

EMMANUEL COLLEGE WEBSITE - EXTRACTS

INTRODUCTION

Since our foundation in 1990 as a City Technology College, Emmanuel has grown into a College of 1250 students, aged between 11 and 19 and we have almost 100 staff working on our purpose-built site in Gateshead, Tyne and Wear.

Our boys and girls come from a wide variety of socio-economic backgrounds but predominantly from the inner-city areas within Gateshead and Central and West Newcastle Upon Tyne. In addition to this social mix, the College is legally obliged to ensure that the Intake at age 11 is evenly-spread across the ability range. This is done by students sitting a non-verbal Reasoning Test when they are 10 and the Intake System selects a normally distributed range of students according to their results. In simple terms, you cannot 'fail' this Test as students come into College from all parts of the ability curve.

This approach to educational equality of opportunity is very much at one with the College's Biblical Christian ethos, established through our Articles of Association which states our aim

"To promote and provide for the advancement of education with a broadly based Christian ethos by means of a City Technology College for the education of both sexes providing (inter alia) a Christian Religious Education with a daily Christian Assembly and the teaching of Biblical Values and Morality".

This desire to see the claims of the Bible taught as fundamental to a true understanding of all that is important in life permeates our whole approach to education, spiritual and moral development, discipline and high expectations in all that we do. Nevertheless, it is not a requirement of either staff or students that they are themselves 'committed practising Christians' but simply that they are happy to work within such an environment. As a result of this approach, our students come from a wide range of belief backgrounds including Christians, Muslims, Sikhs, Agnostics and those who hold no specific beliefs at all. In terms of religion and Religious Education, we simply believe that the Major World Faiths should be taught with integrity and that they should be shown to be mutually exclusive as they themselves claim to be.

Here at **Emmanuel College**, a personal faith in the God of the Bible is promoted. However, students are never encouraged to believe simply for the sake of it and indoctrination is recognised as the opposite of good education. College recognises that people only come to God when they choose to and we are free to make informed decisions for ourselves. However, we also see that an academic education alone is sterile and lifeless without proper and probing consideration of our spiritual and moral development.

Naturally, we are very proud of our College and yet we hope that you will still get an honest view of the multitude of elements that go together to make up an Emmanuel Education. From our perspective, the three most important aims of **Emmanuel College** are to **CARE** for us as students; to give us the opportunity to learn about **CHRIST** and how to face life's issues with reference to the Bible; and to work to our full academic potential in an environment designed to provide the best **EDUCATION** possible. We have a firm belief that the virtues of hard work and the fulfillment of potential are inevitable when students are helped by enthusiastic staff, excellent resources, and above all an environment which is peaceful, tolerant, friendly, and where students feel comfortable to live, work and socialise.

House System

All Students are allocated to one of the three houses.

Galatians (named after people from the area of Galatia)

Corinthians (named after people from the city of Corinth)

Romans (named after people from the city of Rome)

These people were among the first groups of Christians to whom Paul wrote letters which are recorded in the bible.

CURRICULUM

As a City Technology College, our curriculum has a strength in introducing students to an enriched diet of Science, Mathematics and Technology. We have a narrow spread of topics in within Technology, choosing to specialise in Electronics, Engineering, Computer Control and Automation rather than broadcasting to include brief coverage of Food and Textiles. The Arts, however, are by no means neglected both within and beyond the curriculum and English Literature continues to be the most popular A Level on offer.

Vocational courses are also integral within our provision and the skills demanded by the GNVQ pre-16 and the new VCE post-16 are highly valued. At present, such courses embrace ICT, French, Business, Engineering and Science and by 2002 we hope to see all students tackling at least one such course at some time in their Emmanuel Education.

Finally, and centrally, as part of our commitment to the all-round spiritual, moral and intellectual development of young people, all subjects seek to set their teaching within context in which Christian values and Biblical revelation can be discussed and analysed. It is such a context which gives learning a proper fullness.

CHRISTIAN ETHOS

The three most important aims of **Emmanuel College** are to **CARE** for our pupils; give them the opportunity to come to **CHRIST** and to learn lessons for life through the bible; work to their full academic potential through the best **EDUCATION** we can provide. We have a firm belief that the virtues of hard work and the fulfillment of potential are inevitable when students are helped by enthusiastic staff, excellent resources, and above all an environment which is peaceful, tolerant, friendly, and where pupils feel comfortable to live, work and socialise.

Here at **Emmanuel College**, a belief in God is promoted, however, pupils are never encouraged to believe for the sake of it, and are by no means indoctrinated. We believe people only come to God when they choose to, and we would not attempt to influence them otherwise. We hope you gain the information you require from this site, and, if nothing else, enjoy the experience of understanding a little more of what life and education at Emmanuel College is like.

CHRISTIANITY AND THE CURRICULUM

Christian Truth must play a vital part in any genuine attempt to educate young people, not to force belief on people but to ensure that proper consideration is given to the Bible and its claims. It can be argued that a Christian world view has a proper contribution to make to all aspects of the curriculum.

What now follows is the philosophical approaches underlying the various subject disciplines taught within College. For information on each subject, please click one of the options below:

Introduction <<http://www.emmanuelctc.org.uk/curriculum-candc-intro.htm>>

Art <<http://www.emmanuelctc.org.uk/curriculum-candc-art.htm>>

Business Studies and Economics <<http://www.emmanuelctc.org.uk/curriculum-candc-buses.htm>>

English <<http://www.emmanuelctc.org.uk/curriculum-candc-english.htm>>

Geography <<http://www.emmanuelctc.org.uk/curriculum-candc-geog.htm>>

History <<http://www.emmanuelctc.org.uk/curriculum-candc-history.htm>>

Learning Support <<http://www.emmanuelctc.org.uk/curriculum-candc-learn.htm>>
Mathematics <<http://www.emmanuelctc.org.uk/curriculum-candc-maths.htm>>
Modern Languages <<http://www.emmanuelctc.org.uk/curriculum-candc-modern.htm>>
Music <<http://www.emmanuelctc.org.uk/curriculum-candc-music.htm>>
Physical Education <<http://www.emmanuelctc.org.uk/curriculum-candc-pe.htm>>
Religious Education <<http://www.emmanuelctc.org.uk/curriculum-candc-re.htm>>
Science <<http://www.emmanuelctc.org.uk/curriculum-candc-science.htm>>
Technology and Engineering <<http://www.emmanuelctc.org.uk/curriculum-candc-technology.htm>>

Introduction

In Britain the Christian churches were active in the field of schooling long before the state took over. In the 19th century two national Christian bodies, the National Society and the British and Foreign Bible Society, were responsible for almost all elementary education. They were concerned that boys and girls be numerate and literate and have a sound basis in moral and religious education.

In retrospect it is a matter of regret that the churches so readily relinquished control of education to the state and that, for example, the Church of England in many parts of the country withdrew from direct involvement in secondary education after 1945.

Biblical Christianity has a doctrine for the whole person and thus a deep concern for education. The Bible clearly declares that man is a worshipping creature because God has placed Eternity in his heart (Ecclesiastes 3:11). It is also categorical in its conviction that man is made in God's image and thus reflects His Creator. Following from this, it is truth to say that human beings have the capacity to know right from wrong; to create in word, music and a variety of media; to communicate with clarity and meaning; to experience awe and wonder and ascribe meaning to existence; to seek meaningful and sustaining relationships.

Biblical Christianity asserts that God created everything out of nothing, that He created human history, intervenes in human history and will bring human history to an end in judgement and the creation of a new earth and new heaven from which all that is evil will be excluded.

Biblical Christianity also points to the essential flaw in all human beings, namely that they have an inherent tendency to sin and thus God's image in them is marred. This flaw cannot be dealt with by human effort or good works. It can only be dealt with by God's intervention in history through the birth, life, death, resurrection and exaltation of Jesus Christ and in the personal faith and new birth of the believer.

Education alone cannot deal with the disastrous result of man's first fall from his original and perfect creation. It has a part to play in the restraint of evil and the affirmation of good and it has a major role in affirming what is true about human beings and devising a Curriculum which reflects that truth. However, it can help draw a person out further in their understanding of God and his or her position before Him. From what we have already said many subjects are important contributors to this whole view of the person. These clearly include Science, Geography, History, Mathematics, English and Languages, Technology and Design, Art, Music, Drama, Religious and Moral Education, opportunities for worship and herein lies the crux of how Christian Truth permeates all knowledge.

Science and geography may speak of the glory and wonder of God's creative activities. History can be seen not as a cycle of meaningless events but as a story in which God speaks and acts. Mathematics provides opportunities to appreciate pattern, symmetry, order and the excitement of relationships as well as developing a sense of accurate communication through number. Design Technology, Literature, Poetry, Art, Pottery, Music, Drama and Physical Education give opportunities to develop the creative potential of young people. Religious Education gives opportunity to understand the basic nature of human beings and their need for significance and salvation. Worship, at the heart of human nature, gives opportunities for young people to be present as worship is offered to the true and living God.

Christian Truth must play a vital part in all of these matters because left to themselves they will be distorted and drained of meaning. Christianity and Biblical Truth must find a place across the whole Curriculum and not just be confined to the Act of Worship and Religious Education. This is more important than ever before so that we may arrest the drift into cultural relativism and subjectivism.

Science

Emmanuel College has been established "to the glory of God" and, from its very name, seeks to present the Curriculum in its widest sense in terms of a Christian viewpoint. In many ways, the World View which places as an absolute priority the rights of the individual to choose between what is and what is not acceptable is so prevalent in our culture that any attempt to challenge it is seen as reactionary, sinister or risible. Emmanuel seeks to make this very challenge.

In this context, Science is intrinsically bound up within the culture in which it exists and approaching the Curriculum from a Christian perspective offers an opportunity to re-evaluate the implications of contemporary World Views upon scientific study. The ultimate aim will therefore be to give a positive perspective of God's purposes in creation and, equally importantly, to make us better scientists.

The humanistic scientific heritage

The "modern" approach to Science, originally put forward by Francis Bacon (1561 - 1626), relies upon the logic that experience generates theory that can be tested by repeatable experiment, the results of which modify or confirm the original theory and/or lead to further experimentation. In this light, the best scientists are the ones who ask the right questions rather than those who generate the right answers.

Nevertheless, human nature being what it is, a 'tentative theory' often soon becomes elevated into a 'law' around which a faith system emerges and sceptical thought is inhibited. Boyle wrote a book called 'The Sceptical Chymist' in which he argued that science was fundamentally about continuing to ask questions rather than simply accepting the uncritical emergence of such 'laws'.

The 'anti scientific scientists', on the other hand, believe in the capacity of the human mind to understand the whole of Creation and have created a 'faith system' in tune more with humanism than with true academic scientific questioning. We seek to distinguish between this 'scientism' and objective scientific enquiry.

The Biblical Christian perspective

All Christian thought stems from the Truths presented within the Bible and there is a clear message throughout its pages from the first to the last page. From this source, we read of several key Truths:

The Universe was created from nothing by God;

The Creator is separate from His Creation but is intrinsically bound up with its support and ongoing workings;

Humanity is the crowning glory of this Creation and, although made of the same physical substance, has been uniquely made in God's image and enlivened by His very breath. Mankind has similarly been given a unique stewardship over the rest of Creation;

Humanity knows the difference between good and evil but the Creation is fallen from its original perfection and

Christ is God the Son who came to earth to lead us back to God and who died to atone for our sin. Through Him alone can we be redeemed.

Therefore, through the eyes of the Biblical Christian, Science becomes the vehicle and the vocabulary in which the reality of God's Creation can be explored, explained and exalted. The study of Science is not an end in itself but an academic meditation; a glimpse into the rational and powerful hand of the Almighty. Science becomes a privilege insofar as the full depths of reality are left open for us to glance into, aware that, whilst we can develop an understanding of many things, the ultimate Truths of Creation remain something which lie only in the mind of the Creator Himself. And that is enough; for Science must never be exalted to the position of a god itself.

The implications for an approach to the study of Science

We follow in the footsteps of Newton and Einstein who, in studying Science, were conscious of the exploration of the Creation and hoped to gain insight into the mind of the Creator. As such the study was conducted with a sense of awe, wonder, trust and respect. The placing of humans within the context of Creation means that any interpretation or understanding will be limited by the extent of our senses and intellect - a bit like the limitations placed on the approach to absolute zero and the speed of light. It will also be important for ethical and moral issues to be explored using Biblical Absolutes as the best starting point.

History

. . . The first focus of History within a Christian context must be to recognise the created beginning of Time and the tracing of Historical Fact through various methods of recording. Upon this basis is built an analysis of the values which mankind has followed and which have influenced his decision making. From this perspective, values can also be judged in terms of their relation to Biblical Absolutes and students are encouraged to comment on past events, personalities and beliefs, and to observe examples of attitude and behaviour which are worthy of imitation. Indeed, the Bible itself promises a reward for such contemplation, stating in Proverbs 10:7 that "the memory of the righteous will be a blessing"

Furthermore, we are also able to present to students certain historical actions or philosophies held in the past which are consistent with Biblical Truth. In this context, it is important to judge even those actions carried out in the name of Christianity in order to see whether or not they do in fact hold to Biblical standards. By examining the real motivation behind action and by seeking to understand these motives in the light of some greater philosophical adherence, students will become increasingly

aware of the relevance of a study of History which goes beyond the simple learning of dates and data.

Where Biblical teaching has had a direct influence upon critical points of History, this correlation must also be fully understood in terms of the philosophical importance of Faith. One obvious example of the complex realities behind a traditionally thin analysis of theological debate is the Reformation, including as it does the effect of Luther's adherence to the doctrine of 'justification by faith', the exposure of the Church's Indulgences scandal, Henry VIII's manipulation of matters of Faith to suit his own marital arrangements and the emergence of the Protestant Church. .

. .

It is also important to use a frame of reference in which God is sovereign. Time had a beginning and Time will have an end. This is the ordination of the God of the Bible who existed before Time and inhabits the eternity beyond it. God also acts in and through History; He intervened into History in the person of Christ and He has the power to allow or to frustrate Man's aims. In this context, it becomes important to peruse why Hitler paused at the English Channel when an immediate invasion might have lead to a swift victory. Could it be that God was calling a halt to this march of evil? . . .

Mathematics

. . . Is there a place then for 'a Biblical view of Mathematics'?

Though the body of mathematical knowledge adhered to by one mathematician may be no different to that of another, the purpose of the subject will be seen differently depending upon the view of the individual. For example, the humanist is likely to view Mathematics as an expression of the autonomy of the mind of man; its goal is most probably the enhanced pleasure or survival chance of the species.

A Biblical view of creation, by contrast, which requires us to understand the universe as an expression of self-disclosure by the God who made it, suggests an altogether more noble purpose for Mathematics:

"The heavens declare the glory of God; the skies proclaim the work of his hands. Day after day they pour forth speech; night after night they display knowledge. There is no speech or language where their voice is not heard."
(Psalm 19)

In this light, the starting point for the teaching of Mathematics in a College based upon Biblical Truths is that Mathematics is a disciplined thought-structure which is used to describe the numerical and spatial attributes of God's Creation. Similarly, as Mathematics is the language scientists rely on to describe everything in the physical world, from the inner space of elementary particles to the outer space of distant galaxies, it follows that Mathematics also "declares the glory of God". What then does Mathematics have to teach us about the nature of the Creator?

Technology

At the very beginning of the physical existence as we now perceive it, the Bible speaks of the Creator God and, in His creation of mankind, the fact that He made us in His image. Fundamentally, therefore, each human being shares to some degree both God's creative outlook and His natural propensity to create. Within a College formally and publicly established to do all 'to the glory of God', it behoves us to identify, develop, foster and extend these creative qualities within students in order that they might become more closely like their Maker.

Of course God's creative energies embrace more than the personality of the human being, for He has also created the very landscape upon which we tread, with all of the material richness that constitutes that landscape. Furthermore, He has brought into being a world which makes sense through the physical and chemical laws which govern the behaviour of the atoms making up these materials and which provide insight into the contexts in which we live such as gravity, cosmology and the production, control and deployment of energy.

Furthermore, having created man and given him the mental and physical attributes to live and grow, the Bible also clearly speaks of the fracture of creation through the wilful sin of Adam and Eve and the resulting curse that only through the sweat of his brow would man bring forth the potential of the natural world. Given also the offer of salvation and restitution, mankind now stands in a position from which either to flourish and develop in favour with God or to follow his own agenda in the utilisation of his surroundings for personal pride and gain.

We have been created by a creative God of order who has so designed the world that it obeys certain laws and holds together within a rational framework, even though its fullest truths lie beyond our powers of understanding. Therefore, it is by our very nature that we will also seek fulfillment as creative and rational beings who, again like God, can gain tremendous satisfaction from the things that we have made.

Of course, God has also given us free will whereby we can make choices as towards what end we focus our creative powers. We can create for the good of mankind and, in doing so, this can become part of our positive response to God. Alternatively, we can focus simply upon ourselves and on profit (often at the expense of others).

The teaching of Technology, therefore, must fully embrace the positive delivery of our students' view of themselves, their surroundings and their motives through minds that are aware of their own Maker. In doing so, we advance both the personal and spiritual dimension of their personality and their appreciation of the subject discipline in which they are involved.

Ultimately, the teaching of Technology must become a constant reminder to students of their relationship with, and similarity and responsibility to, the God who made them.

Philosophy, Theology and Ethics

(PTE) is a compulsory 6th Form Course which has been written in-house and validated through NEAB under its NPRA Unit Scheme. The course introduces students to the concept of first principles in matters of faith and morality and then goes on to investigate many of the great issues of today. The course also studies the great world religious and asks how Atheism, Islam, Mysticism and Biblical Christianity contribute to our understanding of work & leisure, Liberty, Censorship, Family Issues, Sexuality, Medical Ethics and Crime & Punishment.

PTE is essentially a personal voyage in which debate, discussion and the freedom to explore beliefs is fundamental.

Religious Education

The Memorandum of Association of Emmanuel College declares that "we believe that ... His (God's) truth as revealed through Jesus Christ and the Bible, has implications for every part of life ... " and this focus is wholly supported by The Education Reform Act (1988) which requires that an agreed syllabus should "reflect the fact that the religious traditions in Great Britain are, in the main, Christian while taking account of the other principal religions represented in Great Britain".

Our fundamental starting point, therefore, is that God has revealed Himself to Mankind through Holy Scripture (the Old Testament & the New Testament). These

Scriptures are divinely inspired, infallible as originally given, and are our supreme authority in all matters of faith and conduct. This means that the Bible will play the key role in all teaching and the relevance of Biblical principles to contemporary society will be presented. In an age of moral relativism, where often there is an acceptance of contradicting truth claims, students will be encouraged to critically examine such claims in the light of Biblical revelation and when they are clear about the claims of Christianity they will then be able to adequately consider the opposing truth claims of other major religions and World Views such as atheism and hedonism.

It is vitally important to see what the Scriptures say for themselves rather than what they may be commonly perceived to say (eg three wise men) and to recognise that they do clearly declare that Christ is unique and is the only way through which Man can be reconciled with God..

Accordingly, the thematic and comparative approaches are avoided as they lead to confusion and the implication, that as certain common themes are present in various faiths, they therefore teach the same thing. The two other major monotheistic faiths are taught (Judaism and Islam) as part of the examination of Scripture and their differences and similarities to Biblical Christianity are carefully noted. Other World Views are covered in greater philosophical depth in the Philosophy, Theology and Ethics Course which is a compulsory part of the 6th Form Curriculum.

As personal faith is just that, it is not appropriate for students to seek to "put themselves into the shoes" of those holding different views or to enter into their perceived feelings. This means that the enacting of and participation in various sacraments, feasts or festivals will not occur.

In order to be fully educated citizens, it is also essential that students appreciate that the Christian faith has had a profound influence on our history, national heritage, literature, art, architecture, constitution, social welfare systems, judicial system and institutions.

It is accepted that there is a spiritual dimension to our lives and students are to be encouraged to consider this dimension to their existence which goes beyond the material. As this wider document advocates, Religious Education is just one of many areas of the Curriculum in which the key issues of life can be properly explored, including consideration of such ultimate questions as "Who am I?" "Where did we come from?" "Why am I here?" "What is the meaning of life?" "Is there right and wrong?" "Where did we go wrong?" "Is there a remedy?" and "What is truth?" Students need to be challenged to consider how their own World View affects their beliefs and behaviour and are to be helped in their own quest for answers to life's ultimate questions.

Students need to be encouraged to think for themselves, to question and to respectfully listen to the views of others as they formulate their own viewpoints. They must also realise the vital importance of giving the most serious attention to the matter of their spiritual welfare and eternal destiny. They must also, of course, be reminded of the personal response that is required of them as individuals to the claims of Christ and must be given the "space" in which to reflect and to come to such a decision.

In terms of contemporary issues and in an age when varying patterns for family life are put forward in the media as being of equal value, our aim is to positively highlight the Biblical pattern which has been accepted through most of this nation's

history. Accordingly, the traditional family unit, heterosexual marriage, faithfulness, the positive option of celibacy/singleness, sexual purity and self-control shall all be presented in positive and sensitive light as God's ideal, accepting that many people today fall short of it.