

Standing Advisory Council for Religious Education

Monday 13 March 2006

Collective Worship - Guidance

1.0 Purpose of report

- 1.1 The purpose of the report is to consider guidance for Walsall Schools with regard to Collective Worship.
- 1.2 Members are reminded that the guidance was circulated on 23 February 2006, together with a pro forma to record any questions or amendments for consideration by SACRE.
- 1.3 The document attached includes additional appendices after page 22.

2.0 Recommendation

- 2.1 SACRE is requested to consider any amendments and agree the guidance on collective worship for use by Walsall Schools.

Legal and Constitutional Services

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GE/GEH
March 2006

COLLECTIVE WORSHIP

Guidance
from
Walsall
SACRE.

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PRE FACE

Part of Walsall SACREs role is to support, offer guidance and to monitor collective worship. With this in mind, we are delighted to have the opportunity to introduce these guidelines, which are designed to support all those who have responsibility for Collective Worship in non-faith schools throughout Walsall.

We are confident that the majority of Walsall citizens see acts of Collective Worship as a way of binding the school together as a community and we are also sure that, schools will continue to support the educational role of Collective Worship.

Who is this document for?

These guidelines will be of particular interest to governors, head teachers, those with responsibility for the delivery and co-ordination of Collective Worship, parents, faith leaders and all who participate in daily acts of school Collective Worship.

The document has been produced in recognition of the fact that good practice in the delivery of Collective Worship is already evident in some Walsall schools. However, we also recognise that there is a need to provide additional and updated guidance to support schools in their commitment to improving the quality of Collective Worship.

Aims of the Guidelines:

- To help schools meet their statutory requirements for Collective Worship
- To assist schools in the development of acts of Collective Worship which are educationally worthwhile
- To promote pupils' spiritual, moral, social and cultural development
- To prepare pupils for the opportunities, responsibilities and experiences of life as young citizens living in a multicultural society

N.B. Voluntary schools – both aided and controlled – may also find aspects of the guidelines useful. However, the legal requirements for Collective Worship in Voluntary schools are different, and colleagues in these particular schools should ensure that they refer to the additional information in *Appendix (1)*.

WHAT IS COLLECTIVE WORSHIP?

There is a legal requirement for schools to conduct 'daily acts of collective worship.' (*The 1988 Education Act and subsequent Acts of the 1990's.*) None of this legislation, however, actually defines what is meant by the term Collective Worship.

SACRE recognises that there is a need in schools to clearly differentiate between Corporate Worship and Collective Worship.

It is within a faith community context, that Corporate Worship takes place e.g. in Churches, Mosques, Synagogues, Temples, Gurdwaras. Corporate Worship in this context can rightly assume a shared set of beliefs and values. Collective Worship in schools can make no such assumption. The legislation reflects this difference in referring to "collective worship" rather than "corporate worship". (*DfE Circular 1/94*)

School Collective Worship should, therefore, be:

"appropriate to the family backgrounds of the pupils and their ages and aptitudes." (*DfE Circular 1/94*)

In the absence of any legal definition, schools can interpret the term Collective Worship in a way which recognises that the school community is a *collection* of people. Thus, acts of Collective Worship should be sensitive to the *collective character* of individual schools and to be inclusive the term must be interpreted in a way which is meaningful to the range of communities it serves. The school community will usually include people from a variety of cultural and faith, and non-faith backgrounds reflecting the diversity of society in Walsall.

Therefore,

- the term "collective" when used in relation to worship in schools refers to the gathering together of a school group or groups for worship; it does not in any way suggest an act of worship which involves a group meeting to subscribe to any particular faith or denomination of a faith.
- Collective Worship does not pre-suppose shared beliefs, and should not seek uniform responses from pupils. Collective Worship caters for a diversity of beliefs and points of view, allowing individuals to respond as individuals.

It is inappropriate for community schools to define worship in ways which would constitute *corporate* worship. Schools should find it helpful to define worship from a broader perspective and in ways which do not limit it to a particular faith perspective.

In an *educational* context, a definition of Collective Worship might incorporate some of the following:

- an appreciation of things considered to be of worth (worship) or help in high regard¹
- a special personal feeling of reverence or humility
- an appreciation of the joys and wonders of the world
- an acknowledgement of the achievement and efforts of others, the struggles and sufferings of other human beings
- a sense of transcendence

Legal Requirements.

The 1988 Education Act retained many of the earlier, legal requirements of the 1944 Act but also introduced some significant changes.

Unchanged

There must be a **daily** act of Collective Worship **for all pupils** in county schools².

Changed

Daily Collective Worship **may be organised for separate groups** of pupils and **at any time of the school day**

- the Collective Worship in county schools must be wholly or mainly of a broadly Christian character though not distinctive of any particular Christian denomination
- most acts of worship in a school term must be broadly Christian
- those that are, must reflect broad traditions of Christian belief to an extent and in a way which gives them a Christian character, but is appropriate having regard to the family background, ages and aptitudes of the pupils involved
- where it is difficult to reconcile these requirements either in the case of a whole school or of a particular category of pupils, the headteacher may apply to the SACRE for a determination that the requirements for Christian Collective Worship should not apply in the case of the school or of any class or description of pupils within it. (*DfE Circular 3/89*)

Guidance to Schools

Following the passing of the *1988 Education Act*, the government issued *Circular 3/89* as guidance. Due to the amendments introduced in the *1993 Education Act* – mainly in respect of Grant Maintained and Special Schools – *Circular 1/94* was issued. Schools should note that guidance in these circulars “does not constitute an authoritative legal interpretation of the provisions of the Education Acts,” rather they set out government policy in relation to Collective Worship and give “guidance to those concerned with these matters at local level on the law and its implementation

¹ “The recognition of certain realities and values held to be of central importance to the community that worship.” Griffen, W. (1984) *Exploring Primary Assemblies*.

² County schools are now community schools.

in schools". (*DfE Circular 1/94 para 10*). There have been no amendments to the legal requirements for Collective Worship since 1988.

RIGHTS AND RESPONSIBILITIES

The school's arrangements for Collective Worship and the rights of parents to withdraw their children should be clearly outlined in the school prospectus.

Parental Rights.

The parents' rights to withdraw their children from Collective Worship were established in the *1944 Act* and remain unchanged. This means that:

- if the parent asks that a pupil should be wholly or partly excused from attending Collective Worship at a school, the school must comply
- if parents request alternative worship in accordance with a particular faith or denomination for a child who has been withdrawn, schools should respond positively providing that: (a) denominational worship does not replace the statutory non-denominational Collective Worship (b) alternative provision would be consistent with the overall purpose of the school curriculum (c) such arrangements can be made at no additional cost to the school.

The Right of Withdrawal.

Parents are not obliged to state their reasons for seeking withdrawal. However, a head teacher will find it helpful to establish with any parent wanting to exercise the right of withdrawal (a) the element of Collective Worship in which the parent would object to the child taking part (b) the practical implications of withdrawal and (c) whether the parent will require any advanced notice of such worship, and if so how much.

A school continues to be responsible for the supervision of any child withdrawn from Collective Worship.

As with the rights of parents, the rights of teachers and headteachers to withdraw from Collective Worship as described in the *1944 Act* remains unchanged.

Responsibilities for Collective Worship.

In community schools it is the headteacher's duty to secure the provision of the daily act of Collective Worship. The governing body and the LEA must also exercise their monitoring role in order to ensure compliance with the law.

Responsibilities of SACRE.

There are statutory duties on every LEA to establish a permanent body, called a Standing Advisory Council for Religious Education (SACRE). In relation to Collective Worship, the SACRE has the following responsibilities:

- to advise the LEA on matters concerned with the provision of Collective Worship

- o to support the effective provision of Collective Worship in schools
- o to monitor the provision of Collective Worship
- o to consider, along with the LEA, any action which might be taken to improve the provision of Collective Worship
- o to produce an annual report
- o to receive applications for a determination

Applying for a Determination.

The requirements for acts of Collective Worship that are “wholly or mainly of a broadly Christian character” may be lifted in respect of some or all of the pupils in a school where the requirements is deemed to be inappropriate. Where a headteacher considers that the requirements are inappropriate, application can be made to Walsall SACRE for a determination. Before making such an application, the headteacher should consult the governing body who, in turn, may wish to seek the views of parents.

Head teachers may apply to SACRE requesting alternative Collective Worship arrangements for some or all pupils or apply for the requirements to be modified for some or all pupils

SACRE may decide, following such an application, to lift or modify the requirements and request to be informed about what form the alternative arrangements will take

SACRE will then (1) write to the head teacher communicating the decision to accept or reject the request for determination (2) state the date from which the determination should take effect (3) review the determination no later than 5 years after its introduction (4) consider renewal of the determination at the end of 5 years. *(See Appendix 2. Point 2.)*

The Chair and Vice Chair of SACRE can be contacted:

All LEAs are encouraged to keep their SACRE fully informed on all matters relating to Collective Worship in their schools. This should include, where appropriate, information on individual schools following an OFSTED inspection. A LEA may decide to give their SACRE a role in the local statutory complaints procedures.

Wholly or mainly of a broadly Christian character?

Acts of Collective Worship should be appropriate within the context of a broad and balanced curriculum. For Collective Worship to be consistent both with whole curriculum aims and the legal requirements for Collective Worship of a “broadly Christian character” it should not be distinctive of any particular Christian denomination.

It is possible for schools to have acts of Collective Worship that: are wholly of a broadly Christian character; are broadly in the tradition of another religion; contain elements drawn from a number of different faiths. Providing that over a term the majority of acts of Collective Worship are wholly or mainly of a broadly Christian character, it is not necessary for every act of Collective Worship to be so. An

individual act of Collective Worship need not contain only Christian material for it to broadly reflect the traditions of Christian belief. (See Appendix 2. 1)

Reflecting Christian beliefs and traditions?

Schools should provide acts of Collective Worship which are harmonious with the major principles represented in the Christian faith. Such acts of Collective Worship should allow pupils to explore the values and beliefs which underlie the Christian tradition. However, the emphasis should be on acts of Collective Worship which reflect Christian beliefs and traditions but not ones which actually embody these beliefs. Interpretations of Christian belief are wide ranging and vary even between Christian groups and denominations. It is possible, however, to identify some broad beliefs shared by all Christians and many of these beliefs are such that they could be shared either in whole or in part by adherents of other faiths. These beliefs include:

- that there is one God, a supreme spirituality, the source of all life who created the world and all that lies in and beyond it
- that the reality of God may be found through love and selfless caring for others
- that all relationships between human beings should be guided by love
- that the spirit of love be used by those with power to value and care for the world and all that is in it

Diversity and Inclusion.

Pupils in the school community come from a variety of backgrounds reflecting both the plural and secular nature of society. The school community may include:

- those who have, or who come from families with commitment to the Christian faith
- those who have or come from families with a commitment to a faith other than Christianity
- those who have, or come from families with no particular commitment to any religion

Acts of Collective Worship should take account of the family backgrounds of all pupils as part of the school's commitment to diversity and inclusion. Diversity should be seen as enriching the life of a school community. Particular care should be taken to ensure that in Acts of Collective Worship, diversity is embraced in positive and sensitive ways through:

- building up positive relationships with families and local faith communities
- encouraging pupils to be present at acts of Collective Worship but not requiring them to say Christian prayers
- providing opportunities for silent reflection to enable all pupils to make a personal response
- developing a sense of shared values and achievements which cross cultural and religious boundaries
- respecting the integrity of different faiths and life stances

The Christian religion accords a special status to Jesus Christ. This Christian belief should be approached with sensitivity within the context of Collective Worship. Issues of particular concern for some pupils may include singing hymns, especially those which make reference to the Trinity or to Jesus Christ or being invited to say Christian prayers, i.e. praying to Jesus as God.

Special Educational Needs

To be fully inclusive, planning for collective worship needs to ensure that all pupils benefit from the experiences offered. An over reliance on oral linguistic presentation may be a barrier to those with learning or hearing difficulties. Strategies are inclusive and engaging should include:

- music
- visual stimuli, such as artefacts, pictures, special objects
- stories, particularly those which enable pupils to come to terms with personal experiences through their capacity to promote self reflection and understanding of the thoughts and feelings of others
- drama

Fostering Spiritual Development.

OFSTED recognises that spirituality is a vital part of a pupil's development. While there is much debate about a tight definition of spirituality, it is generally agreed to signify what we believe about the meaning and purpose of life. It is everything about existence on this planet that is beyond the material. Thus,

- a significant element of collective worship should be that of "Collective Spirituality"
- Collective Worship is a key vehicle for developing spirituality throughout the school
- Collective Worship is but one element of a whole school approach to spirituality, which should be across the curriculum and encompass all aspects of school life.

Those delivering Collective Worship should ask themselves, are pupils given the opportunity to:

- reflect, be still, pray and meditate, and arrive at the threshold of worship
- explore the shared values of the school community
- consider the value of religious beliefs, prayer and worship
- learn positive attitudes, e.g. hope and forgiveness
- reflect critically on what they believe and why
- explore mystery and difficult questions about life and creation, including the dark side of life, e.g. suffering in the world today and significant events in the school and local community
- experience the inclusiveness of community and the warmth and pride in being together as a school
- develop their understanding of Christianity and other world faiths
- hear stories, told with personal enjoyment, through which pupils may be moved, excited and led to use the imagination

- respond to a range of stimuli that appeal to all the senses;
- feel awe and wonder, e.g. through the natural world, art and artefacts

The Link Between Spiritual Development And Learning.

Spiritual development is an important element of a child's education and fundamental to other areas of learning. Without curiosity, without the inclination to question, and without the exercise of imagination, insight and intuition, young people would lack the motivation to learn, and their intellectual development would be impaired.

Deprived of self-understanding and potentially the ability to understand others, they may experience difficulty in co-existing with neighbours and colleagues to the detriment of their social development. Were they not able to be moved by feelings of awe and wonder at the beauty of the world we live in, or the power of artists, musicians and writers to manipulate space, sound and language, they would live in an inner spiritual and cultural desert.

A spiritual sense can be seen as a prerequisite for learning since it is the human spirit that motivates us to reach beyond ourselves and existing knowledge to search for explanations of existence. The human spirit engaged in a search for truth could be a definition of education, challenging young people to explore and develop their own spirituality and helping them in their own search for truth. *OFSTED – Spiritual and Moral Development – a discussion paper NCC 1993.*

Spiritual development is the development of the non-element of a human being which animates and sustains us and, depending on our point of view it either ends or continues in some form when we die. It is about the development of a sense of identity, self-worth, meaning and purpose. It is about the development of a pupils' "spirit". Some people may call it the development of a pupils' "soul"; others the development of "personality" or "character". *"Inspecting Pupils' Spiritual, Moral, Social and Cultured Development" – Guidance for Inspectors 2001*

Assembly. (See Also Appendix 2.4)

The law does not require schools to hold an assembly. However, from a practical perspective it is usually the case that acts of Collective Worship take place in the context of school assembly. However, schools should make a distinction between the act of Collective Worship and the assembly. The assembly is often used for administrative purposes, such as giving out notices or sharing information. Schools should consider ways in which they can separate these administrative tasks from the act of Collective Worship. Pupils need to be clear about when the act of Collective Worship begins and ends. Some helpful strategies include:

- use of a symbol to introduce and conclude the act of Collective Worship, e.g. a lighting a candle, showing a special object, revealing or setting up a focal point, etc
- a period of silence prior to and/or following the act of Collective Worship
- a short piece of music to separate the act of Collective Worship from other school business.

- Changing personal / changing atmosphere e.g. changing lighting

Collective Worship and Religious Education

Religious Education is part of the basic curriculum. Collective Worship is not designated curriculum time under regulations and should not be subsumed under any part of the curriculum. The act of Collective Worship must be distinctive and identifiable if it is to meet the legal requirements. It is unacceptable for schools to claim that they “do RE in Collective Worship” or vice versa. **It should not be assumed that the curriculum leader for RE should also be the co-ordinator for school Collective Worship.** A separation of these two areas of responsibility will assist schools in their efforts to ensure the distinctive nature of Collective Worship.

Collective Worship and SMSC.

Opportunities for SMSC (Spiritual, Moral, Social and Cultural) development should be fostered across the whole curriculum. However, acts of Collective worship provide *particular* opportunities for promoting the spiritual and moral development of pupils. (See Appendix 5 – SMSC audit tool.)

Spiritual.

Although spirituality is at the heart of all the world's major religions, the spiritual area of experience cannot be confined to adherents of faith communities. In approaching Collective Worship, schools should take an educational approach to spiritual development that might include:

- the recognition that there is something more to life than the ordinary
- acknowledging the capacity of pupils to reach beyond the everyday experiences of life
- the development of the inner life of each pupil
- a search for meaning
- a sense of values
- a sense of the transcendent.

Collective Worship can contribute to the above in the following ways:

- giving time for stillness and reflection, and the exploration of inner thoughts and feelings
- providing opportunities for pupils to share what is important to them
- celebrating what is worthwhile in pupils' own lives and in the context the school and wider community
- creating an atmosphere conducive to a sense of peace and tranquillity
- providing opportunities for pupils to use all their senses
- taking account of the age, aptitude and family background of the pupils
- fostering an atmosphere of mutual respect
- being pupil centred and beginning from pupils' experiences
- providing opportunities to develop the imagination
- using a range of activities such as singing, dancing, drama, prayer

- providing a special time separate from ordinary school activities.

Moral.

Collective worship provides opportunities for moral development by:

- considering and reflecting on the values of others and their own
- recognising the difference between right and wrong, good and evil and reflecting on this in their own lives
- raising awareness and developing understanding of the reasons why people behave in certain ways
- reflect on the judgements and decisions they make in their lives

Social

Collective worship provides opportunities for social development by:

- considering their individual and communal roles in society
- celebrating special times together
- reflecting upon the need to live harmoniously together in a diverse world

Cultural.

Collective worship provides opportunities for cultural development by:

- Experiencing aspects of their own and others' cultural and religious traditions through stories, music and celebrations
- Experiencing what visitors have to say and do with regard to their own cultural traditions
- Reflecting on the richness in diversity and how this has positive effect on their own lives

DEVELOPING A SCHOOL POLICY FOR COLLECTIVE WORSHIP

Schools should agree a whole school policy for Collective Worship. This must be a separate document and not part of the Religious Education policy. The policy should set out in the introduction, the school's shared understanding of Collective Worship and its place in the life of the school community. The policy should clearly articulate links between Collective Worship and the school's identity and ethos and the contribution of Collective Worship to the spiritual, moral, social and cultural development of pupils.

A statement of the overall purpose of Collective Worship expressed as an aim, or aims, will enable schools to place Collective Worship within an overall educational framework. In constructing these aims, schools may find it helpful to consider the following:

Aims of Collective Worship.

- to enable pupils to explore and respond to a variety of forms of worship, thus enabling those pupils with a religious commitment to deepen their experience of worship, and to allow those without a religious commitment to begin to appreciate what worship means for others
- to enable pupils to approach the threshold of worship by fostering in them an attitude characterised by feelings such as humility, awe, wonder, appreciation, thankfulness, respect, reverence and elation
- to enable pupils to consider spiritual and moral issues and the many questions which relate to life
- to acknowledge the things which have meaning, value and purpose for the pupils as individuals, as well as for the school and the wider community
- to develop a sense of community within and beyond the school
- to celebrate achievements, special occasions and special events in relation to individual pupils within school, to the school as a whole, or to the wider community
- to acknowledge and respect difference and diversity

Learning Opportunities.

As Collective Worship is not a curriculum subject, learning objectives describing what pupils should learn at each key stage are inappropriate. Rather, schools should consider what learning opportunities they intend to provide for their pupils in order to fulfil their overall aims for Collective Worship. These might include opportunities for participation. E.g.

- individual response and reflection
- listening and thinking about the world, themselves and others
- introducing pupils to the use of symbolism and religious language to express feelings and beliefs

- sharing in experiences of, e.g. sadness, excitement, joy, thankfulness, togetherness and challenge
- silence, stillness, meditation, contemplation and, if appropriate, prayer
- celebration of the shared values in the school community (*Appendix 2.3.*)

Organisation.

The policy should provide information about how the school intends to organise daily acts of Collective Worship. Collective Worship can be organised at any time of the school day and also for separate groups, e.g. class, year or tutor group. Groups in this context are defined as a “school group” or combination of groups in which pupils are taught or take part in other school activities. Group does not mean a faith group. The policy should provide information on the normal pattern of Collective Worship indicating timings for whole school or separate groups.

Planning.

If Collective Worship is to be educationally worthwhile, it should be properly planned and evaluated. Planning will ensure that a variety of approaches are used to fulfil the whole school aims for Collective Worship and provide pupils with appropriate learning opportunities. The policy should indicate the approach taken to planning, recording and evaluating acts of Collective Worship.

Schools often find it helpful to take a thematic approach to planning. Such an approach can be implemented over a week or a half term. Used appropriately, themes can provide an overall, structured planning framework whilst not restricting creativity, flexibility and spontaneity.

Records.

It is helpful to keep a simple record of acts of Collective Worship. Records assist with the review of the school’s provision and thus inform future planning. They also provide evidence to parents, governors and inspectors that the school is meeting the legal requirements.

Review and Evaluation.

A process of review and evaluation are integral to school improvement. To assist schools in improving the quality of Collective Worship, the policy should indicate a date for review. The review should cover all aspects of the school’s policy.

Location.

Generally acts of Collective Worship should take place on the school premises. However, if on special occasions, community schools wish to hold an act of Collective Worship off the school premises they may do so. However, this must be in addition to the daily statutory act of Collective Worship held on school premises.

Care should be taken in requiring non-Christian pupils to attend services in a Christian church – a building consecrated to Christian worship – as this may be interpreted as requiring assent to Christian beliefs.

Collective Worship under Inspection.

School Inspections in community schools include the inspection of Collective Worship. The arrangements for inspecting Collective Worship in Voluntary Schools are different.

In community schools, the inspection will report on whether the school is meeting the legal requirements for Collective Worship and the contribution of Collective Worship to the spiritual, moral, social and cultural development of its pupils.

In preparing for inspections schools may wish to consider the following:

- Does school policy and practice conform to the legal requirements?
- Is there a clear policy for Collective Worship which is consistent with the school's ethos, values and purposes?
- Is there a planned approach to Collective Worship?
- Do acts of Collective Worship provide opportunities for spiritual development?
- Is there a clear response to diversity, including different religious backgrounds?
- Is there a clear approach to review and evaluation?
- Are resources appropriate and up to date?
- Do those responsible for the management and delivery of Collective Worship have opportunities for in-service training?
- Are records kept?

N.B. Records should be kept, not just of the daily act occurring but a sentence on content too. A tick sheet would prove helpful. (See example in appendix +++) This would support a balanced check between broadly Christian and other religious, spiritual, moral and cultural content.

Effective Collective Worship. (See Appendix 3.)

The inspection will focus on the quality of the Collective Worship provided by the school. Some indicators of effective Collective Worship might include:

- potential of the content to promote reflection and response
- use of a range of creative strategies to promote spiritual development
- inclusive nature of Collective Worship and its appropriateness for all participants
- potential to foster a sense of community, identity and self esteem
- learning opportunities linked to pupils' own life experiences
- evidence of preparation, planning, delivery and evaluation
- appropriate use of resources
- clarity of distinction between Collective Worship and Assembly
- evidence that Collective Worship is special and separate from the everyday activities of the school

RESOURCES FOR COLLECTIVE WORSHIP.

BOOKS AND CIRCULARS DEALING WITH COLLECTIVE WORSHIP.

Assemblies Resource Book (2001)

London: SPCK
0281054185

BRADFORD SACRE / BRADFORD INTERFAITH EDUCATION CENTRE (1966)
Guidance to Schools on Collective Worship

Bradford: Bradford Education

BROWN, AS (1996)

Between a Rock and a Hard Place: A Report of School Worship

London: National Society
0901819468

GREATER BRITAIN. DEPARTMENT FOR EDUCATION (1994)

Religious Education and Collective Worship (DfE Circulars: 1/94)

London: DfE

COOLING, M (2000)

Assemblies from the gallery: a complete resource for Collective Worship using paintings from the National Gallery, London

Norwich: Religious and Moral Education Press
185 1752161

NORTH YORKSHIRE COUNTY COUNCIL. EDUCATION DEPARTMENT (199?)

Guidelines for Collective Worship

Northallerton: NYCC

RAGGETT, G (1997, 1998)

Collected Works for Collective Worship.

3 Books: Summer Term, Autumn Term, Spring Term.

Ilkeston, Moorley's
0860714934; 0860714942; 0860714926

RELIGIOUS EDUCATION COUNCIL OF ENGLAND AND WALES (1996)

Collective Worship in Schools: a research project sponsored by the All Saints Trust

Abingdon: Culham College Institute
0907957463

Collective Worship Reviewed: Report of the 1997 Consultation (1998)

Abingdon: Culham College Institute
0907957528

UNIVERSITY OF EXETER. SCHOOL OF EDUCATION (1997)

Collective Worship

Exeter: University of Exeter, School of Education
0850681898

WRIGHT, C (2000)

Values for Today

Oxford: Heinemann (Heinemann Assembly Resources)
0435302353

COLLECTIVE WORSHIP IN SECONDARY SCHOOLS

ANDERSON, M & MARTIN, G (2001)

Collective Worship for Secondary Schools: Ready-to-use Assemblies

Stowmarket: Kevin Mayhew
1840038071

ANDERSON, M (2001)

Complete Assembly Resource Book: A year of Collective Worship for Catholic Secondary Schools

Stowmarket: Kevin Mayhew
1840035889

BLATCHFORD, R (1996)

Reflected Values: A second book of Assemblies

Cheltenham: Stanley Thornes
0748723129

DYTER, R (1997)

School Assemblies Need You! A starter-kit for Christians and churches to assist with school assemblies

Crowborough: Monarch
1852423594

GODWIN, J (2001)

The Best of "Lives to Inspire": stories for assembly and Collective Worship in school and church

Ilkeston: Moorley's
0860715523

GRICE, P (1996)

Weekly Themes for Assemblies. (Heinemann Assembly Resources)

Oxford: Heinemann
0435302469

MAW, T (1999)

A School Book of Days (Heinemann Assembly Resources)

Oxford: Heinemann
0435302337

NORTON, P (2000)

Active Readings for Assemblies (Heinemann Assembly Resources)

Oxford: Heinemann
0435302310

REID, S (1997)

Themes and Readings for Assemblies (Heinemann Assembly Resources)

Oxford: Heinemann
04353022515

Examples of useful Assemblies Web-sites

1. For the annual national analysis of local SACRE reports on Religious Education and Collective Worship, visit the **Qualifications and Curriculum Authority** site. www.qca.org.uk/ca/subjects/re/sacre.asp For a termly update on RE and Collective Worship visit website www.qca.org.uk/ca/subjects/religiouseducation or receive a termly update by e-mail by contacting religiouseducation@qca.org.uk

2. The **National Society** has a number of publications on Collective Worship. Details can be found at: www.natsoc.org.uk (Search for "Collective Worship Publications").

3. '**RE Today**' annually publishes a booklet on resources and ideas for collective worship. Details for obtaining paper publications can be found at: www.retoday.org.uk/catalogue.htm

4. www.assemblies.org.uk A very useful Primary site including:

- current assemblies for each week of term
- standing assemblies for special or difficult occasions e.g. bereavement
- rapid response assemblies i.e. related to news events

The site includes a Resources section, offering help with preparing and presenting assemblies, and information on using music, drama and responses. There are also site links to other assembly providers, mostly other sites mentioned on this page.

5. The Culham Institute

<http://www.culham.info/cw/> This site, (run jointly by The Culham Institute and the National Society), provides termly, themed, material for both primary and secondary schools. It gives material for assemblies on different people. The site allows you to search for suitable prayers for use in Collective Worship and offers other guidance and links to follow up. Useful guidance for visitors can be found at: www.culham.ac.uk/care/ this guidance is part of the 'Clergy and RE Project' managed at **Culham Institute**. It includes information of value to all visitors in school who lead worship. There is a useful section with references to printed materials for Collective Worship.

6. **The Stapleford Centre** www.stapleford-centre.org This site and holds some really useful information, including a good example of writing up a Collective

Worship policy, examples of Assembly themes, resource lists etc. There is an interesting section on monitoring assemblies and on how an infants' school developed a 'thinking time'. The site offers much for the RE teacher but also hosts a large section of **free assemblies** (click on the link in their menu) from Margaret Cooling's book 'Wisdom for Worship'. The links into the bookshop will give access to the many excellent RE and Collective Resources provided by this group.

Redbridge RE Network <http://www.redbridgerenet.co.uk/> This site and holds some really useful information, including a good example of writing up a Collective Worship policy, examples of Assembly themes, resource lists etc. There is an interesting section on monitoring assemblies and on how an infants' school developed a 'thinking time'.

Religious Education Exchange Service. www.re-xs.ucsm.ac.uk/assemblies/ This is a university site which provides an example of how to deliver Inset for staff (secondary bias, but adaptable) on Collective Worship. It gives all the background material needed in bite-sized chunks, explaining much of the legal background. It is very helpful on 'Using Visitors' and provides a good planning / recording grid in the Appendices.

www.education2000.co.uk/resources/assembly.html Secondary School Assembly Resources

www.schoolassemblies.btinternet.co.uk/scripon.htm
Scripts for Assemblies

www.hibbert-assembly.org.uk/index.htm
Secondary and Primary Resources for Assemblies

www.schoolweb.middlesbrough.gov
Click on staffroom and then click on SACRE Assembly Theme

2. Appendices.

1. Voluntary schools information
2. Further Guidance:
 - (i) Broadly Christian
 - (ii) Applying for a determination
 - (iii) Inclusive participations and response
 - (iv) Distinction between collective worship and assembly
3. The effectiveness of collective worship in schools
4. Exemplar policies
 - (i) x2 Primary Church of England schools
 - (ii) Secondary non-faith school
 - (iii) Secondary RC school
- (5) SMSC checklist/tool for audit purposes
- (6) Job description for the worship coordinator
- (7) Resources
- (8) Acknowledgements

APPENDIX.

1. Voluntary schools additional information.

Refer to section 48 Inspection (SIAS Form – for self evaluation form see e.g. <http://www.oxford.anglican.org/page/2375/>)

2. Further guidance:**(i) Broadly Christian**

“Broadly Christian must imply that we are required in our acts of worship to hold up the vision of a Christian God. Other faiths may share a belief in God but not in the Trinity....The belief in an afterlife, but not the resurrection of Christ. They may believe that Jesus was a good man, but not that he is the Son of God. On these points the Christian faith stands or falls and no amount of broadly Christian assemblies that impart the teaching of moral or religious virtues, but fail in conveying the fundamental truths of the faith and distinctive features of Christian belief, can ever really be Christian”. (*Janet King -“Leading Worship In Schools” 1990*).

(ii) Applying for a determination

If a Determination is accepted, it will be the headteacher’s responsibility to decide what form the alternative worship will take, and inform SACRE, the Governing Body and parents. Where such a Determination is made in respect of all or some of the pupils in the school, daily Collective Worship must still be provided for them.

Where a Determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative Collective Worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion.

(iii) Inclusive participation and response

‘Participation and response’ cannot be compelled and the individual must feel sufficiently motivated to make a response. Pupils should however be given the opportunity to respond through a wide variety of activities which may although not necessarily include: Prayer, hymns, readings, reflection on the meaning of life, pondering ultimate questions, developing a sense of transcendence, responding to challenge, experiential exploration of a religious idea, celebration of learning about religion, learning from the experiences of others.

In order to achieve inclusive Collective Worship it is important to ensure that:

- i. The focus relates to the experiences, concerns and interest of all pupils.
- ii. Difference and diversity are explored and celebrated.
- iii. Prayers, hymns and songs are carefully selected.

- iv. Pupils are not coerced into saying prayers, our father or Amen, singing hymns or religious songs.
- v. Pupils are invited to listen to the words of a prayer and reflect upon it. If they agree with what is being said, they may join in or say Amen.
- vi. At times, the focus will centre on the traditions, practices and celebrations of a faith represented in the school or local community.
- vii. Pupils are affirmed in their faith or non faith stance.
- viii. Pupils' needs are taken into account in the planning and delivery.
- ix. Inclusive language is used.
- x. Pupils should not be withdrawn from Collective Worship for any reason other than it is the wish of their parents.

Response can take a variety of forms:

Awareness of, appreciation of, respect for, preference for, commitment to, devotion to, adoration of. (*Margaret Cooling "Assemblies for Primary Schools"*).

(iv) Distinction between collective worship and assembly

Avoid dealing with complaints and reprimands in Collective worship as this will destroy the atmosphere and mood. Hymn practice is not necessarily an act of Collective Worship. Ensure that achievement or award assemblies meet the requirements for an act of Collective worship by focussing in on a quality or value which it has been necessary for pupils to demonstrate achieving their award. Celebrate the talent, gift and the uniqueness of the individual's worth to God.

3. The effectiveness of collective worship in schools

Outstanding

All aspects are outstanding strengths with evidence of universally effective practice and innovation.

The quality will be outstanding, providing pupils with opportunities to participate and provide them with a substantial knowledge and understanding of broadly Christian values and/or beliefs. The collective worship makes a very significant impact on the spiritual, moral social and cultural development of pupils. It is fully inclusive, giving everyone the opportunity to make a personal response.

Good

All aspects are strengths with evidence of particularly effective traditions and innovations.

The standard of the spiritual and expressive dimension to collective worship along with its content has a substantial impact on the spiritual, moral, social, cultural and intellectual development of pupils.

Broadly Christian Collective Worship is frequent and all pupils and others participate. Pupils have very good knowledge and understanding of personal values. The content is highly appropriate for the age of pupils.

Poetry, music, visual art, media arts and other forms of cultural expression by pupils are regular features of Collective Worship which fosters a creative, questioning and imaginative approach.

The provision for Collective Worship meets the statutory requirement. In corporate worship all believe the same and give corporate responses e.g. reciting prayers, creeds, responding together. It must not be denominational and therefore not requiring from the pupils a blanket corporate response distinctive of any particular denomination and faith.

Satisfactory

Most aspects are or have strengths with evidence of effective practice.

The standard of the spiritual and expressive dimension to worship along with its content has a positive effect on the spiritual, moral, social, cultural and intellectual development of pupils.

Pupils and staff participate in Collective Worship as a continuing element of school life. Most pupils have an informed understanding of broadly Christian values. The content of Collective Worship is normally appropriate for the age and aptitude of the pupils.

Collective Worship reflects the values that the school seeks to promote throughout the school. Pupils are able to make musical and other cultural contributions to Collective Worship. The provision of Collective Worship meets the statutory requirement.

Inadequate

There is very weak and inconsistent evidence of Collective Worship.

Broadly Christian Collective Worship in the main is not a reasonably regular occurrence in school life over the academic year. There is little participation by pupils and the content is not matched appropriately to their age and aptitude. There is confusion over the role of Collective Worship and assemblies, with assembly taking place as opposed to the daily act of Collective Worship which is the statutory requirement. Broadly Christian values are very seldom promoted by means of Collective Worship.

It does not meet the statutory requirements.

(N.B. The National Society Section 23 Draft paper has been used as a reference point to inform these standards.)

4. Exemplar policies. (Attached papers 1 to 4.)

- (i) Primary Church of England - 2 examples
- (ii) Secondary non-faith school (including planning and evaluation sheets)
- (iii) Secondary Roman Catholic

5. SMSC check list/tool for audit purposes. (Attached paper 5.)

6. Outline job description for the worship coordinator.

In addition to duties consistent with the role of the class teacher, the collective worship co-ordinator will be responsible for:

- In consultation with the head teacher, identifying and determining overall aims of collective worship according to the Walsall SACRE guidelines and ensuring these are encapsulated in the policy document
- Reviewing the policy document annually
- Ensuring all staff are made aware of the collective worship document including any new staff members
- Producing a collective worship programme
- Being a resource to all staff in all their planning for collective worship
- Identifying resource needs, maintaining budget in line with agreed policies
- Overseeing the maintenance of collective worship resources
- Producing/reviewing a development plan in consultation with the head teacher including attending relevant SACRE resources and reading recent, relevant publications
- Liaising with SACRE as appropriate on matters relating to collective worship

To further develop his/her role, the collective worship co-ordinator may also be responsible for:

- Monitoring teacher's planning for collective worship with the headteacher, and evaluating the effectiveness of the collective worship programme to inform future planning and resource needs
- Developing/monitoring the profile of collective worship within schools by, for example, keeping the professional Development Co-ordinator informed as to training needs. This may involve workshops, co-ordinating the use of outside expertise, leading discussion at school INSET/meetings, reporting back on courses attended
- Ensuring collective worship takes its place in, for example, a display focus in central display areas.

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