rules or norms that define what is acceptable behaviour and what is unacceptable behaviour for that family. Because we are sinners we do not always observe these rules – parents or children! Breaking the rules may have sanctions that are generally applied in that family. Expectations of children may vary with their age and character, for example, older children will generally be expected to behave more responsibly than younger ones. Because family members know each other so well, allowances may be made for those who are, for example, naturally livelier or noisier.

Train up a child in the way he should go, and when he is old he will not depart from it. Proverbs ch 22 v 6

Each family's set of unwritten rules is unique, emphasising different areas of behaviour. Each family will enforce these norms more, or less, strictly. Even Christian families seeking to apply Biblical principles consistently in their family life will do so with significantly different emphases in some areas.

Children, obey your parents in all things, for this is well pleasing to the Lord. Colossians ch 3 v 20

An understanding of Christian nurture must, however, include the theses of sin, justice, grace, forgiveness and punishment within the overall context of love. The Bible gives particular emphasis to the role of a father in the home. Children should be taught the habits of willing obedience, discipline, self respect, respect for authority and all that tends towards true Christian behaviour.

And do not be confirmed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Romans ch 12 v 2
Parents also need to try and understand the powerful negative influences in our society which are attractive to children and which adversely direct behaviour and attitudes. They need to help children recognise these dangers and teach them how to deal with them.

Jesus said: It is written, 'Man shall not live by bread alone, but by every word that proceeds from the mouth of God' Matthew ch 4 v 4

Christians believe that God's way is the normal way. Their behaviour is based on truth, the truth of the Bible. Even though society rejects many Christian values and so makes obedient Christians seem strange, as far as God is concerned, Christian behaviour is the norm.

FROM HOME TO SCHOOL

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humbleness of mind, meekness, long-suffering; bearing with one another, and forgiving one another. If anyone has a complaint against another, even as Christ forgave you, so you must also do. Colossians ch 3 v 12, 13

When any two families spend time together, differences in their family norms soon become apparent, and accommodation is generally made. When many families join together in a school like Emmaus the children will bring to the school many different family norms.

There are many other factors which affect the behaviour of pupils. Events in a school are influenced by a complex mixture of expectations, attitudes and regulations shaped by the forces at work in the home, classroom, the school, the community and society as a whole.

For the life of the school to be run decently and in order the governors must establish a set of agreed school norms and sanctions to influence and control behaviour in the school. Because the school is larger than a family and because its membership is always changing over the years these norms need to be written down. For the school to function effectively and in a God-honouring way these norms need to be supported by teachers, parents and children. This is especially true in a school like Emmaus where many parents are often in the school, and some are involved regularly in teaching, sometimes without long experience of class discipline.

BEHAVIOUR AT EMMAUS – PRINCIPLES

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work. 2 Timothy ch 3 v 16, 17

Flee also youthful lusts; but pursue righteousness, faith, love, peace with those who call on the Lord out of a pure heart. 2 Timothy ch 2 v 22

The fear of the Lord is the beginning of wisdom, and the understanding of the Holy One is understanding. Proverbs ch 9 v 10

The principles which shape the behaviour of pupils within a Christian school must convey the truth about God and the way in which he wants individuals to behave personally and in community. They should reflect that God has all authority, is righteous, just, merciful, gracious, loving, slow to anger and his commandments are not grievous but for our blessing. They must recognise that every child is a gift from God and belongs to God. The principles include:

- Establishing an understanding of God's nature, his absolute justice and goodness.
- Developing a child's conscience and ability to discern right from wrong in order to make correct (Biblical) moral choices.
- Encouraging a respect for authority.
- Nurturing self-discipline in each child.
- Teaching each child how to form and maintain godly relationships.
- Teaching godly principles of responsible community living.
- Showing that God's justice demands 'zero tolerance': He can have no part of sin – any sin! His holiness, purity and sovereign, just decrees demand that all sin be punished. God never leaves any sin unpunished.
- Showing also that God's mercy and grace reveal the vast extent of his love. Through the Lord Jesus Christ God has provided a means for us to escape his anger at our sin. God's justice is satisfied when He substitutes Jesus for us and punishes Him instead.
- Showing that the Old and New Testament provide all the instruction needed to understand how we can live in a way that pleases God. The Holy Spirit is active in revealing Biblical truth and illuminating our minds to God's patterns and principles which should govern every aspect of our lives. We can know what God considers to be normal, and aim to comply even though the world, the flesh and the Devil conspire to deflect us.
- Demonstrating Christ-likeness – intolerant of sin but having compassion for those who continually fail. We must make it possible for them to succeed. We must be long-suffering, gentle and kind. However, also like Him, we must be intolerant of those who wilfully disobey. Those who will not behave in a normal way will eventually corrupt the norms. This is unjust and cannot be allowed.

BEHAVIOUR AT EMMAUS – RULES AND NORMS

For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age.

Titus ch 2 v 11, 12

Finally, brethren, whatever things are true, whatever things are noble, whatever things are just, whatever things are pure, whatever things are lovely, whatever things are of good report, if there is any virtue and if there is anything praiseworthy – meditate on these things. Philippians ch 4 v 8

There are a number of specific rules with which Emmaus pupils must comply. These are amended from time to time and publicised in the school. They are generally there for common-sense or health and safety reasons and are clear and non-negotiable.

However, the following set of norms are much more general and wide-reaching. They are fundamental to the sort of nurture that we want Emmaus to give its children. They are also non-negotiable, and we aim to apply them in a way which is both sensitive and equitable.

Quiet, gentle and calm

Words of the wise, spoken quietly, should be heard rather than the shout of a ruler of fools.

Ecclesiastes ch 9 v 17

The tongue of the wise uses knowledge rightly, but the mouth of fools pours forth foolishness.

Proverbs ch 15 v 2

Let your gentleness be known to all men. The Lord is at hand. Philippians ch 4 v 5

- Inside the building we should be quiet, gentle and calm.
- At times there will be no talking (on the stairs, during lessons).
- Settling down at the start of the day and at the start (or end) of any activity (prayers, lessons, lunch) should be automatic.
- Children should become quiet, looking for the start of the lesson when teachers enter a room. The teacher should acknowledge this response. A teacher or parent should not have to struggle to get any group to settle down before a lesson begins.
- There will be times when conversation is encouraged and the adult who is in charge will announce these.
- Movement around the school must not be rowdy.

Politeness, good manners and truth

Let every man be swift to hear, slow to speak . . . James ch 1 v 19

Avoid foolish and ignorant disputes, knowing that they generate strife. 2 Timothy ch 2 v 23

- A high degree of politeness is expected: for example, speaking to adults, using their names, with a tone, manner and demeanour which shows respect. Deceit, arguing and off-hand comments are disrespectful. 'Please' and 'thank you' can never be worn out. Pupils should be polite to one another.

- Movement around school, eating, drinking, use of language in social situations, should be orderly and pleasant. 'Street culture' or television culture (eg, swearing, aggression, sexual innuendo, loudness) is not our norm. Facial expressions, tone of voice and gestures should not be harsh, rude or cruel.

He who speaks truth declares righteousness, but a false witness, deceit. Proverbs ch 12 v 17

- Children are expected to tell the truth.

Preparation, work and rest

And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart. Galatians ch 6 v 9

. . . the soul of the diligent shall be made rich. Proverbs ch 13 v 4

- Children should have all the equipment and work needed for each lesson.
- Children should have a teachable spirit enhanced by determined effort, a conscientious approach and a desire for improvement.
- Homework should be done on time and to an appropriate standard.
- Wholesome activity, good clean fun which is not at the expense of others, sports, crafts, games, reading, conversation. Younger children should be influenced for good.

Tidiness, damage and wastefulness

Let all things be done decently and in order. 1 Corinthians ch 14 v 40

- Children should keep desks tidy and orderly.
- Litter and waste should be placed correctly in the waste bins.
- Deliberate or careless damage to property is unacceptable.
- Deliberate or careless damage to or misuse or waste of materials or equipment is unacceptable.

Willingly conforming

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits. . . James ch 3 v 17

Do all things without murmuring and disputing, that you may become blameless and harmless, children of God without fault in the midst of a crooked and perverse generation, among whom you shine as lights in the world. Philippians ch 2 v 14, 15

- Children should want to conform because it is right.
- Children should desire success in this and be disappointed with their failure to conform.
- Obedience should be without challenge, without delay and without excuse.

THE RIGHT ENVIRONMENT FOR GOOD BEHAVIOUR

Emmaus School culture

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Matthew ch 5 v 14

But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. James ch 3 v 17

- The creation of a positive atmosphere based upon shared Christian values.
- A consensus about standards of behaviour among governors, staff, parents and pupils.
- The importance of setting a good personal example.
- Continuing communication about standards, including practical examples.
- A recognition of good behaviour and action against bad behaviour.
- A curriculum which reinforces the school's code of conduct.
- Effective monitoring and supervision of non-classroom activities.
- All members of the school community being respected and valued.
- A structure and order to the pattern of the school day.
- A pleasant, positive, encouraging, stimulating and motivating environment.
- An understanding of and respect for authority.
- A restriction on access to negative anti-social images and a recognition of the effect of media, cultural and peer influences on attitudes and behaviour.

Classroom management

. . . but be doers of the word, and not hearers only . . . James ch 1 v 22

This component relates most directly to pupil behaviour. To learn well children need a calm and purposeful classroom atmosphere. Teachers must be able to keep order otherwise children in their charge will suffer. A teacher needs to be fully effective in the areas of knowledge of the subjects to be taught and the ability to plan, deliver and evaluate a lesson. Well-organised and delivered lessons help secure good standards in behaviour.

Good practice for teachers should include:

- Knowing pupils as individuals and being sensitive to the changes that occur as children grow up.
- Realistically planning, organising and delivering lessons (ie, furniture, pupil groups, matching work to ability, pace of lesson, enthusiasm, use of humour).
- Being flexible in order to take advantage of unexpected events.
- Continually observing the behaviour of the class.
- Being aware of and controlling their own behaviour, including stance, demeanour and tone of voice.

- Modelling the standards of courtesy expected.
- Emphasising the positive, and expecting high standards.
- Giving praise for good work and behaviour, being firm rather than aggressive with reprimands.
- Targeting the right pupil for discipline, criticising the behaviour, not the person.
- Avoiding sarcasm, idle threats and whole group punishments; never humiliating a pupil.

WORKING WITH CHILDREN AND FAMILIES

Bear one another's burdens, and so fulfil the law of Christ. Galatians ch 6 v 2

This is an area where the family, the church and Emmaus School have a common aim – to see each child come to true, saving faith in Christ as Saviour and Lord. Parents, church leaders and teachers seek to work together by prayer and action as guided by the Holy Spirit, to encourage the spiritual development of our children. Parents have an essential role to play by sharing insight and information.

In the school, pastoral care will involve:

- General oversight in school, including monitoring academic progress, attendance, punctuality, etc.
- Teachers providing time for reinforcing spiritual and moral values, good attitudes and a sense of community and direction. They should prayerfully seek to foster an understanding of the spiritual condition of their pupils and develop awareness of their spiritual needs.
- Teachers developing genuine relationships with the children enabling them to get a better overview of a child's spiritual, personal and academic development. A child's gifts should be recognised and plans formulated for the exercise and development of particular strengths. Prayer and strategies to enable children to overcome weaknesses is also part of pastoral care.
- If a child feels they have been unfairly treated by a teacher they should ask their parents to discuss this with the teacher. If the parent is still unhappy they should speak with the Governors.
- Where appropriate, governors will seek to work with parents and children to address unacceptable behaviour.
- Providing opportunities for each child to feel valued by the school and for each child to make their unique contribution to the life of the school.
- Impartially dealing with all acts of unrighteousness. Everyone is under God's authority – parents, teachers and children.
- Modelling as Christians a more excellent way before a watching world.

REWARDS AND PUNISHMENTS

Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to kings as supreme, or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. 1 Peter ch 2 v 13, 14

Rewards

I press towards the goal for the prize of the upward call of God in Christ. Philippians ch 3 v 14

Do you not know that all those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. 1 Corinthians ch 9 v 24

Jesus said: . . . your Father who sees in secret will reward you openly. Matthew ch 6 v 4

Rewards are the most powerful means of changing long term behaviour. Punitive regimes appear to be associated with worse, rather than better, standards of behaviour though this does not mean that punishments are not necessary. Rewards tell you what to do, creating a positive response. God's dealings with his people demonstrate that obedience brings blessing and disobedience is folly.

Rewards should:

- Encourage children who want to behave well.
- Reinforce an atmosphere of acceptance.
- Help the children feel secure and valued.
- Draw attention to positive behaviour and values.
- Be something desirable (ie, not embarrassing).
- Be accessible to all children.

Rewards could be:

- Eye contact and a smile.
- Signal between child and teacher.
- Verbal praise (including private praise).
- Positive, written feedback.
- Displaying work (including good work assembly).
- Time of favourite activity.
- Free choice of activity (end of day/term).
- Stickers, stars, team points.
- Certificates
- Positive report sheet to parents.
- Sending work to show other teachers/Headteacher.

Punishments

My son, do not despise the chastening of the Lord, nor detest his correction, for whom the Lord loves he corrects, just as a father the son in whom he delights. Proverbs ch 3 v 11, 12

Now no chastening seems to be joyful for the present, but grievous; nevertheless, afterwards it yields the peaceable fruit of righteousness to those who have been trained by it. Hebrews ch 12 v

Punishments will be used to deal with the breaking of specific rules. They will also be used to deal with pupils who habitually fail to behave in school in accordance with the agreed school norms. Remembering that accountability for a child's behaviour rests with the parents, teachers will seek to involve parents in disciplinary situations wherever appropriate. Emmaus will expect the support of parents in upholding the rules and norms of the school. In assessing the appropriate level of punishment, teachers and governors will take into account the effect of the child's behaviour on the overall well-being of the school and all its pupils. Habitual wilful disobedience in relatively minor matters will be treated as a serious disciplinary matter and may result in the withdrawal of a place at Emmaus.

Punishments should:

- Establish a sense of God's justice.
- Convey respect (fear) for God's law.
- Promote righteousness and truth by being fair and consistently applied.
- Contain a warning.
- Deter bad behaviour.
- Be a means of correction.
- Be published in an agreed hierarchy.

Punishments may include:

- The use of a 'light' system : moving from amber to red – a red light requiring 'time out' for the child for a specified length of time.
- A gesture, movement or facial expression.
- A verbal reprimand.
- Withholding privileges (including loss of team points, break/lunchtime detention.
- Extra work/duties.
- *After school detention.
- *Behaviour report sheet.
- *Personal Behaviour Book.
- *One week exclusion and contract.
- *Governors warning.
- *Permanent withdrawal of a place at Emmaus.

Note 1: * indicates that parents will be informed or involved.

Note 2: where appropriate governors will seek to work with parents and children to address unacceptable behaviour at any stage of this process.

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