



Working in Partnership

Bournemouth & Poole SACRE

Collective Worship Guidance

Advice for community and non faith-based
schools

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Definitions - What Collective Worship is and what it isn't

Collective worship:

- is an **educational** activity – students should be engaged in and challenged by the process
- involves pupils of any faith and none as a school is a community of people holding different beliefs – is inclusive
- is a **statutory daily** activity – not necessarily all together and not at the same time but in a variety of different ways
- must be 'wholly or mainly of a broadly Christian character' except in schools with a religious character.
- has a reflective element running through it

Collective Worship:

- is different from assembly e.g. not a time for notices.
- is not an attempt to convert people to a religion or worldview
- is different from corporate or church worship which is the shared experience of people belonging to a particular faith or denomination
- is not a platform for views to be imposed on others

Opportunities should be provided to:

- celebrate together
- think deeply (reflect/meditate/worship/pray) together
- Hear wisdom from Christianity and other faith traditions and world views
- build community and foster a corporate identity
- affirm the individual, the community and share common values
- encourage a reflective approach to living
- deepen every individual's capacity for emotional responses
- look beyond the material and the physical
- share experiences and possibilities of the transcendent

What 'wholly or mainly of a broadly Christian character' means.

- 'Broadly Christian' means reflecting the broad traditions of Christian beliefs, without being distinctively of any particular denomination.
- Schools with a religious character are the only schools permitted to offer corporate 'faith' worship, and they will normally work to ensure that this is also an educational experience which makes a contribution to pupils' Spiritual, Moral, Social and Cultural development (SMSC)

The Law – legal requirements including a short section on the right to withdraw.

Collective worship

- has been a legal requirement in maintained schools since 1944 and for academies and free schools, is set out in their funding agreement.
- must be provided for every pupil, every day, unless they are withdrawn by their parents
- is not part of the taught curriculum time of the school

- is specific in terms of content, i.e.: the majority of acts of collective worship in a term must be 'wholly or mainly of a broadly Christian character' except in schools with a religious character
- can take place at any time of the school day, in any place within the school and with any age or school grouping of pupils

How Collective worship can /should be educational

In community schools, collective worship must have an educational purpose and should:

- be appropriate to the age, aptitude and family background of pupils
- contribute to pupils' spiritual, moral, social and cultural development
- supplement themes that children are already encountering through the curriculum

Collective worship provides opportunities for pupils and staff in the school to reflect together on:

- What is important in life
- What it means to be human
- exploring a range of beliefs and ideas and how the behaviour of some people gives an example of the best a human can become
- Ideas of right and wrong - applying these to current personal, school and external issues
- How people live and work together as communities, both in school and beyond
- Ways in which people in different places and times have experienced, responded to and expressed these issues and values

Should it be 'worship'?

- Providing the opportunity is not the same as expecting everyone to worship and a response does not have to be a faith response.
- For pupils with a faith, it is about giving them a chance to reflect on explore the topic being considered within the faith aspect of their lives.
- For those who do not, it is an opportunity to reflect on and develop their own beliefs and values.
- There should be no expectation that children will pray

This educational purpose should inform clear principles about how collective worship is provided in schools.

Developing a Collective Worship Policy

A policy for Collective Worship (CW) should set out the school's basic approach to CW; the legal context in which the worship is organised (including a note about the right of withdrawal); the purpose and educational value of CW as the school sees it; the components of acts of CW, and the way in which the school will monitor and evaluate its CW.

You will wish to set out in some way the organisational details of your worship pattern. Things like times of day, groupings, themes and leadership. Such details are not, strictly speaking matters of policy; they are day to day organisational matters which will change from time to time. You might wish to include them in the policy document or you may prefer to set them down in an appendix which can then be changed easily without reviewing the whole policy

There now follows a model policy. This will serve to expand on the general areas outlined above and also provide ways of expressing them which might be useful. You'll also find fuller details of the legalities elsewhere in this guidance. There is no requirement to stick to the wording set out here and in your particular context you may feel that there are some other important aspects of CW which you'd want to be sure to include.

A Model Policy for Collective Worship

1. Basic approach to Collective Worship

- 1.1 Gathering for Collective Worship is central to the life of any school community and xxxxx school embraces the legal requirement for all registered pupils to participate in an act of Collective Worship on each school day. It is a time where the whole school, or groups within the school, meet together to consider and reflect on common concerns, issues and interests. It is something which is separate from ordinary school activities and which draws a response from pupils. It is a profound and unifying moment which gives pupils space to develop a reflective approach to life, and to learn to express those reflections.
- 1.2 Collective Worship is an inclusive enterprise which seeks to engage and provide for all members of the school community . Collective Worship is wholly or mainly of a broadly Christian character and it is respectful of the variety of religious traditions (including 'no religion') of the pupils; it makes no assumptions about their personal commitments and will not seek to coerce them or require a response which is anything other than freely given. Collective Worship is not the same as the 'corporate' worship of adherents of a particular faith, in which all participants have chosen freely to be present and share basic assumptions and commitments.

2. Legal provisions and responsibilities for Collective Worship

(See the Education Reform Act 1988 and DfES circular 1/94)

- 2.1 All registered pupils must participate in an act of collective worship in school each day unless withdrawn by their parents. Worship may take place at any time of day and in varied groupings of pupils.
- 2.2 In any one term, acts of worship will be 'wholly or mainly of a broadly Christian character'. That is, most (or all) of the acts of worship must reflect the broad traditions of Christian belief without being distinctive of any one Christian denomination. Worship which is broadly Christian includes some elements which relate specifically to the traditions of Christian belief and which accord a special status to Jesus Christ and his teachings. This means that most school worship should reflect Christian beliefs, not necessarily Christian worship practices. It is not necessary for every act of worship to be wholly or broadly Christian;
- 2.3 Collective Worship will have regard to the family backgrounds, ages and aptitudes of the pupils;
- 2.4 Teachers are entitled to withdraw from participation in Collective Worship on grounds of conscience;
- 2.5 The responsibility for arranging Collective Worship rests with the Headteacher after consultation with the Local Governing Body.

Withdrawal of pupils from Collective Worship

- 2.6 Parents have the right to withdraw their children from Collective Worship should they wish to do so. Any parents who wish to withdraw their children from Collective Worship should submit their request to the Headteacher. The Headteacher will meet with the parents in order to ensure that they are aware of the Collective Worship Policy and Programme and its intention to be open to and respectful of all pupils' personal beliefs.
- 2.7 The decision to withdraw the pupil remains with the parents and they are not required to give any reason for withdrawal. The parents should state whether it is their wish that the pupil is withdrawn from all Collective Worship or from specific acts of worship only. It is for the school to arrange supervision of any pupils withdrawn; though not to provide extra teaching or to incur extra cost. If parents who choose to withdraw pupils from Collective Worship wish to provide material from another religious tradition for their children to read while withdrawn they may do so.

3. The Purpose, Value and Characteristics of Collective Worship

- 3.1 Collective Worship enables pupils to engage with and embrace the school's ethos and to celebrate the shared values and concerns of the school community; it promotes pupils' spiritual, moral, social and cultural development; it enables pupils to experience the place of worship and reflection in the lives of religious believers; to ponder the big questions of life, and to hear alternative approaches to them.
- 3.2 Collective worship will be characterised by the following:
- A shared sense of belonging through drawing the school community together to celebrate the values and ethos of the school;
 - A shared sense of wonder and awe and an appreciation of the transcendent which, for some pupils will be identified with God;
 - A shared concern for the needs of others locally, nationally and globally;
 - A shared insight about the varied aspects of life and death and the ability to foster empathy for others;
 - A shared opportunity to reflect on the wisdom; spiritual traditions, and writings of religious and non-religious belief systems;
 - The experience of being a part of a caring community and the confidence and trust to explore ideas and reflections;
 - The opportunity for celebration, thanksgiving and sharing emotional experiences and time to share successes and failures in personal, school and community life;
 - An opportunity for reflection on the fundamental questions of life, including such things as creativity, diversity, meaning, change and death and focus attention away from the concerns of the moment to those things which are of eternal concern to human beings;
 - An opportunity for pupils to experience 'spirituality' by enabling them to develop a worshipful attitude as demonstrated by feelings such as awe and wonder, elation, appreciation, gratitude, respect, reverence, trepidation, failure, forgiveness and of being uplifted;
 - An opportunity to begin to shape and articulate personal beliefs and spirituality;
 - Opportunities for pupils to develop an enquiring mind and express and explore their own views openly and honestly;
 - Opportunities for pupils to foster an awareness of the world around them and a sense of their place within it;
 - An opportunity to hear from visitors to the school (eg Clergy and representatives of other religious traditions). Visitors will always be briefed clearly on what to expect and what is asked of them and advised about how to make their contribution effective;

- An opportunity to reflect through use of a variety of resources, among them: story, drama, music, art, ICT, video material, artefacts.

3.3 The following may be described as Christian elements of collective worship:

- Using the Bible as a source of knowledge and inspiration for themes and stories;
- Observing the cycle of the Church's Year – Advent, Christmas, Lent, Easter, Pentecost, Harvest and Saints Days;
- Learning and saying Christian prayers from a number of sources, for example, the Lord's Prayer and the Grace;
- Singing a wide variety of Christian hymns and songs;
- Experiencing Christian symbolism in worship and reflecting on its meaning e.g. cross, crucifix, bread and wine and candles;
- Using prayer, silence and reflection;
- Celebrating the Eucharist/Holy Communion;
- Welcoming Clergy and others from the school's Parish Church and other Christian communities.

4 Implementation

4.1 The content of Acts of Worship will be carefully planned and structured with reference to school determined themes and resources, regular community events; the Christian calendar; national commemorations etc. and also with a view to making links with classroom Religious Education.

[Either here or in an Appendix you should set out themes and practical arrangements as well as information about who takes responsibility for organising Collective Worship.]

5 Monitoring and Evaluation

5.1 Regular monitoring and evaluation of Collective Worship will take place. This will include recording of the content of Acts of Worship and an initial assessment of its effectiveness; observations by the worship co-ordinator, and gathering the views and responses of pupils and, where relevant, parents and other stakeholders.

Planning - How can Collective Worship be planned effectively?

Planning of collective worship across each school year should ensure coverage is 'wholly or mainly broadly Christian' in character and allow for a consideration of a range of themes and content.

In organising collective worship schools need to consider:

- when it is held and its duration
- who is to lead worship
- the number of pupils and the age of pupils involved
- the size of the room or hall
- the flexible grouping or seating of pupils
- the budget available
- the involvement of outside agencies, members of the community, and other visitors lead worship
- how will it be monitored.

Good Collective Worship planning supports:

- those who prepare and deliver collective worship
- the conceptualisation and development of ideas and themes
- progression and avoids unhelpful repetition
- a variety of styles and presentation and kinaesthetic learning
- links to the wider curriculum
- participation and leadership by the pupils and involvement with the wider community
- monitoring and evaluation

A 3 or 4 year collective worship plan can be repeated because the pupils— being older - will encounter the same materials again in a different way. If the material used is good then it will stand being repeated after 3 or 4 years when the pupils are more mature.

As with all curriculum planning there should be:

- A long term outline/plan which includes the themes for each half term (usually). This is most useful if it includes a context/intended learning outcome for the unit. The long term themes can be linked to the school's values and vision which will be consistent with the legal requirement for the collective worship to be "broadly Christian"
- A medium term plan that identifies for each week (or fortnight) a sub-theme that develops the overall theme progressively and re-visits these ideas from different perspectives which reinforces the learning.
- Daily planning —as planning for each act of collective worship is collected this will build into a useful resource

British Values and annual festivals should be recognised and celebrated through collective worship themes and sessions.

For further information on suitable resources for collective worship the school can consult local advisers to SACRE.

Festivals through the school year

Festivals and events throughout the year yield valuable material for Collective Worship. Some festivals from all faiths fall on different days each year, following the cycle of the moon and so are not fixed. The dates of Muslim festivals move backwards through the year, so these are not included in the table below. These include:

- The journey of the Prophet to Jerusalem and the Ascension;
- Ramadan; Eid-ul-Adha,
- The birthday of the prophet Muhammad.

For further information about festivals visit <http://www.reonline.org.uk/supporting/festivals-calendar/>

Month	Major Christian festivals	Other Christian Commemorations	Festival days of other faiths	Other anniversaries and events
September	29 St. Michael and All Angels	14 Holy Cross Day 21 St. Matthew	Hindu- Janamashtami Ganesh Chaturthi Jewish- Rosh Hashanah, Yom Kippur, Sukkot	Late Sept/Early Oct – Harvest Festival
October		4 Francis of Assisi 6 William Tyndale, Translator of the Scriptures 12 Elizabeth Fry, Edith Cavell 18 St. Luke 31 Martin Luther,	Buddhist- Kathina Day Hindu- Navaratri, Durga Puja Jewish- Simchat Torah Sikh – Anniversary of the Guru Granth Sahib	Week of prayer for world peace Black History Month One World Week 24 United Nations Day
November	1 All Saints' Day	2 All Souls' Day (Commemoration of the departed) 30 St. Andrew	Hindu/Sikh/Jain- Divali Sikh- Birthday of Guru Nanak, Martyrdom of Guru Tegh-Bahadur	5 Guy Fawkes 11 Remembrance Day (Remembrance Sunday on the 2 nd Sunday) Inter-Faith Week
December	Advent (begins on the 4 th Sunday before Christmas) 25 Christmas Day	6 St Nicholas 13 St Lucy 26 St. Stephen 27 St. John 28 The Holy Innocents 29 Thomas Beckett	Jewish- Hannukah Buddhist- Bohdi day	1 World AIDS day 24 Christmas Eve 26 Boxing Day 31 Hogmanay, New Year's Eve
January	6 The Epiphany (Christmas for some traditions) 18-25 Week of Prayer for Christian Unity	1 The Naming of Jesus 15 Martin Luther King Day 25 The Conversion of St Paul	Sikh- Birthday of Guru Gobind Singh Hindu- Saraswati puja	1 New Year's Day 27 Holocaust Day Chinese New year (Sometimes February)
February	2 The Presentation of Christ in the Temple (Candlemas) Ash Wednesday and the beginning of Lent (Early March if Easter is late)	14 St. Valentine 17 Janani Luwum	Jewish- Tu B'Shevat	Fairtrade fortnight 6 Anniversary of the Queen's ascension to the throne.
March	Lent Mothering Sunday (4 th Sunday in Lent) 25 Annunciation of our Lord to the Blessed Virgin Mary	1 St. David 17 St.Patrick, 19 St. Joseph 24 Oscar Romero	Baha'I- Naw-Ruz Jewish- Purim Hindu- Birthday of Ramakrishna Holi Sikh- Holla Mahalla	21 First day of Spring Mother's Day 25 Anniversary of the act to abolish the slave trade. Women's World Day of Prayer.
April	Holy Week - Palm Sunday, Maundy Thursday, Good Friday, Easter Day	9 Dietrich Bonhoeffer 23 St. George 25 St. Mark	Jewish- Pesach Sikh- Baisakhi Hindu- Hanuman Jayanti Chinese Festival of Pure Brightness - Ch'ing Ming	1 All Fools Day 21 The Queen's Birthday 23 Shakespeare's birthday

Month	Major Christian festivals	Other Christian Commemorations	Festival days of other faiths	Other anniversaries and events
May	Christian Aid week Ascension Day Pentecost	1 Sts Philip and James 14 St. Matthias 24 John and Charles Wesley 31 The Visit of the Blessed Virgin Mary to Elizabeth	Baha'i -declaration of the Bab Jewish -Shavuot	1 May day 8 VE Day
June	Corpus Christi	11 St. Barnabas 24 St. John the Baptist 29 Sts. Peter and Paul	Buddhist -Wesak Sikh -Martyrdom of Guru Arjan	12 Anne Frank day 21 Midsummer solstice Fathers' Day
July		3 St. Thomas 6 Thomas More and John Fisher 15 St. Swithun, 22 St. Mary Magdalene 25 St. James 30 William Wilberforce	Baha'i -martyrdom of the Bab Rastafarian -birthday of Haile Selassie	
August	6 The Transfiguration of our Lord 15 The Blessed Virgin Mary	14 Maximilian Kolbe 20 William and Catherine Booth 24 St. Bartholomew the Apostle 30 John Bunyan	Hindu - Raksha Bandhan	6 Hiroshima Day 8 VJ Day 13 Florence Nightingale

Collective Worship Themes

Achievement	Failure	Loyalty	Sukkot
Advent	Faith	Memories	Surprises
Age	Families	Miracles	Symbols
Aims	Famous People	Mistakes	Team work
Ambition	Fantasy	Music	Temptations
Anger	Fear	Natural World	Ten Commandments
Animals	Feelings	Naughtiness	Thanks
Art	Festivals	Neighbourhood	The Gurus
Authority Autumn/Harvest	Followers	New life	The Mool Mantra
Awareness	Food and Fasting	New Year	The Past
Awe and Wonder	Forgiveness	Old and New	The Unknown
Barriers	Freedom	One World	The Word
Beginnings	Friendship	Opportunities	The X Factor
Beliefs	Future	Ourselves	Thoughtfulness
Birth	Gifts and Talents	Outsiders	Time
Blindness and Sight	Giving and Receiving	Parables	Tolerance
Books	God	Parents	Trials
Bridges	Good and Evil	Patience	Trust
Bullying	Good News	Patriarchs	Truth
Candlemass	Greed	Patterns	Turning Points
Candles	Green Living	Peace	Ultimate Questions
Caring	Handicap	People	Understanding
Celebration	Happiness	Pilgrimages	United Nations
Challenges	Harvest	Poetry	Us and Them
Change	Hearing	Possessions	Values
Charity	Heroes and Heroines	Poverty	Victims
Children	Hobbies	Praise	Victories
Choices	Holidays	Prayer	Virtues
Christmas	Holocaust	Prejudice	War
Co-operation	Homelessness	Promises	Water
Commitment	Honesty	Prophets	Ways of Seeing
Communication	Hope	Proverbs	Wealth
Community	Humility	Relationships	Why are we here?
Conflict	Ideals	Quiet	Wisdom
Courage	Imagination	Ramadan	Wonder
Creation	Influences	Reflection	Words
Customs	Injustices	Refugees	Work
Darkness	Inspiration	Remembrance	Worship
Day and Night	Inspirational Writings	Respect	Xenophobia
Death	Jealousy	Rewards	You and Me
Diaries	Jesus	Risks	Youth and Old Age
Disasters	Journeys	Roots	Zero Tolerance
Disciples	Justice	Rules	
Discovery	Key People	School	
Divali	Kindness	Seasons	
Easter	Language	Secrets	
Education	Laws	Selflessness	
Endings	Leaders	Sharing	
Environment	Lent	Sins	
Expectations	Light	Slavery	
Explorers	Listening	Sorry	
	Loneliness	Spirituality	
	Loving	Strength and Weakness	

Linking SMSC to Collective Worship

Ofsted reports on Collective Worship within the context of Spiritual, Moral, Social and Cultural development. Inspectors assess the extent of the support and enhancement of the corporate life of the school and the importance of celebrating that which is worthy and good within the school.

The following accounts of what is involved in promoting pupils' spiritual, moral, social and cultural development are as suggestions for schools to adapt as they wish and ensure that they are shared as part of Collective Worship times.

Defining spiritual, moral, social and cultural development

1. The spiritual development of pupils is shown by their:
 - ability to be reflective about their own beliefs, religious or otherwise, that inform their perspective on life and their interest in and respect for different people's faiths, feelings and values
 - sense of enjoyment and fascination in learning about themselves, others and the world around them
 - use of imagination and creativity in their learning
 - willingness to reflect on their experiences.
2. The moral development of pupils is shown by their:
 - ability to recognise the difference between right and wrong and to readily apply this understanding in their own lives, recognise legal boundaries and, in so doing, respect the civil and criminal law of England
 - understanding of the consequences of their behaviour and actions
 - interest in investigating and offering reasoned views about moral and ethical issues and ability to understand and appreciate the viewpoints of others on these issues.
3. The social development of pupils is shown by their:
 - use of a range of social skills in different contexts, for example working and socialising with other pupils, including those from different religious, ethnic and socio-economic backgrounds
 - willingness to participate in a variety of communities and social settings, including by volunteering, cooperating well with others and being able to resolve conflicts effectively
 - acceptance and engagement with the fundamental British values of democracy, the rule of law, individual liberty and mutual respect and tolerance of those with different faiths and beliefs; they develop and demonstrate skills and attitudes that will allow them to participate fully in and contribute positively to life in modern Britain.
4. The cultural development of pupils is shown by their:
 - understanding and appreciation of the wide range of cultural influences that have shaped their own heritage and those of others
 - understanding and appreciation of the range of different cultures within school and further afield as an essential element of their preparation for life in modern Britain
 - knowledge of Britain's democratic parliamentary system and its central role in shaping our history and values, and in continuing to develop Britain
 - willingness to participate in and respond positively to artistic, musical, sporting and cultural opportunities
 - interest in exploring, improving understanding of and showing respect for different faiths and cultural diversity and the extent to which they understand, accept, respect and celebrate diversity, as shown by their tolerance and attitudes towards different religious, ethnic and socio-economic groups in the local, national and global communities.

Source: p40 – p41 'Ofsted: School Inspection Handbook', September 2018

https://assets.publishing.service.gov.uk/government/uploads/system/uploads/attachment_data/file/730127/School_inspection_handbook_section_5_270718.pdf

Linking British Values to Collective Worship

British values can play an important role in education and how well a school promotes such values is an aspect of Ofsted's inspection process. British values are promoted in so much of what a school does in line with their ethos, school values and aims. Schools can use assemblies and *collective worship* sessions to address how *British values* are relevant to all pupils.

The British Values are:

- **democracy**
- **the rule of law**
- **individual liberty**
- **mutual respect**
- **tolerance of those of different faiths and beliefs**

It is good to consider promoting each of these five aspects in Collective Worships across the course of a year and should be considered when planning the long term themes. For example:

Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
What are British Values? Children to create child speak British values and displayed around school.	Democracy Pupil Voice	The Rule of Law Understanding why we have laws. Keeping safe and secure. What happens when rules are broken?	Individual Liberty Making Choices	Mutual Respect Care, share and listen to others. How do our words affect others?	Tolerance of those with different faiths

As well as actively promoting British values, the opposite also applies: where schools should actively challenge pupils, staff or parents expressing opinions contrary to fundamental British values, including 'extremist' views.

The term 'British values' might be slightly misleading in that these values are integral to so many countries throughout the world – they differ in no way from the values of most western European countries, for example.

Schools are subject to a duty (Section 26, Counter-Terrorism and Security Act 2015) to have "due regard to the need to prevent people from being drawn into terrorism". This duty is known as the Prevent duty. At the foot of this page there is some information to support parents in discussions about extremism and preventing radicalisation.

Guide for Staff leading Collective Worship

When delivering Collective Worship consider the following points:

- Collective worship should usually last between 10 – 15 minutes
- There should be a formal beginning and ending to the worship – these don't have to be the standard phrases but children should recognise that something special has begun and ended.
- Collective worships should include a variety of audio, visual and kinaesthetic learning opportunities. Multimedia resources are a brilliant way of hooking children in.
- Engage with the pupil's age, ability and concerns. Avoid explaining the moral of any story but support the children in thinking and making decisions for themselves.
- Child participation, whether this be them reading, acting, holding things up or pupils answering questions, it is still a great way of engaging pupils in the worship – it is not always appropriate but do try to involve pupils wherever possible.
- Focus one idea and avoid overcomplicating or deviating from it; include a link between the theme and the content to Christianity or another major religion. Link to the wider school values and curriculum.
- Be inclusive and don't assume or impose ideas, values or beliefs. Use inclusive phrases like *"Most Muslims/Buddhists believe..." "Some Christians believe that..." "I am going to read a prayer so please listen carefully to the words. Those who wish to can join in with the Amen at the end."* In this way pupils are not joining in prayers against their will but listen respectfully and possibly think about the prayer.
- Singing – this is a good opportunity for all to join in and for pupils to have a little stretch during an act of worship (sitting on the floor is not that comfortable)
- Class or year group collective worships are an opportunity to look further into the topic of the week – give the pupils a chance to share their understanding
- Consider the environment that the worship is taking place in – light levels, how the pupils are sat (lines, circle, disorderly pile...)
- Ensure that pupils have an opportunity to reflect, either through prayer or a time of structured silence.
- Evaluate the collective worship – consider what the impact on the children is and how it was received. As part of monitoring collective worship ensure that you have considered pupil voice.

Make it clear – one point
Make it interesting – have a hook
Make it relevant – apply it

Reflection time as part of Collective Worship

There must be a time of silent prayer/reflection during the collective worship time for it to comply with legal requirements. Pupils must be allowed to respond in ways that are appropriate to them. In the Poole and Bournemouth area there are children from a huge number of faiths, and relatively few withdrawals. The leader of the collective worship must respect the variety of faiths and therefore mainly Christian based prayer is not always suitable. We cannot pressurise children into praying, therefore you need to think of different strategies to introduce this part of the collective worship.

The leader should make it clear when the time to be silent has come. This can be done in a number of ways:

- The leader can say 'I am going to say a prayer from the..... faith now and I want you to listen and think about what I am saying'
- 'I am going to say some words found in the inspirational writings of the..... community which I want you to think about quietly'
- 'Now, while we are quiet, I would like you to listen to the words of a well-known prayer'
- 'I would like you to either say a quiet prayer now or think quietly about what we have heard this morning'
- Pupils could be trained that a gong, chime or Indian bells are an indication of the beginning and end of a time of silent reflection
- Lighting a candle could also be a sign that this is a time of silent reflection
- Using a suitable image displayed on a projector screen for pupils to focus on.

Different faith communities pray in different ways and in different positions, telling pupils to close their eyes and put their hands together may therefore not be suitable. It may be better to tell children to sit quietly and comfortably and to suggest that it may help to either close their eyes or focus on a visual aid you have chosen. It should be remembered that it is the private response of each participant that constitutes the worship and not the repetition of prayers or the use of a particular deity's name. If each person has the opportunity to make their own response then no one is excluded by their religious or nonreligious attitudes.

Web-based resources for Collective Worship

- www.assemblies.org.uk 8 new acts of worship per month for primary and secondary. Mainly Christian.
- www.angelfire.com/trek/annegordon/ Christian acts of worship for primary schools.
- www.bigstartassemblies.org "... creative, fun and multimedia based resource catalogue that helps you show everyone good citizenship, values and morals."
- www.barnabasinschools.org.uk Christian acts of worship for primary schools.
- www.bbc.co.uk/schoolradio/collectiveworship/ BBC School Radio collective worship
- www.bdeducation.org.uk/collective-worship.html Christian acts of worship for primary & secondary schools.
- www.churchschoolseast.org.uk Acts of worship for primary schools.
- www.christian-aid.org.uk/learn Monthly collective worship focussing on a global case study with PowerPoints.
- www.cafod.org.uk/resources/ Collective worship resources focusing on global issues with PowerPoints.
- www.collectiveworship.com/ Welsh site with lots of PowerPoints for acts of worship
- www.ely.anglican.org/education/schools/collective_worship 6-8 new Christian acts of worship per half term for primary
- www.fischy.com Music resources for primary worship linked with spiritual wellbeing
- www.gloucester.anglican.org/schools/values-worship-re/collective-worship/ Christian resources for primary & secondary including 'Values for Life', a 3-year programme with support materials.
- www.hibbert-assembly.org.uk Material provided by a Unitarian trust on topics for school worship, PSE & RE.
- <http://humanismforschools.org.uk/case-studies/three-primary-assemblies/> Humanist resources for primary schools.
- www.imaginer.co.uk Christian resources for KS1 & 2 collective worship – "Roots & Fruits" – two years of Christian Values based acts of worship can be purchased from this website.
- www.inspirationalstories.com A multi-faith collection of motivational stories, poems, parables, quotations.
- www.meditatio.co.uk/education/ 'Meditatio' is an organisation which seeks to promote the use of meditation using resources from a range of traditions. This page opens up ways of enabling children to meditate.
- www.outoftheark.co.uk/ Music resources for primary worship.
- www.prayerspacesinschools.com Interactive ideas for Christian reflection not specifically for collective worship.
- www.shapworkingparty.org.uk/calendar The SHAP calendar of religious festivals – a great resource.
- www.salisbury.anglican.org/schools/collective-worship/diaries-of-reflection An approach to class collective worship.
- www.stapleford-centre.org Some free downloads for collective worship based on Proverbs.
- www.spinnaker.org.uk Christian resources for primary schools.
- www.worshipworkshop.org.uk Planning materials for Christian collective worship for primary and secondary.

There's also a Facebook group entitled "Collective worship (School Assemblies) - ideas and resources." There are lots of ideas and mutual support flowing here.

Monitoring, Evaluating and Reviewing Collective Worship

Self-evaluation helps you to focus on an aspect of school life and as a community to set shared goals. Internal self-evaluation should be a built-in and on-going process which staff and pupils are happy to use, and which they believe will bring benefits and enhanced performance leading to school improvement. Evaluation can take place at any time.

Questions to consider when reviewing Collective Worship:

1. What do pupils like / dislike about collective worship in our school? *Have you asked them? What impact does it have on them? How does it affect their thinking, attitudes and behaviours?*
2. What do parents say about collective worship? *How does it develop their children? What do visitors say about worship?*
3. What do we do well / do you find positive as a collective worship leader? *What do we do less well / do you find challenging?*
4. What teaching /learning strategies used in other curriculum areas would promote good collective worship? *What do the children say in answer to this question?*
5. Does the collective worship planning always support the person leading? What are the difficulties?
6. Do we 'do' collective worship to pupils? What decisions do they take in or about collective worship? *What more could they do? What are the levels of participation?*
7. Do you think the current weekly pattern of collective worship works? *Can you suggest any changes? Are the times of day currently used okay? What would be your ideal timetable for worship?*
8. Do we arrange for a variety of pupil groupings? *Might different seating arrangements make a difference to the experience of collective worship e.g. in a circle, horseshoe, hollow square, U shape?*
9. Does it matter where collective worship takes place? *Which locations around school could be used for worship e.g. Christmas, Remembrance Day, Easter; One World Week; Leaver's Assembly.*
10. What are the advantages and disadvantages of class based worship? *If you lead class based worship do you have a special box for key items? If not, what do you think might be put in it?*
11. Do you think collective worship is varied enough in our school? *Do the pupils respond with enthusiasm and interest?*
12. Is it educational & related to the full curriculum? *Do we plan, record and monitor acts of collective worship in order to ensure continuity, progression and variety? Are resources adequate?*
13. Are you happy with what we call it? *Collective worship? Assembly? Worship time? Pause? Time for Reflection?*
14. Do we always make the worship space attractive? *How do we develop a sense of occasion? Is there always a focal point & is that a good thing? How do entry & exit from the venue contribute to the occasion?*
15. How are pupils encouraged to reflect and to use silence? How do we help them develop these skills?
16. What is the role of music? *Is it used effectively as a focus for worship time or just to create a suitable atmosphere? How are the songs chosen? How do pupils access the words?*
17. Are notices and administration matters separated from worship? How?
18. Can we involve pupils and parents in our review of collective worship?

Inviting Visitors to lead Collective worship

It's good to invite visitors, having a range of different CW leaders can bring a richness and diversity to your worship and it's a good way of engaging with the local community too. Visitors who are from committed faith communities can speak to the pupils from the perspective of faith and provide living examples of what it means to adhere to that faith; welcoming a visitor from a minority faith can be really affirming for pupils of that faith. You might welcome people from local Churches and other faith communities; Governors; Councillors, or representatives of one of the groups that bring their prepared acts of worship to schools. As you get to know them you'll discover who's good at it and over time you can develop fruitful relationships.

It's important that parents are kept informed about visitors to worship and also that best safeguarding practice is adhered to rigorously.

It's important to prepare well for welcoming a visitor. That means ensuring that the visitor is clear about what they're being asked to do and how the practical arrangements will be shared out. It's also important to ensure that the school community is ready to welcome them.

The school needs to ensure that:-

- the visitor is clearly briefed about a range of matters (see below)
- there is agreement about provision of resources (especially ICT – visitor's laptop or memory stick?)
- there is agreement on whether or not the visitor will be leading prayers; choosing songs and other music etc.
- the visitor is greeted on arrival and shown the arrangements
- the visitor is correctly addressed
- that pupils listen attentively and respectfully
- that sensitivity is shown towards artefacts the visitor may bring
- that the visitor is not leading the entire worship alone (though this may be appropriate as a deeper relationship develops)
- that the visitor is thanked publicly
- that the visitor is offered refreshment, expenses and feedback
- that a letter or email of thanks is sent, perhaps from pupils!

The visitor needs to be politely briefed on the following:

- An explanation of the nature of CW and in particular the difference between the 'collective' worship of a school and the 'corporate' worship of a faith community. This involves such things as understanding how to introduce prayers (ie NOT 'put your hands together and close your eyes' but something like 'let's be ready for prayer (or quiet time)' NOT 'let us pray' but something like 'I'm going to say a Christian prayer and if you would like to you may make it your own by saying 'Amen')'; care to avoid proselytising; care to avoid using language that makes assumptions about the faith of the pupils.
- An outline of the school's approach to worship. This might, for instance involve a statement about the important place of worship in the life of the school and the fact that high quality educational provision is no less important in worship than it is in the classroom. It might involve explaining about diversity and inclusivity, and about other aspects of the school's ethos which the worship should reflect. It might include a warning about inadvertently using language which criticises other traditions, or aspects of the life of the school.

- The theme of the proposed worship and information about how it might fit in with other acts of worship in that week or term.
- Particular subject matter appropriate for the specific act of worship.
- The age of the pupils
- The length of the worship and the importance of being disciplined about timing.

“The National Association of Teachers of Religious Education” has produced a Code of Practice for religious believers visiting schools. It is entitled “Voices of Faith and Belief in Schools - Guidance and a Code of Conduct”. You can find this fuller guidance on their website - www.natre.org.uk/ and you may wish to draw the attention of visitors to it.

In Appendix 2 you’ll find a photocopiable sheet which you can use, if you wish, to give to visitors.

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Appendix 1 - Collective Worship Pupil/Staff Planning Sheet

Planning the message	
Date:	Theme for the week:
People responsible for leading:	
Key message or aim for this collective worship:	

Sharing the message (choose from the following stimulus)
Symbols/pictures/artwork to show and talk about:
Music to play (including entrance/exit music):
Song to sing?
Story/poem to share:
Activity (quiz/game/drama):
Bible text to share:

Receiving the message
Reflection time:
Prayer?

Evaluating the worship
What was the impact?
Pupil voice?

Appendix 2 - Guidance for Visitors (do feel free to photocopy this)

XXXXXX School - Some guidelines for Visitors leading Collective Worship

Welcome to our school and thank you for leading collective worship, we hope this guidance will help you.

School Collective Worship is different from corporate worship in faith communities. Pupils and staff come from a variety of backgrounds; from different religions and from no religion at all. Please don't assume that they share your belief. They may have limited knowledge of Christianity, Jesus or Bible stories. This doesn't mean they know nothing and some may be knowledgeable about other religious traditions.

We would like you to share your beliefs and understanding but do not evangelise. If you express personal beliefs make it clear that it's what you believe, or what Christians (or Humanists or Jews etc) believe. Don't suggest that it is objectively the case or what 'everyone' believes.

Take care when saying prayers. Don't assume that it will be appropriate for everyone to adopt the same posture (eg 'hands together and eyes closed') for prayer. If you say 'Let us pray' that rather suggests that everyone will be sharing in it in the same way and this may not be the case. Instead you might like to say that you will be saying a Christian (or other) prayer and that pupils are invited to say 'Amen' if they wish to do so.

Don't assume pupils will accept religious answers to human questions but encourage them to think about them. Pupil's understanding can be enriched by seeing that a range of religious beliefs and practices are ways to respond to the world around them.

Collective worship usually lasts between 10 and 15 minutes.

Please do:

- share one simple and clear point from which we can all learn. whatever our background
- reinforce the same idea using a variety of media e.g. pictures, video, story and/or music etc.
- use visual aids large enough to be seen by all - preferably using PowerPoint. Small pictures, tiny writing and small objects may cause a loss of interest
- be friendly but not casual - pupils will see you as a teacher
- try to involve pupils as much as possible letting them take some leadership where appropriate.
- ensure that pupils are ready for learning at the end of collective worship. It is good to be lively as well as reflective, but if pupils are excited during collective worship you will be able to assist school staff by making sure they are calm before the end of it
- do feel free to ask staff for help in doing this well. We know how challenging it can be.

Please take care not to:

- undermine the school or staff in the remarks that you make (e.g. never say things like "We all know how awful school dinners are don't we?")
- use sexist or racist language or behaviour (ask girls to help and answer questions as much as boys)
- make or imply derogatory comments about other denominations, faiths, agnostics or atheists

Practical matters:

- Behaviour issues will be dealt with by members of staff so do not feel you have to deal with discipline
- It is part of our good practice to evaluate all that we do so we will from time to time share feedback with you on the worship that you lead. We welcome feedback from you on aspects of school life.