

"... an opportunity in the school day to reflect...when everyone comes together... the only part of the day to be still"

"... when it is part of the Big Picture..."

"... a planned programme based upon Every Child Matters..."

Worship Works

Collected Guidance for Schools

"...it makes you feel like you are part of a whole family..."

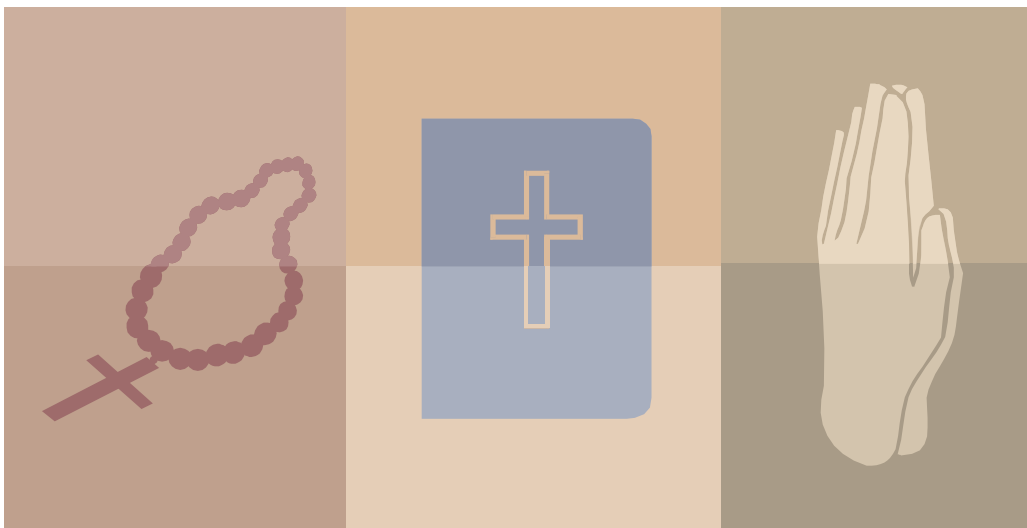
"... when we can join in... when we can perform...pupil-led assemblies..."

"... when we have podcast assemblies...the music and stories are good..."

Worship Works...

Collective Worship can contribute and enhance the school's provision for...

- Spiritual, Moral, Social and Cultural education
- Every Child Matters
- Excellence and Enjoyment
- Personal Learning and Thinking Skills
- Social and Emotional Aspects of Learning
- Identity and Cultural Diversity
- Knowledge and Understanding of the World
- Inclusion
- Community Cohesion
- Citizenship
- Circle Time
- Restorative Practice



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Introduction and purpose of the guidance

The pack is for use by headteachers, governing bodies, senior managers, coordinators and those who contribute to school worship.

Headteachers and governors should refer to *Collective Worship and the Law*. (19-23)

Worship Coordinators will find all sections and the Appendices helpful.

The purpose of the *Worship Works* pack is:

- to raise awareness of *Collective Worship* as an entitlement for pupils
- to help schools to improve their provision for *Collective Worship*
- to provide guidance for coordinators on policy, management and practice
- to develop the principles and practice for all concerned with school worship
- to broaden an understanding of the organisation of *Collective Worship*
- to raise awareness of a variety of successful approaches to *Collective Worship*
- to show how *Collective Worship* can make a valuable contribution to spiritual development
- to clarify the legal status and Ofsted expectations.

A special reverence for beliefs, values and achievements of ultimate worth

A response to a supreme being

Prayer...song...dance...talk...pupil participation

Inclusive of the ideals of other faiths and tradition

Communal activity

SMSC

What is Collective Worship?

Reflection

A legal requirement

A planned part of the day

Broadly Christian

Assigning worth, value or importance to someone or something...

"worthship"

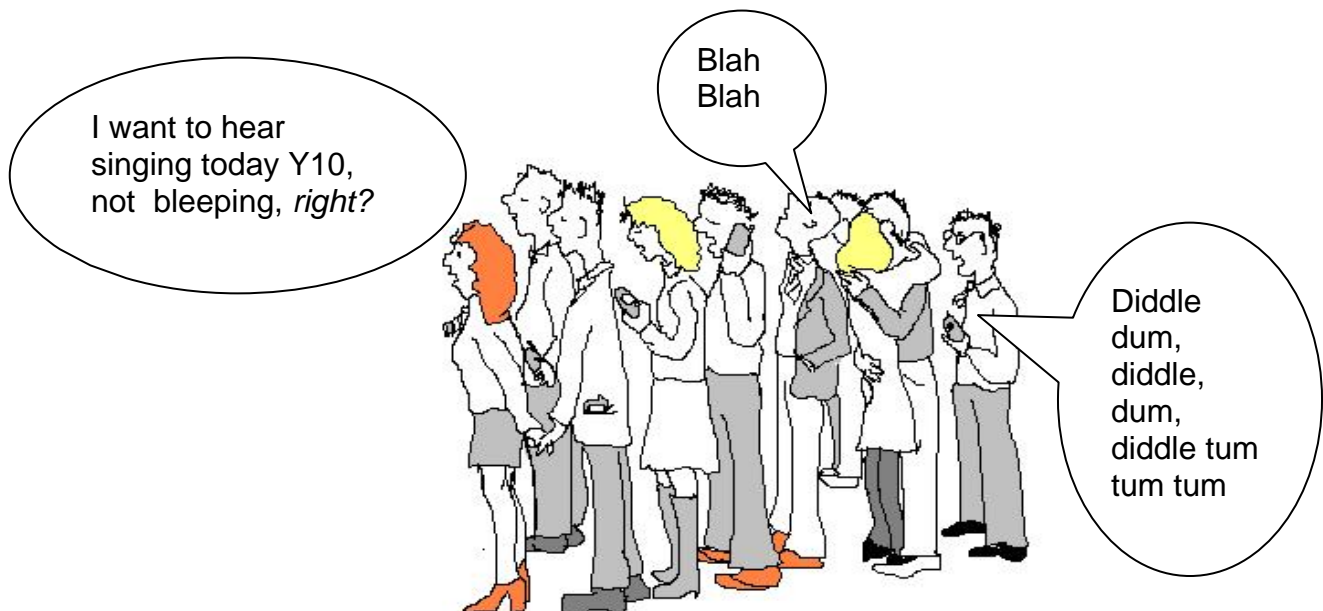
Informs the values of the school...community cohesion

Inclusive

Principles of Collective Worship

Best practice ensures that Collective Worship:

- should be inclusive in response to the needs of all pupils
- should reinforce the sense of community in the school
- should be organised to enable the sharing of whole school values
- should reflect and contribute to the ethos of the school
- does not require belief on the part of the leader or the participants
- should be 'broadly Christian', implying the inclusion of other religions and ways of thinking
- should have breadth and balance
- should be planned and coordinated appropriately
- should be evaluated and reviewed regularly.



“The average 16 year old will have spent 250 hours of schooling participating in Collective Worship.”

The nature of worship

Worship means different things to different people. However, worship has two specific focuses:

- The response of people towards a supreme being in ways that might include prayer, action and adoration.
- The special reverence and high regard which people give to those beliefs, values, ideals and achievements which they take to be of ultimate worth and of lasting significance. This includes recognition of special people, their efforts, struggles and their response to suffering.

Collective Worship, as distinct from **Corporate Worship** is essentially a public activity in which groups of people are invited to engage, expressing, to a greater or lesser degree, values and beliefs shared by them. These values and beliefs are expressed in spiritual and/or religious terms derived from significant elements of the background and context that they have in common.

Provided that an act of worship reflects the tradition of Christian belief it need not contain only Christian material. It must, however, contain some elements which relate specifically to the traditions of Christian belief and which accord a special status to Jesus Christ. Worship that consistently avoids reference to Jesus within the spoken or written word would not be recognised as being 'mainly Christian'.

Assemblies, including hymn practice, are distinct activities and should not be considered as an alternative to Collective Worship. Although they may take place as part of the same gathering, the difference between the two should be clear.



Being together develops a stronger cohesion and community ethos

In order to meet the two focuses mentioned above, Collective Worship must aim to provide opportunities for pupils to:

- worship God
- experience prayer, meditation and silence
- consider spiritual and moral issues
- explore their own beliefs and those of others
- appreciate the importance of religious beliefs to those who hold them
- think about the needs of others
- develop a sense of community spirit, promoting a common ethos and shared values
- reaffirm, interpret and put into practice the values of the school
- celebrate the various achievements of the community that are held to be of worth
- appreciate and develop positive values.

The manner of presentation of an act of Collective Worship should encourage pupils' participation and response, whether through active involvement in the presentation or through listening to and joining in the worship offered.

Over a period of time (preferably an academic year) schools should seek to ensure that each of these aims is reflected through the acts of Collective Worship that are provided.

Because the whole school is assembled together there is a special feeling of togetherness and sharing

Don't be a sage on the stage but a guide on the side



Worship Works...It makes you feel like you are a family

Worship Works... When children take part

Collective Worship and the spiritual, moral, social and cultural development of pupils

'Spiritual' is not the same as 'religious'

Spiritual Development

A moment set aside for reflection and contemplative thought

The school orchestra provides a live spiritual stimulus for our worship once a week

Moral Development

Collective Worship should offer a range of opportunities for pupils' spiritual, moral, social and cultural development. Many of these opportunities are already being offered in the life of the school.

Spiritual development relates to that aspect of inner life through which pupils acquire valuable insights into themselves and others, as well as into the world around them. It is characterised by reflection, the attribution of meaning to experience, and exploring a non-material dimension to life. 'Spiritual' is not the same as 'religious'. All areas of the curriculum may contribute to pupils' spiritual development.

Collective Worship may contribute to pupils' spiritual development by:

- focusing on significant experiences
- exploring meanings of experience
- providing insights into the values and beliefs of others
- offering insights into religious beliefs and practices
- developing a sense of awe and wonder
- developing a sense of the mysteries of life
- developing a sense of their position within the 'universal' picture
- exploring religious and personal responses to the mysteries of life
- encouraging personal reflection
- encouraging the search for meaning in life
- fostering the ability to 'step back from everyday life and consider things more deeply'
- developing a sense of the meaning and purpose of worship.

Moral development is concerned with a pupil's ability to make judgements about how to behave and act, and the reasons for such behaviour. It requires knowledge and understanding and includes questions of intention, motive and attitude.

It seeks to build a framework of values, which regulate personal behaviour through principles rather than through fear of punishment or reward. Pupils should learn to be able to distinguish between what is right and what is wrong in different contexts, and take into account their own and other people's viewpoints.



Collective Worship can contribute to moral development by promoting a sense of shared standards and values

Social Development

There are too few opportunities in the school day to reflect

Fosters a sense of the value of community and the individuals within it

Cultural Development

Collective Worship can contribute to moral development by:

- promoting a sense of shared standards and values
- developing an awareness of the need for shared values
- exploring moral issues
- fostering reflection on values
- exploring how religions and other belief systems promote moral ideas
- developing awareness of the needs and concerns of others
- encouraging seeing things from other people's point of view
- fostering a high regard for ideas such as truth, honesty, fairness and justice
- fostering rationality
- fostering autonomy in moral decision-making.

Social development encourages pupils to relate positively to others, take responsibility, participate fully in the community, and develop an understanding of citizenship. It involves progressive growth in knowledge and understanding of society in all its aspects and community life as a citizen, parent, or worker.

Collective Worship can contribute to social development by:

- providing shared experiences
- exploring and reflecting on shared experiences
- fostering a sense of community
- providing opportunities for communal celebration
- fostering good social behaviour
- providing opportunities to perform before others
- fostering a sense of the value of the community and the individuals within it
- fostering tolerance and respect for others, their beliefs, practices and values.

Worship works...when we can concentrate on something interesting

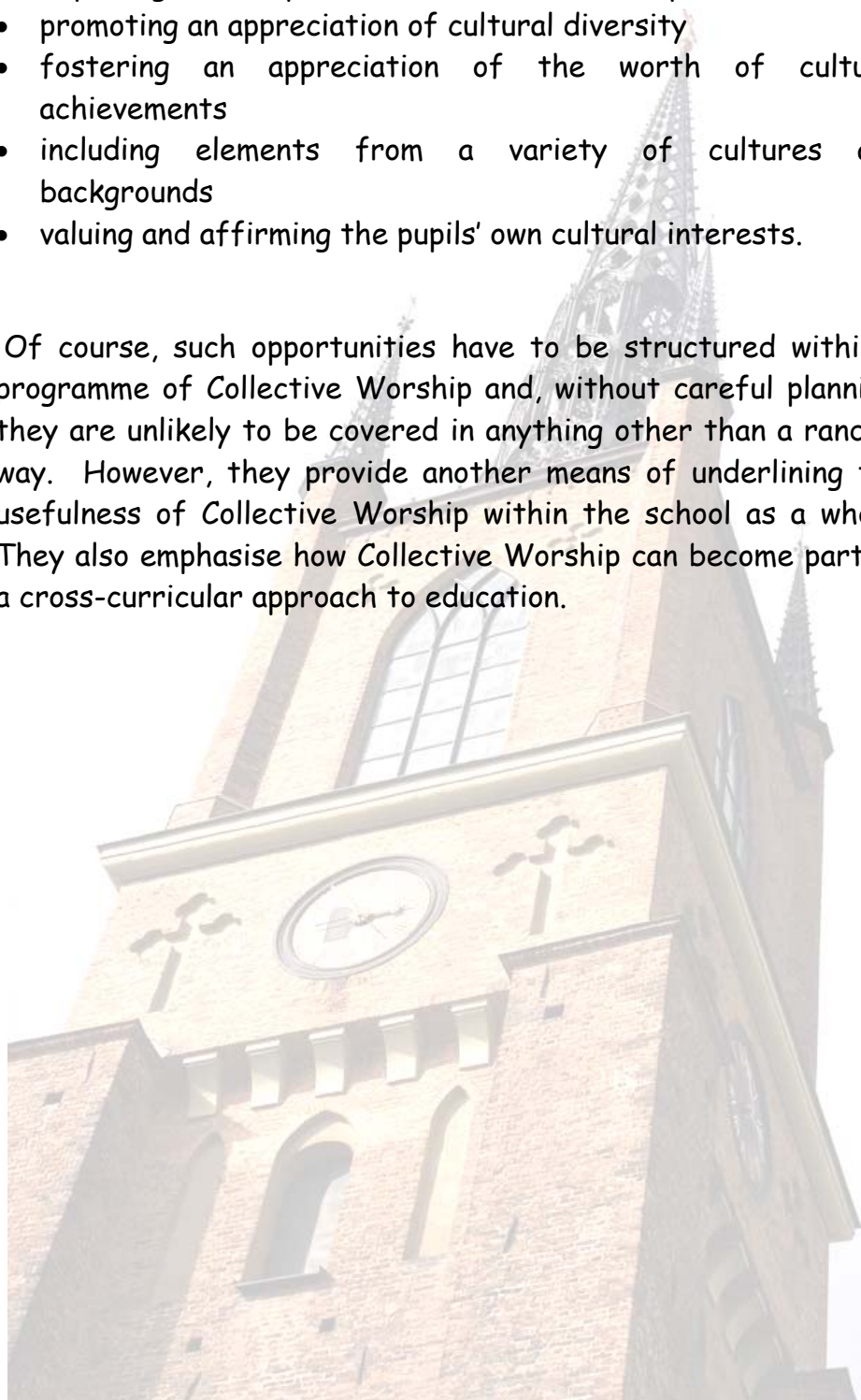
Worship works...when we have visitors within it

Cultural development teaches pupils to appreciate their own cultural traditions and the diversity and richness of other cultures. It seeks to increase pupils' understanding of those beliefs, values, attitudes, customs, knowledge and skills which, taken together, form the basis of identity and cohesion in societies and groups. It also involves a variety of aesthetic appreciation and the opportunity for pupils to develop and strengthen their existing cultural interests.

Collective Worship can contribute to cultural development by:

- exploring a variety of cultural traditions and practices
- promoting an appreciation of cultural diversity
- fostering an appreciation of the worth of cultural achievements
- including elements from a variety of cultures and backgrounds
- valuing and affirming the pupils' own cultural interests.

Of course, such opportunities have to be structured within a programme of Collective Worship and, without careful planning, they are unlikely to be covered in anything other than a random way. However, they provide another means of underlining the usefulness of Collective Worship within the school as a whole. They also emphasise how Collective Worship can become part of a cross-curricular approach to education.



More on spiritual, moral, social and cultural development

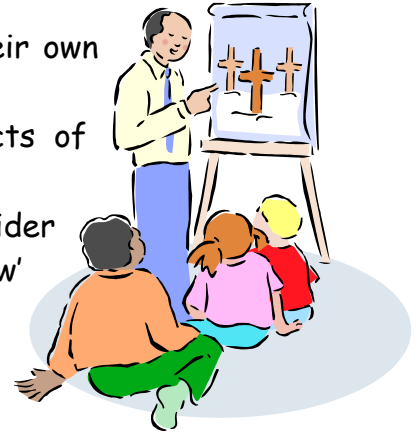
Pupils who are developing **spiritually** are likely to be developing the following characteristics:

- A set of values and beliefs, which may or may not be religious, which informs their perspective on life and their patterns of behaviour
- An awareness and understanding of their own and other's beliefs
- A respect for themselves and for others
- An ability to show courage and sustained effort and to understand the motivation for this
- An expressive and/or creative impulse
- A sense of empathy and compassion towards the needs of others
- An understanding of the intangible - for example, beauty, truth, love, goodness, order, as well as for mystery, paradox and ambiguity
- A distaste for all that would constrain the human spirit, for example, poverty of aspiration, lack of self-confidence and belief, moral neutrality or indifference, force, fanaticism, aggression, greed, injustice, narrowness of vision, self-interest, sexism, racism and other forms of discrimination
- A respect for intuition and insight as well as knowledge and reason
- An ability to think in terms of the 'whole' - for example, concepts such as harmony, interdependence, scale, perspective.



And to encourage pupils' **spiritual** development, **schools** are likely to be:

- Encouraging pupils to explore and develop what drives and motivates themselves and to explore what drives other people
- Giving pupils the opportunity to explore beliefs including religious beliefs and the way in which they impact on peoples' lives
- Giving pupils the opportunity to understand human feelings and emotions, the way they impact on people and how an understanding of them can be helpful
- Giving pupils the opportunity to understand the importance of sustained effort in all facets of life including the arts, sport, business, industry and science
- Developing a climate or ethos within which all pupils can grow and flourish, respect others and be respected
- Accommodating difference and respecting the integrity of individuals
- Promoting teaching styles which
 - value pupils' questions and give them space for their own thoughts, ideas and concerns
 - enable pupils to make connections between aspects of their learning
 - encourage pupils to relate their learning to a wider frame of reference - for example, asking 'why', 'how' and 'where' as well as 'what'
- Monitoring in simple, pragmatic ways, pupils' development and the success of what is provided.



Pupils who are becoming **morally** aware are likely to be developing some or all of the following characteristics:

- An ability to distinguish right from wrong, based on a knowledge of the moral codes of their own and other cultures
- A confidence to act consistently in accordance with their own principles
- An ability to think through the consequences of their own and others' actions
- A willingness to express their views on ethical issues and personal values
- An ability to make responsible and reasoned judgements on moral dilemmas
- A commitment to personal values in areas which are considered right by some and wrong by others,
- A considerate lifestyle with a respect for others' needs, interests and feelings, as well as their own
- A desire to explore their own and others' views
- An understanding of the need to review and re-assess their values, codes and principles in the light of experience.

Schools that are encouraging pupils' **moral** development are, therefore, likely to be:

- Providing a clear moral code as a basis for behaviour which is promoted consistently through all aspects of the school
- Promoting racial, religious and other forms of equality
- Giving pupils opportunities across the curriculum to explore and develop moral concepts and values - for example, personal rights and responsibilities, truth, justice, equality of opportunity, right and wrong
- Developing an open and safe learning environment in which pupils can express their views and practice moral decision-making
- Rewarding expressions of moral insights and good behaviour
- Making an issue of breaches of agreed moral codes where they arise - for example, in the press, on television and the internet as well as in school
- Modelling, through the quality of relationships and interactions, the principles which they wish to promote - for example, fairness, integrity, respect for persons, pupils' welfare, respect for minority interests, resolution of conflict, keeping promises and contracts
- Recognising and respecting the moral codes and more of the different cultures represented in the school and wider community
- Encouraging pupils to take responsibility for their actions; for example, respect for property, care of the environment, and developing codes of behaviour
- Providing models of moral virtue through literature, humanities, sciences, arts, assemblies and acts of worship
- Reinforcing the school's values through images, posters, classroom displays, screensavers, exhibitions, etc and
- monitoring in simple, pragmatic way, the successes of what is provided.

Pupils who are becoming **socially** aware are likely to be developing the ability to:

- adjust to a range of social contexts by appropriate and sensitive behaviour
- relate well to other peoples' social skills and personal qualities
- work successfully, as a member of a group or team
- share views and opinions with others, and work towards consensus
- resolve conflicts and counter forces which militate against inclusion and unity
- reflect on their own contribution to society and to the world of work
- show respect for people, living things, property and the environment
- benefit from advice offered by those in authority or counselling roles
- exercise responsibility
- appreciate the rights and responsibilities of individuals within the wider social setting
- understand how societies function and are organised in structures such as the family, school and local and wider communities
- participate in activities relevant to the community
- understand the notion of interdependence in an increasingly complex society.

Schools that are encouraging pupils' **social** development are, therefore, likely to be:

- identifying key values and principles on which a community life is based
- fostering a sense of community, with common, inclusive values
- promoting racial, religious and other forms of equality
- encouraging pupils to work co-operatively
- encouraging pupils to recognise and respect social differences and similarities
- providing positive corporate experiences - for example, through assemblies, team activities, residential experiences, school productions
- helping pupils develop personal qualities which are valued in a civilised society - for example, thoughtfulness, honesty, respect for difference, moral principles, independence, inter-dependence, self-respect
- helping pupils resolve tensions between their own aspirations and those of the group and wider society
- providing conceptual and linguistic framework within which to understand and debate social issues
- providing opportunities for engaging in the democratic process and participating in community life
- providing opportunities for pupils to exercise leadership and responsibility; providing positive and effective links with the world of work and the wider community
- monitoring in simple, pragmatic ways, the success of what is provided.

Pupils who are becoming **culturally** aware are likely to be developing some or all of the following characteristics:

- an ability to recognise and understand their own cultural assumptions and values
- an understanding of the influences which have shaped their own cultural heritage
- an understanding of the dynamic, evolutionary nature of cultures
- an ability to appreciate cultural diversity and accord dignity to other people's values and beliefs, thereby challenging racism and valuing race equality
- an openness to new ideas and a willingness to modify cultural values in the light of experience
- an ability to use language and understand images/icons, for example, in music, art, literature which have a significance and meaning in a culture
- a willingness to participate in, and respond to artistic and cultural enterprises
- a sense of personal enrichment through encounter with cultural media and traditions from a range of cultures
- a regard for heights of human achievement in all cultures and societies
- an appreciation of the diversity and interdependence of cultures.

Schools that are encouraging pupils' **cultural** development are, therefore, likely to be:

- providing opportunities for pupils to explore their own cultural assumptions and values
- presenting authentic accounts of the attitudes, values and traditions of diverse cultures, addressing racism and promoting race equality
- extending pupils' knowledge and use of cultural imagery and language
- recognising and nurturing particular gifts and talents
- providing opportunities for pupils to participate in literature, drama, music, arts, crafts and other cultural events and encouraging pupils to reflect on their significance
- developing partnerships with outside agencies and individuals to extend pupils' cultural awareness, for example, theatre, museum, concert and gallery visits, resident artists, foreign exchanges
- reinforcing the school's cultural values through displays, posters, exhibitions, etc
- auditing the quality and nature of opportunities for pupils to extend their cultural development across the curriculum
- monitoring in simple, pragmatic ways, the success of what is provided.

Text from OFSTED SMSC Guidance for Inspectors, Draft 2001/Cross Culture Consultancy

Aspects of Collective Worship

*Worship,
experience,
consider,
explore,
appreciate,
think about,
promote,
reaffirm and
celebrate*

The DCSF offers the advice that Collective Worship in schools should aim to provide opportunities for pupils to:

- worship God
- experience prayer, meditation and silence
- consider spiritual and moral issues
- explore their own beliefs and those of others
- appreciate the importance of religious beliefs to those who hold them
- think about the needs of others and develop a sense of community spirit
- promote a common ethos and shared values
- reaffirm, interpret and put into practice the values of the school
- celebrate the various achievements of the community that are held to be of worth
- appreciate and develop positive attitudes.

Schools should seek to ensure that each of these aims is reflected through the acts of Collective Worship that are provided. In so doing, the school makes significant contribution to the promotion of ***community cohesion***.

*Community
Cohesion!*

The guidance clearly states that Collective Worship should provide opportunities for pupils to worship God. Pupils can be encouraged, but not coerced, to participate. Ensure that the leaders of worship always invite participation - never expect or assume participation. Pupils are free to respond or not, as the case may be. However, if we fail to provide such opportunities then we not only fail in our statutory duty, but we may also be denying pupils an experience of participating in, and responding to, worship.

Collective Worship is a key area through which schools can make **explicit** the values that underpin their ethos and aims, and which are **implicit** in their community life and work. It enables staff and pupils to come together to affirm shared values and to celebrate achievement, both collective and individual. Consider celebrating:

- special school events and achievements
- the success of individuals and groups
- festivals and holy days of the faith communities.

*Affirm shared
values and
celebrate
achievement*



The manner of presentation should encourage participation and response, whether through active involvement in the presentation of worship, or through listening to and joining in the worship offered.

Focus

Opportunities to think, to form new ideas and to develop a personal response to new and different experiences should be part of Collective Worship. Development of such reflective skills may be encouraged through the provision of these opportunities:

Stilling is an activity in which pupils (and adults) are encouraged to sit in a way that is comfortable and allows them to concentrate, control their breathing and focus on their thoughts. They are encouraged to respond to an atmosphere that is reflective. For support in developing stilling techniques consult Mary Stone's *Don't Just Do Something, Sit There*, RMEP, Lancaster (1992).

Pray

Encourage pupils to write their own prayers, perhaps as a response to curriculum work on the environment or to some event happening in the wider world. These prayers could be shared as part of Collective Worship. There are a number of excellent collections of prayers written by and for young people.



Consider Belief

Invite people from different faith groups and denominations to lead, or speak at, your act of Collective Worship. Pupils should be encouraged to consider their own thoughts, feelings and beliefs following such encounters.

Question

In our daily lives we sometimes face events which cause us to raise ultimate questions. To ask "why?" Collective Worship may often be the most appropriate vehicle through which we can help pupils to explore these questions. Internet sites such as www.assemblies.org.uk responded almost immediately with material and ideas to 9/11; 7/7; the Boxing Day tsunami etc. This and other sites listed in the Appendices have thousands of ideas for themes and activities.

Participate

Encourage pupils to present their own ideas to the rest of the school or year group. There are a number of travelling and local theatre groups willing to come into school and presenting a particular idea or message. Some offer a particular faith stance, others will support moral issues such as anti-bullying, and others should be invited to share something of their culture.

Wonder

It is possible to use music (see list in Appendices), art, artefacts and photographs - enlarged and projected for all to see, to set an atmosphere which provides opportunities to experience wonder. But wonder can be experienced in the telling of a story, in the recounting of an experience, in the handling of a small animal, in the unexpected. Be open to opportunities to provide for the experience of wonder.

Pose questions of meaning

Collective Worship may provide the opportunities to pose questions of meaning. This does not mean that answers have to be provided. Some schools keep comment books for pupils to record their responses to, and questions about, the content of their acts of Collective Worship. Such a book may contribute to the evaluation of Collective Worship but may also help pupils reflect on and respond thoughtfully to the content of Collective Worship.

Be curious

The skills of reflection and response are developed through the fostering of positive attitudes and encouragement to be curious, thoughtful, sensitive to and respectful of the beliefs of others, open-minded and willing to question. These attributes enable us to consider and develop personal beliefs and values.

Worship Works... when you leave a cliffhanger!

When is worship collective?

If teachers are regularly absent from worship...can we really say that our school is reinforcing our whole school ethos?

Worship Works when...

it makes you feel like you are a whole family...

it is best when the whole school comes together

Collective Worship should always be inclusive and take into account the background of the pupils, staff, parents, governors and the wider community.

Staff

Consider the message we send out if teachers are regularly absent from worship. Can we really say that our school is worshipping as a school family and reinforcing our whole school ethos? Whilst the law safeguards teachers and pupils who choose not to be present on religious grounds, and there are always exceptional occasions, we should be aiming to provide worthwhile experiences for pupils and staff, making the very best use of their time.

Involving staff in leading acts of Collective Worship encourages their professional development. If there is anxiety over performing in front of peers, teachers might consider addressing a class, a year group or a key stage, before addressing the whole school.

Pupils

Pupils are more likely to be engaged in worship if they are comfortably seated, without their bags and coats, and if they are involved in its planning and/or delivery. Participation increases their motivation, promotes self-esteem, enhances understanding and provides opportunities for their personal development.

Parents

Involving parents, wherever possible and practical engenders a wider sense of community.

Governors

Governors can feel an integral part of the school community when they are invited to be involved in Collective Worship.

The legal requirements for Collective Worship

The law governing Collective Worship is laid out in

- 1944 Education Act (sections 26-28) as amended by
- Education Reform Act, 1988 (sections 6-12) and modified by
- Further and Higher Education Act, 1992 and
- Education Act, 1993.

Regulations for Special Schools are contained in

- Education (Special Schools) Regulations, 1994.

Information that is required to be made available to the public is specified in

- Education (School Information) (England) Regulations, 1993.

Provisions concerning Collective Worship can also be found in

- School Standards and Framework Act, 1998 (sections 70 and 71)
- The Designation of Schools Having a Religious Character (England) Order, 1999 (SI 1999 no. 2432) - Schedule 20 to the Act
- DfEE Circular 1/94, Religious Education and Collective Worship.

All registered pupils attending a maintained school, other than in a **nursery class**¹, or a **nursery school** should take part in a daily act of Collective Worship, unless his/her parents/guardians have exercised their right for their child to be wholly or partly withdrawn from attendance. Although **Pupil Referral Units** may find elements of Collective Worship beneficial for pupils, it is not a statutory requirement. Nevertheless, many of the suggestions in this document should prove helpful. **Special schools** are required to make provision "so far as is practicable".

The regulations do not apply to sixth form students in schools or in sixth form colleges. Sixth form students may choose whether to attend and participate in Collective Worship.

Collective Worship in foundation schools with a religious character and voluntary schools will be in accordance with the school's trust deed. Where provision is not made by a trust deed, the worship should be in accordance with the beliefs of the religion or denomination specified for the school.

The headteacher is responsible for ensuring that a daily act of Collective Worship takes place, after consulting with the governing body.

¹ In a Foundation Stage class that includes nursery pupils, for organisational reasons it makes sense to include nursery pupils in acts of Collective Worship, so long as parents have no objection.

Collective Worship can take place at any time during the school day. It is not necessary to assemble the whole school together. Larger or smaller groupings may be used flexibly.

Normally, all acts of Collective Worship must take place in the school. Under special circumstances, *additional* acts can take place in other premises.

Collective Worship should be "wholly or mainly of a broadly Christian character." To be broadly of a Christian character, acts of worship should reflect:

- the broad traditions of Christian belief but not be distinctive of any particular denomination
- the ages, aptitudes and family backgrounds of the pupils



Acts of worship that are broadly in the tradition of another religion, and acts of worship that contain material drawn from other faiths, are permitted as long as, over a term, the majority are *wholly or mainly of a broadly Christian character*.

Exemptions from the requirement for broadly Christian Collective Worship ('determinations')

Collective Worship **need** not be wholly or mainly of a broadly Christian character, but **only** if the headteacher has made a successful application to the local Standing Advisory Council on Religious Education (SACRE) to have the Christian content requirement lifted for the whole school, or any class or description of pupils at the school.

To apply for such a "determination", a headteacher must:

- be able to show that broadly Christian acts of worship are inappropriate to the family backgrounds, ages or aptitudes of the pupils
- consult the governing body
- seek the views of parents
- decide whether the determination is to be applied to the whole school or a particular group within the school
- show that care has been taken to safeguard the interests of those pupils for whom broadly Christian worship is appropriate

SACRE may accept or reject, but not modify an application.

Any determination arrangement ends after 5 years unless renewed by the SACRE. All determinations must be reviewed by SACRE within 5 years of their introduction. Schools may request an earlier review at any time.

Where a determination has been granted, alternate provision for daily Collective Worship must be made for those pupils to whom the determination applies. The SACRE must be informed of the proposed arrangements. The alternative arrangements may be distinctive of a particular faith or religion but not of any particular denomination within that faith or religion.

Application to the SACRE should be made in exceptional cases where, in view of the family background of some or all pupils, the headteacher and the governing body feel that a broadly Christian act of worship is not suitable.

Where the local SACRE has granted a determination, or where the school has an affiliation with a particular religion or religious denomination, this must be stated in the school's prospectus. Where Collective Worship is provided that is not of a broadly Christian character, or, which includes non-Christian elements, it is expected that such information will also be included in the prospectus.

Rights of withdrawal

Teachers

Teachers are required by their contracts to attend assemblies when required to do so by their headteacher.

Other than in voluntary aided schools, and reserved teachers in voluntary controlled schools, teachers continue to have the right to withdraw from Collective Worship on the grounds of conscience². Teachers are obliged, however, according to the School Teachers' Pay and Conditions Document, to attend assemblies. The safeguards noted above apply to headteachers as to all other teachers. headteachers have a duty under the 1988 Act to see that the law on Collective Worship and RE is complied with in their school.

Where there is insufficient staff to lead acts of Collective Worship, all reasonable steps should be taken by the headteacher to find appropriate people from the local community who would be willing to lead Collective Worship.

² Education Act 1944; Education Act 1988 & Circular Number 1/94

Parents

Parents have the right to withdraw their children from Collective Worship if they wish. If parents request either total or partial withdrawal from Collective Worship, then the school must comply. This includes any alternative worship provided as a result of a determination by SACRE. Parents are not obliged to state their reasons for requesting withdrawal of their child.

Withdrawal would normally be taken to mean not being present where the act of worship is taking place, but nothing in the law would prevent a pupil remaining physically present, though not taking part, if this were acceptable to both the school and the parent.

Attendance at Collective Worship in sixth-form is voluntary.

Where parents have withdrawn their child(ren) from Collective Worship, they may request provision for worship to take place according to a particular faith or denomination. Schools are required to respond positively to such requests from parents provided that:

- the effect would not be that denominational worship replaced the statutory non-denominational worship
- such arrangements were at no additional cost to the school
- the alternative provision did not conflict with the school curriculum requirements set out in Section 351 of the Education Act which states that curriculum provision should be balanced and broadly based, promoting the spiritual, moral, cultural, mental and physical development of pupils at the school and of society. It should prepare pupils for the opportunities, responsibilities and experiences of adult life.

The role of the Governing Body

Statutory functions:

- Governors should be aware of their legal responsibilities in regard to Collective Worship taking into account the requirements of the Education Reform Act 1988, the Education Act 1996, the School Standard Framework Act 1998, the Children Act 2004 enshrines the Every Child Matters agenda
- Governors of the school must be familiar with all documentation regarding Collective Worship issued by the school on their behalf and may be actively involved in the process of Collective Worship development in the school
- In Voluntary Aided Schools, the responsibility for the provision of Collective Worship is that of the governors first
- In a Voluntary Aided or Controlled School, governors must also take into account of the School Trust Deed and be familiar with guidelines issued by the Diocese
- In Voluntary Aided and Controlled Schools, governors are responsible for appointing a Section 48 Inspector for the inspection of Collective Worship and are advised to consult the diocese on this matter.

Best practice would include:

- Governors ensuring that Collective Worship is appropriately reviewed as part of the whole school development plan
- Identifying a governor with specific responsibility for monitoring the provision and quality of acts of Collective Worship
- All governors attending Collective Worship from time to time
- The governing body receiving an annual report on Collective Worship.

On the worship board there is a lovely cross-stitched picture of a little girl gazing at a picture of Jesus, which our dinner lady did for us. There are poems that we write for our worship... there is also a cross-stitched cross that Year 4 did...

Worship Works... with the right atmosphere

Creating the right atmosphere for worship is essential to ensure that pupils respond in a positive way. Take a look at the way available space is used, its acoustics and sight-lines, the arrangement of the pupils and the way in which they assemble...

The quality of sound is affected by... whether there is an adjacent kitchen!

The school council indicated that the hall was the worst place for learning as the floor is very hard. We now use older PE mats to cover the whole floor for the pupils' comfort

Worship works... when asked, all children had a positive attitude to all forms of worship and were able to justify which day was their favourite worship day

- which environments are available - hall, gym, communal areas, classrooms? Could these areas be enhanced - even temporarily or occasionally - for Collective Worship? A large space may be made more welcoming and inviting. A multi-functional room or hall may be made more 'special' for worship by rearranging chairs, clearing clutter and cleaning the board
- can pupils hear clearly? The quality of sound is affected by the size of the room, the furnishings - and whether there is an adjacent kitchen!
- to see what is going on at the front, are pupils better standing, sitting on chairs, or sitting on the floor? Standing may make the pupils more restless. Sitting on the floor can be undignified as pupils get older. Those at the back of a long hall may feel excluded because they cannot see or hear clearly
- can you provide a focus for the daily or weekly worship theme? Worship may be conducted in front of a permanent display board for prayers, prose, photos, quotations and reflective artwork, all of which could be contributed by pupils. Alternatively, a visual focus may be provided by a small draped table with artefacts, pictures, religious symbols or a candle
- can the thought or theme of the worship for that week be displayed prominently? For example, the hall, the gym, each classroom, wherever children gather
- do pupils come together so that they are not kept waiting unnecessarily long for other classes? Stagger the time pupils leave their classrooms, or use different entry points into the hall. As far as possible, teachers should ensure classes are released on time.

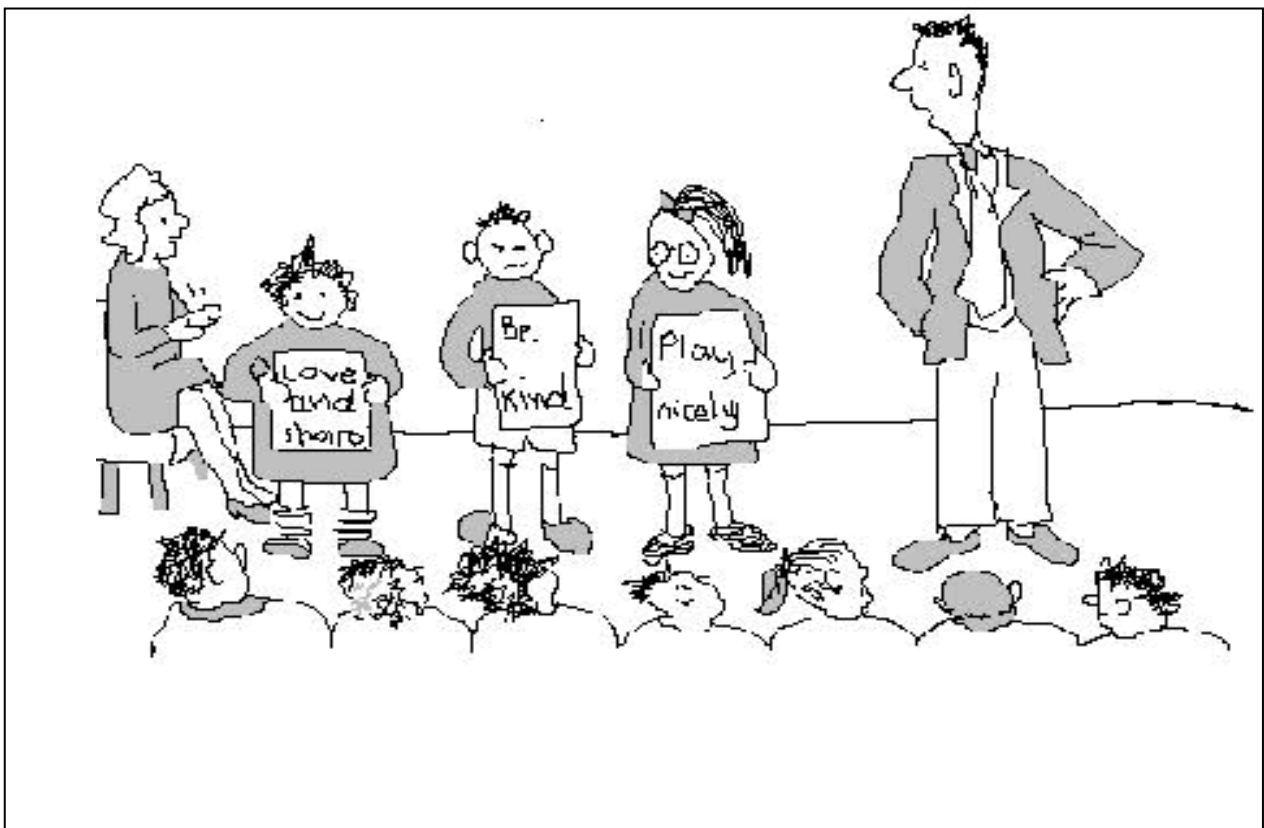


Worship Works... with a positive attitude

When is it Assembly and not Collective Worship?

A school may **assemble** to share notices or sporting successes, but reflecting upon these achievements to explore human qualities such as teamwork, determination, loyalty and courage could constitute **worship** if explored through a religious or spiritual context.

It is better to read school notices at the beginning rather than the end as it is essential that pupils be offered positive experiences by not mixing worship with, for example, matters of discipline that give a negative message. The themes chosen for worship should be meaningful and relevant to pupils, then they will be more likely to feel that the experience is worthwhile. Ensure that pupils are left with a positive message on which to continue the reflection of the theme.



Worship Works... in the classroom

Whole school worship may not always be feasible with large numbers of pupils. Schools are at liberty to organise their weekly programme of worship to suit their circumstances. Consideration should be given to planning a variety of regular acts of worship to include those specifically for:

Classroom acts of worship are uniquely valuable

- a year group
- a key stage
- a class
- a tutor group.

Within these smaller pupil gatherings, themes can be tailored more closely to match to the interests of the particular age group. Consideration should be given to rearranging the way pupils are seated, so that the intimacy of the classroom environment is maximised. The timing of the classroom worship within the day can very often be flexible.

It is possible to make worship very special in the classroom. But as it takes place in such familiar surroundings, it must be quite distinct from the rest of the classroom activities. The preparation for worship 'routine' might include choosing music, lighting a candle or carrying out a stilling exercise. Within the room there could be a regular display or a focal point for worship with symbols, pictures and artefacts.



Classroom acts of worship are uniquely valuable. If they are carefully planned for, they can provide opportunities for pupils to respond more creatively, by discussing and sharing opinions, playing music, creating artwork, dancing and moving, and writing prose and poetry. Circle Time technique is an excellent tool for smaller worship groups. Pupils may have the opportunity to share their views whilst learning to listen to and respect the views of others.

Class teachers are most easily able to plan classroom worship for their own classes,

Worship works... when we hear stories that we haven't heard before

because they are the ones who know their own pupils best. They can therefore 'personalise' the theme, whilst working within the whole school worship plan for the week.

Worship Works... when it is inclusive

The basic requirement for Collective Worship is that "...all pupils in attendance at a maintained school shall on each school day take part in an act of Collective Worship". In Special Schools Collective Worship should occur on a daily basis "...so far as is practicable" (DfE Circular 1/94).

As with all acts of Collective Worship, the success of the activity depends on the quality of the planning. Where Collective Worship is most meaningful and contributes effectively to the development of school ethos and shared values, it has clear aims and objectives and is seen as a regular and important part of the life and celebrations of the school community. It is thematically planned in advance across the school year, taking account of the school cycle of events and the Christian calendar.

Best practice for Collective Worship in Special Schools would also be seen as best practice in community schools and ideally involves a multi-sensory approach. This may include (over a period of time):

Music - selected to evoke a particular mood or with a strong beat or rhythm to elicit a response from as many pupils as possible. Pupils and teachers may contribute, playing instruments such as maracas, chime bars, tambourines, shakers, drums and khartals.

Light - coloured or moving light provides a focus and attracts attention. This may be achieved through the use of lamps, candles (with appropriate caution), transparencies on an overhead projector, or disco-style lights.

Aromas - from the burning of perfumed oils, candles and incense sticks, to evoke an atmosphere.

Singing - involving pupils in singing helps generate a feeling of community. A school song and familiar hymns and tunes enable pupils to recognise and participate in the activity of Collective Worship.

Actions - such as clapping and beating out a rhythm or other repetitive actions help to encourage participation.

Drama and role-play - most pupils enjoy dressing up and can help recreate a story or event using appropriate props. This is an effective way of helping them to be actively involved in the act of Collective Worship.

Visitors - local clergy, other leaders and faith members are usually very willing to contribute to Collective Worship. They will appreciate clear guidance about what the school expects from their contribution. (See *Guidelines for visitors* in the Appendices)



Worship Works... with elements drawn from a number of different faiths

Worship works...

the children liked visitor 'workshops' because they learned something new

Worship works...

when we have visitors

Worship works...

we like to go to the church

Britain is a country in which people of many faiths live side by side. Many people living in the areas surrounding the Humber may not encounter the diverse faiths and cultures more often found within the larger cities. It is appropriate therefore to consider the shared values of faiths such as Buddhism, Christianity, Hinduism, Islam, Judaism and Sikhism as part of Collective Worship. These six form the contexts for the locally Agreed Syllabus for Religious Education. There may be pupils and staff within the school who are members of faith traditions, including lesser-known faith traditions such as Baha'i, and it is appropriate to draw on their knowledge and practice.



Schools may choose to use elements from different faith traditions as part of worship, whilst remembering that "in the main, the overall provision of Collective Worship should be broadly Christian" and also being careful to respect the integrity of each tradition.

Approaches to using elements of different faiths may be 'multi-faith' or 'inter-faith'. Multi-faith is an expression normally indicating that many faiths are involved. Inter-faith points to interaction between the separate traditions. Schools may choose to use either or both approaches as part of the programme for Collective Worship.

There can be great value in using material and teachings from different faiths. Many acts of Collective Worship are based on a theme and material from different faiths can be used to make a contribution. In this way, the shared values of different faiths may be explored and differences respected. Members of different faith traditions could be invited to share their response to an ultimate question or to explain what a particular prayer or writing from scripture means to them. Before inviting members of faith traditions to Collective Worship please refer to *Guidelines for visitors* in the Appendices.

Guidance and information about the six faiths mentioned above may be found in the locally Agreed Syllabus.

Care must be taken when using a multi-faith approach to Collective Worship. To avoid confusion, it is important to identify for the pupils, which faith tradition the elements of worship have been drawn from, and to maintain the distinctiveness of that faith. There should be a clear focus to the worship. Where faiths take a different standpoint on an issue it is important to recognise this and to promote understanding and respect for different views points.

A multi-faith or inter-faith act of Collective Worship is of value when it provides for, or supports, the following:

- Helping pupils to develop understanding and respect for the beliefs and practices of faith traditions
- Incorporating themes, such as care for the environment and sanctity of life, which are concerns common to all faiths
- Involving members of different faith groups so pupils are enabled to see that the rich variety of faiths can come together in worship
- Inviting speakers from local faith groups to raise awareness of the diversity and range of faith traditions and groups
- Encouraging dialogue between different faith groups which contributes to the development of personal beliefs and values
- Allowing pupils to make a contribution so they learn from each other.

Pupils like the chance to listen to and respond to different viewpoints and perspectives



Worship Works... when it's broad and balanced

Worship works...

the candle helps us when we pray

Worship works...

one child said when the candle was blown out, it made him think about Jesus going to heaven

Worship works...

we like it when the stories are to do with what's happening

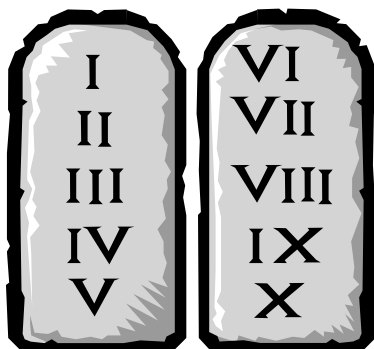
In developing a broad and balanced approach to Collective Worship, consider such concepts to provide useful starting points:

Commitment - is the individual and collective response to an ideal, a person or a group, which makes people become members of different groups, affecting the way they live and believe. It refers to the reasons for devotion, loyalty, doubts and certainties about aspects of traditions and ideas about responsibility.

Community - involves belonging to a group with shared values and beliefs. It can be expressed through the gathering together of many believers for worship and other events.

Faith - is a central concept of trust and confidence found in many traditions and as such an understanding of it should be developed through the exploration of various beliefs including those of the young people.

Fundamentalism - relates to the roots of a belief and is not a description of a religious stance. People of all religions and none may hold fundamental beliefs.



Morality - refers to the ways in which people live their lives according to rules, laws and traditions, which may be personally or socially defined. It is a central feature of secular and religious communities and traditions. It affects the ways in which people interact with other people and their environment.

Mystery - refers to otherness, unanswered questions and that which is beyond human understanding. Faith requires a certain acceptance of mystery. Mystery is closely linked to spirituality.

Responsibility - for self, others and the environment is a central concept in all faiths and life stances.

Revelation - has a central place in the development of many beliefs. It refers in the main to beliefs about how deity manifests itself and the numerous forms of response to such manifestations, beliefs

Worship works...

most children like the music...

it is calming and relaxing

Worship works...

use of music, lights, candles, incense, props and artifacts for a range of cultures, traditions and religion

about the imperative nature of revelation as demonstrated by codes of conduct, beliefs about how 'ultimate questions' have been responded to.

Sacredness - provides a key to understanding why certain people, places, times and artifacts are treated in special ways. It involves ideas initially about why such things are special and goes on to involve the meanings associated with those things and the reasons why they are treated in special ways.

Spirituality - refers to the inner feelings and beliefs that people may have; the idea that there is more to a person than the 'body', the inner and outer responses of believers to aspects of their tradition.

Tradition - refers to the communication of ideas and beliefs from one person to another and from one generation to the next, to the origins of beliefs to the many forms of expression within religions and how such forms are used to communicate ideas. It may, in addition, refer to the balance between static and dynamic aspects of faith.

Transcendence - refers to that which may be beyond the physical, to ideas about deity; to intuitive as well as empirical knowledge, to beliefs about the possibility and nature of existence beyond the physical and beyond death.

Worship - is devotion to that which is held to be of supreme worth. It may be an activity showing reverence, adoration or service, which is an important part of the lives of many people. It refers both to the observable features of worship and deeper meanings, to ideas about celebrations, rituals and ceremonies, to the different forms of worship and notions about 'worth' of things.



The following checklists may help teachers to consider the way concepts could be addressed in a programme of themes for acts of Collective

QCA GUIDANCE - The Self

We value ourselves as unique human beings capable of spiritual, moral, intellectual and physical growth and development. On the basis of these values, we should:

- Develop an understanding of our own characters, strengths and weaknesses
- Develop self-respect and self-discipline;
- Clarify the meaning and purpose in our lives and decide, on the basis of this, how we believe that our lives should be lived;
- Make responsible use of our talents, rights and opportunities;
- Strive, throughout life, for knowledge, wisdom and understanding;
- Take responsibility, within our capabilities, for our own lives.

QCA, Guidance for Schools - Statement of Values, 1997

Checklist - Ourselves and Others

Understanding and valuing ourselves means:

- Valuing the uniqueness of each individual;
- Developing a sense of their own identity;
- Recognising our own inner life (including our thoughts);
- Reflecting on values, emotions, and feelings;
- Becoming aware of personal strengths and weaknesses;
- Developing self respect;
- Exploring and reflecting upon attitudes;
- Understanding the difference between right and wrong;
- Living with integrity;
- Balancing rights and responsibilities when making decisions about how to act;
- Exploring questions about the meaning of life;
- Developing a purpose in life;
- Exploring questions about ultimate reality, including questions about the existence and nature of God;
- Reflecting on personal beliefs;
- Understanding responses to fundamental questions such as those to do with suffering, death and life after death.

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Worship Works... best where there is a policy for Collective

Worship

To ensure proper ownership of the policy, it needs to involve staff, parents, pupils and governors.

It might include the following:

A Rationale

- A statement concerning the status of the school, including acknowledgement of legal requirements, trust deeds and guidance documents from the LA and Diocese.

The Aims

- A definition or description of Collective Worship
- The contribution of Collective Worship to other aspects of the curriculum (including cross-curricular dimensions and themes and spiritual, moral, social and cultural development
- The contribution of other areas of the curriculum to Collective Worship.

The Organisation

- A coordinator who is responsible for the management of worship and the extent of their responsibility
- Venues, timings, frequency and details of pupil grouping
- Use of visitors and governors
- Involvement of parents.

The Content

- The planning of Collective Worship, including the cycle of themes
- Range of strategies used in the delivery of Collective Worship.

*I don't like just
one person
speaking*

*Cultural dancing
please!*



The children should have time to think of their own prayers instead of the school one



Resources

- Budget for Collective Worship and provision for CPD
- How the school's resources are made available to those leading worship.

Evaluation and Review

- The recording, monitoring and evaluation of Collective Worship
- Review of the policy.

Rights of withdrawal

- A statement making clear the right of parents to withdraw their children and details of the provision made for any who are withdrawn.

Worship Works... best when there is a Collective Worship coordinator

The role of the Collective Worship coordinator may be defined in the school's Collective Worship policy document. There is sometimes a worship 'team' involving other members of staff, pupils, school governors, professionals and members of the local churches.

The Collective Worship Co-ordinator's role is to:

- assist governors and headteacher in fulfilling their legal responsibilities with respect to Collective Worship.
Do you send invitations to your governors at various times throughout the year?
- work with staff to support the planning and delivery of worship.
Prepare a planning sheet (See Appendices)
- develop documentation for planning, monitoring, evaluating and recording acts or worship
- review provision for Collective Worship with the worship team. *See next section: "Making Worship Work - Recording and Evaluating" and "Reviewing"*
- plan for the development of Collective Worship
An annual report is useful; your SACRE would be interested to read this!
- review and update the Collective Worship policy every two to three years
(See Appendices)
- develop an adequate range of resources for worship
See "Suggested resources" (Appendices)
- attend relevant CPD & disseminate information to staff
Lead a discussion on worship in a staff meeting



Worship Works...when it is planned

The logistics of whole school assemblies in a large Junior School have led to the use of networked Podcast assemblies (radio assemblies):

Podcasts last 5-8 minutes played using the IWB and an appropriate visual image/moving pattern.

They end by inviting pupils to find out more about the stimulus and make a personal response

Who is responsible for Collective Worship?

The headteacher is ultimately responsible for Collective Worship in school.

Who will do the planning?

In schools where Collective Worship is seen to be most effective, an individual has been appointed to co-ordinate the planning, organisation and delivery of Collective Worship.

In addition, a planning group (which may include the headteacher, deputy, staff, pupils, governors, LA and Diocesan Advisory Service, local clergy and local faith groups) has been formed to support the coordinator and to contribute to the formulation of the school policy for Collective Worship. This group is likely to meet annually to consider and evaluate the effectiveness of the worship provision and plan the subsequent year in outline. Further meetings could take place to detail the termly provision.

Consideration is also given to who might lead Collective Worship. A group or an individual may lead it. Often schools plan a weekly pattern of delivery when Collective Worship may be led by:

- the headteacher
- a deputy headteacher or member of staff
- regular visitors (e.g. local clergy, faith leaders)
- a small group (e.g. class, year, house).

In those schools where it is not possible to bring the whole community together, planning for Collective Worship needs to be given very careful thought in order to provide a coherent programme that may be delivered to different groups and different age-ranges.

In schools with limited space, different groupings may be appropriate. For example, one secondary school, which can only accommodate the number of pupils found in one year-group in its hall, holds 'vertical' assemblies each half term. This means that a quarter of the pupils from each year group come together for

Collective Worship whilst the rest of the school is having class assemblies. This strategy allows pupils to know what it is like to belong to a mixed-age community and to consider whole-school issues.

How much time should be allocated?

One way in which value can be attached to the daily act of Collective Worship is to ensure that it is a regular part of the school day, no matter how or when it is to take place. Providing an identifiable slot of time, which is entirely separate from time allocated for administration or timetabled lessons, ensures that staff and pupils are able to focus on the act of Collective Worship without undue distraction. Ten to fifteen minutes is an appropriate length of time.

What should be in the programme?

The programme should include themes, activities and celebrations which are relevant to, and which have value for, the individual school and the aptitudes of its pupils. Therefore no single programme can be offered here. However, the following suggestions may be helpful.

Start with a blank calendar and add:

- term dates and mid-term holidays
- special days in the life of the school (plus the LA or Diocese)
- religious events and festivals from Christianity and other faiths
- local secular events and 'happenings' including, for example, an annual charity day
- national events, for example, Holocaust Memorial Day (27th January), Remembrance Day
- international events, for example, the Olympics, World Aids Day (3rd December)

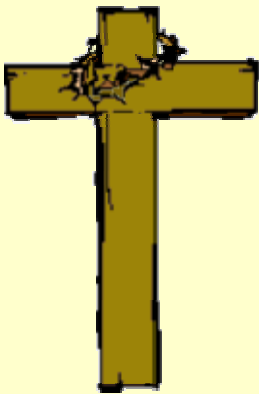
Consider relevant themes for each term / half-term / week, perhaps relating them to previously identified events.

An example of the way in which a theme may be developed is suggested on the following page.

Worship fits in with a theme for a term – children are aware of the theme and can relate their class worship to whole school worship

Personal reflection is provided through listening to music, prayer and time to think about the story

We look at Jesus' cross... it helps us to think of Jesus



Daily

Each daily act of worship, which may be individual or part of a developing weekly theme, must take into account the aptitudes of the pupils, and elements of development and progression across the year groups.

Content of daily worship:

This should reflect

- the school calendar
- local, national and international events
- the balance required by the law
- suitability for the key stages and the number of pupils.

One theme can work in a variety of ways in worship. The easiest way to break down a theme is to brainstorm it with colleagues, selecting those aspects most suitable for promoting school issues and concerns, whilst taking account of the ages, aptitudes and interests of the pupils.

For example, the theme of 'love' might include:

- love of families, friends and neighbours
- sacrificial love
- love of God
- love of possessions
- agape
- unconditional love
- love of self
- idolatry

These may form the basis of worship over a week or two, linked to Christmas ("God so loved the world...") or to Remembrance Day (sacrificial love) or as a stand-alone theme. Future planning may revisit the same theme but explore a different aspect. Material from religious and non-religious sources may be used to support the theme.

(For suggested themes for Collective Worship, see Appendices.)

Worship Works... Monitoring and Evaluation

Monitoring

Schools should regularly be asking questions and reviewing their provision for Collective Worship:

- how is Collective Worship monitored and how often?
- who should do the monitoring?
- how are the pupils involved?
- should it appear in the school development plan?
- is there a cycle for observation?
- is it reported to governors and discussed at their meetings?
- how will this process be used to review and further develop Collective Worship in future?
- when may your report be sent to SACRE?

The headteacher, in consultation with the governors, has overall responsibility to ensure that legal requirements are being met in a maintained school and that quality Collective Worship is taking place.

Similarly, in Voluntary Aided and Controlled Schools, it is the overall responsibility of the governors, in consultation with the headteacher, to ensure that legal requirements are met and that quality Collective Worship is taking place. This may be delegated to the headteacher, Collective Worship coordinator or worship team. Those responsible must ensure that acts of worship are in accordance with the school's Instrument of Government and in the case of church schools, that they are consistent with the faith and practice of the relevant church foundation and the local church community.

Children do intensive art as a form of worship – write a title on the board and children stretch their own vision e.g. heaven in picture form, whilst music is playing

The majority really enjoy singing – they just love to sing

In class, we turn out the lights and light the candle

Questions to ask:

- is there:
 - an effective Collective Worship policy?
 - evidence of planning and recording?
 - evidence that the quality of worship is evaluated?

- how much time is set aside for monitoring:
 - observations of acts of Collective Worship?
 - scrutiny of records of worship?
 - discussions with those who lead worship?
 - discussions with those who experience worship?

- is documentation consistent with observed practice?
- is Collective Worship well resourced?
- is there opportunity provided for CPD?
- are the various groupings and environments for Collective Worship maximizing opportunities?
- is equal provision made for all pupils?

Recording and Evaluating

Consider:

- manageable ways of recording what went well
- using feedback to inform future planning of worship.

Week by week there should be enough information recorded on the outcomes of daily acts of worship to inform an evaluation of the whole term's Collective Worship.

For instance, a school may decide to focus on spirituality within worship. Daily evaluations might include:

- pupils listened attentively

- lots of personal reflection
- silence at the end of the story
- in-depth questions asked by pupils.

*Too long,
some felt*

Evaluation also gives the opportunity to record brief notes on what actually happened:

- according to plan
- story too complex
- children responded well
- opportunity to address citizenship arose.

The easiest and most effective way of recording is to incorporate an 'Evaluation' column into the planning sheet.

This means that although each evaluation is very short, the information accumulated over time is invaluable for evaluating the effectiveness of a whole term's worship. These records could be used as the starting point for a staff discussion, perhaps as part of whole school Inset.

*Have more
visitors*

See Appendices.

Reviewing

Issues explored in staff groups might include:

- the balance of content (e.g. Christianity, world faiths, opportunities for spiritual, moral, social and cultural development, reflection and response)
- methods currently in use and how other 'ingredients' might be added
- the resources required and how to build them up
- drawing up a bid for funding from central capitation

More acting

Other groups could discuss more substantive questions:

- whether silence or hymn practice counts as worship
- whether a teacher has to believe in what he or she is saying and doing when leading Collective Worship.

See *School self-evaluation* in Appendices.

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APPENDICES



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Frequently asked questions about Collective Worship

1. What is good 'collective' worship?

Collective Worship supports the spiritual development of pupils by allowing them opportunity to reflect on, affirm and celebrate the school's shared values and aspirations. *See aspects of Collective Worship and Principles of Collective Worship.*

2. When is 'assembly' Collective Worship?

Assembly can be part of Collective Worship but is not the whole. *See The nature of Worship and Worship Works... with a positive attitude.*

3. When should worship take place?

Collective Worship can take place at any time in the school day. It may be conducted off-site, e.g. an Easter Service in the parish church or a Carol Service in the village hall. *See The legal requirements for Collective Worship in the Appendices.*

4. Why do some pupils not attend?

Parents have the legal right to withdraw their children. *See The legal requirements for Collective Worship in the Appendices.*

5. Do all teachers have to attend?

Teachers also have the right to withdraw. *See The legal requirements for Collective Worship in the Appendices.*

6. Are sixth formers required to attend Collective Worship?

Students in the sixth form may choose whether or not to attend on a day-to-day basis. *See legal requirement for Collective Worship.*

7. Who takes responsibility for worship?

Heads are responsible for ensuring that there is a daily act of Collective Worship, after consultation with the Governing Body. The Collective Worship Coordinator is responsible for its planning. *See Worship Works... best when there is a Collective Worship Coordinator, and The legal requirements for Collective Worship in the Appendices.*

8. Is there a statutory requirement for Collective Worship in special schools?

Special schools are required to make provision "so far as is practicable". *See Special Schools in the Appendices.*

9. Do all teachers have to lead?

No, not all teachers choose to lead worship, but involving staff supports their professional development. *See Worship Works... with a positive attitude.*

10. Who else can lead Collective Worship?

Visiting faith leaders and others may lead worship, using a theme from the planned cycle. *See Guidelines for visitors in the Appendices.*

11. Does it need to be planned?

Yes, there should ideally be an annual or biannual cycle of themes. *See Planning for Collective Worship.*

12. Can Collective Worship be multi-faith?

Yes, but great care needs to be taken in the planning to ensure that the overall provision is broadly Christian. *See Worship Works... with elements drawn from a number of different faiths.*

13. Can it work in all key stages?

Yes, for example careful planning and flexibility of organisation will ensure that Collective Worship is appropriate for each key stage. *See Worship Works... with the right atmosphere and Worship Works... in the Classroom.*

14. Does Collective Worship have a part to play in school life?

Yes, it can reinforce school values and enhance the sense of community in the school whilst contributing to pupils' spiritual, moral, social and cultural development. *See Principles of Collective Worship and Collective Worship and the Spiritual, Moral, Social and Cultural development of pupils.*

15. How do you know when the impact of Collective Worship is good?

Collective Worship is best where it reflects and contributes to the ethos and community of the school. *See Principles of Collective Worship and Making Worship Work.*

Suggested resources

People

Those with knowledge, skills and experience which could be shared in an act of Collective Worship:

- staff and pupils
- governors and parents
- people from the local community
- partners from other schools
- occasional visitors representing a broad range of faiths, interests and occupations.



Other resources

These might include:

- records of past acts of Collective Worship with evaluations from adults and children
- school-based collection of published books and materials
- artefacts, objects, posters, slides, videos, music
- A/V equipment - videos, CDs, DVDs and equipment to play and project them
- lists of useful visitors
- resource centres - Diocesan, LA or independent
- internet, e.g. dates of religious festivals on www.shapworkingparty.org.uk or www.bbc.co.uk/religion See list of websites on pages 57 to 60

Suggested themes for Collective Worship

Achievement	Education and	Holidays and Travel
Adventure	Learning	Homes and Families
Aggression and Hate	Education and Life	Hope and Despair
Aims and Ambitions	Enjoyment	Human vices
All Saints	Epiphany	Human Virtues
Ambitions	Experience	Humility
A Time for Everyone	Exploring the Future	Humour
Autumn	Exploring the Past	I believe ...
Barriers	Faith	Illusion and Reality
Beauty	Fame	Imagination
Beginnings	Fantasy	Influences and
Big and Small	Films I have Seen	Indoctrination
Blindness and Sight	Finding your way	Invitations
Books	Food for thought	Jesus
Bravery	Forgiveness	Journeys
Bridges	Freedom and	Joy and Happiness
Building Relationships	Responsibility	Joy and Sorrow
Care and Caring	Freedom and Slavery	Justice and Fair Play
Challenge	Friends and	Just Thinking about it
Change	Friendship	Key People
Charity	Gifts	Language
Children	Giving Up and Going	Laws and Rules
Choice and Choices	On	Leaders and
Christmas	Global Issues	Leadership
Citizenship	God and Gods	Learning
Communication	God's World	Leisure
Communion	Good and Evil	Lent
Compassion	Good News	Life and Death
Conservation	Green Issues	Life's Challenge
Courage	Growing	Life's Ups and Downs
Creation	Guiding Light	Light
Day and Night	Guild and Suffering	Listen
Democracy and	Handicaps	Living and Loving
Government	Happiness Is ...	Living with Tomorrow
Desert Island Discs	Hardship	Love and Hate
Differences	Harvest	Memories and
Disability	Haves and Have-nots	Reflections
Discipleship	Health	Messages and
Discovery	Helping Hands	Messengers
Dreams	Heroes and Heroines	Method and Madness
Easter	Hobbies	Miracles

Mothering Sunday
My Favourite Music
My Favourite Poem
Myself and Others
Neighbours
New Life
News
New School Year
New Year Resolutions
Obedience
Obstacles
Old Age
Old and New
One World
Opportunity and
Opportunities
Optimism and Hope
Parables
Parents and Children
Passover
Past and Future
Peace and Tranquility
Personal Qualities
People I have Met
Pilgrimage
Places of Worship
Planet Earth
Poetry
Power and Spirit
Praise
Prayer and Meditation
Prejudice
Preparations
Pride
Proverbs and Sayings
Rebirth
Red Letter Days
Relationships
Responsibilities
Reward and
Punishment
Rhyme and Reason
Riches

Rights &
Responsibilities
Roots
Sacrifice
Saving Life
School and Community
School and
Opportunity
School and Tradition
Science
Seeing the Light
Serving and Service
Signs and Symbols
Sound of Silence
Special Books
Special Interests
Special People
Special Places
Stepping Stones -
Stumbling Blocks
Stories of Great
Leaders
Stories from the New
Testament
Stories from the Old
Testament
Strain and Stress
Strength and
Weakness
Success and Failure
Taking Risks
Talk, Talk, Talk
Thanks
Thanksgiving
The Apostles
The Arts
The Future
The Good Things in
Life
The Message
The Natural World
The Outsider
The Still, Small Voice

The Unexpected
The World about Us
Things to Avoid
Treasures
Turning Points
Us and Them
Victory and Defeat
Views of Education
Visits and Visitors
Voices
Voices from the Past
War and Peace
Wealth, Money and
Riches
What God Doesn't
Tolerate
What's It Worth?
Why Are We Here?
Windows
Wisdom
Wise and Foolish
Witness
Wonder and Awe
Words, Words, Words
Work and Play
Worship
Youth

Guidelines for Visitors who are leading School Worship

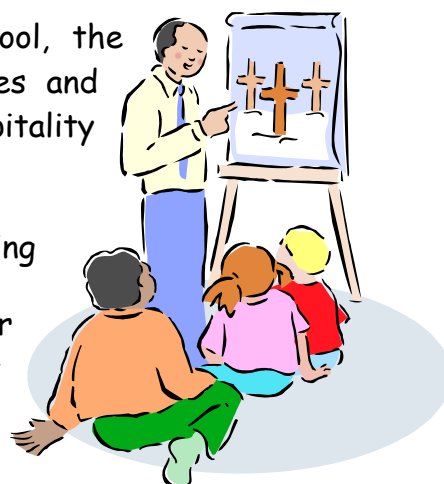
These guidelines are to be used in conjunction with any Visitors Policy which already exists in school. They are a supplement to, not a replacement for, such policies. It is recognised that not all of these guidelines will apply to every context. The guidelines assume that a teacher is always present when a visitor is leading worship.

It is helpful if visitors:

- are familiar with the school, e.g. through a prior visit
- are clear about their brief, the time available to them
- are encouraged to bring resources and artefacts to illustrate their contribution
- are sensitive to the response of the group to what is being said
- do not use the opportunity to influence pupils unfairly, or to attempt to win pupils over to their faith stance
- do not have to compete with school notices - these should be shared at another time.

It is helpful if the person responsible for the act of worship:

- has met the visitor(s) in order to plan the act of worship in the light of their language and communication skills, and their particular expertise
- has provided the visitors with a clear written brief, and with an idea of the number, age, gender-balance, religious and cultural background and ability of pupils in the group they are visiting
- has given the visitors directions to the school, the school's telephone number, details of resources and equipment available to them, and offered hospitality and expenses
- has ensured that equipment is available and working
- has encouraged the visitors to speak from their personal perspective of faith, and not necessarily on behalf of the religious community to which they belong (e.g. a visitor is able to say



negative things about their own traditions that a teacher cannot)

- has prepared the visitors for awkward questions from pupils
- is aware of the demands on the visitors (e.g. whether they have taken time off work in order to make the visit)
- has an alternative act of worship prepared in case of an emergency
- offers feedback

It is helpful if the pupils:

- know who the visitors are and are aware of their background
- understand the purpose of the visit, and how it fits into the longer-term plan
- have framed some questions to the visitors; have briefed a 'welcome' for the visitors, and a 'host'/'hostess' for the visit
- follow up the visit appropriately, relating it to their curriculum
- express their appreciation of the visit (perhaps through letters/drawings sent to the visitors, or a vote of thanks at the end of the worship).

It is helpful if the visitor leading worship:

- remembers they may be speaking to a wide age range
- uses a visual focus where possible
- tells a story whenever possible, rather than reading it
- considers playing music to create the right atmosphere
- builds in a moment of reflection - it doesn't have to be a prayer but could be a thought to take away
- remembers that young children are easily excited by someone or something different!

Music

Music as a vehicle

Music can act as an effective vehicle for some of the elements of worship. In particular, the **spiritual** dimension can be enhanced through the careful choice and use of music in assembly.

"Messages communicated through art and through silence can be as eloquent as a set of written instructions."

David Pascall, former Chair of the National Curriculum Council

"After silence, that which comes nearest to expressing the inexpressible is music".

Aldous Huxley, author

Below are some of the **capacities** and **skills** of spiritual development that may be encouraged to develop through the use of music in the act of Collective Worship and in the classroom:

- A sense of awe, wonder and mystery
- Feelings of joy, beauty, creative energy
- Quiet reflection
- Active listening
- Active silence
- Expression of thoughts and feelings.

The **social**, **moral** and **cultural** dimensions are also developed in many ways:

- Through the co-ordination of pupil presentation in music
- Through the use of secular and sacred story set to music
- Through multicultural music, in particular relating to religious festival and celebration.

Music conveying a message

Music conveying a message

Ewan MacColl & Peggy Seeger	Naming of Name	(COOKCD 036)
Tom Paxton	Children's Songs	(BRADM 601)
Louis Armstrong	What a Wonderful World	(MCAD 25204)
Paul Page & Darren Hunt	The Rainforest	(TRS Mus.: NE0017)
Penderecki	Threnody to the Victims of Hiroshima	(HMV/EMD 5529)
Miriam Makeba	Africa	(Novus series ND 83155)
Martin Luther King	I have a Dream	(Peace Pledge Union)
Holly Near/Ronnie Gilbert	Harriet Tubman <i>Schindler's List</i> theme	(Redwood Records)

'Religious' and multicultural music

Music from Taizé		(CD 74518)
Missa Luba (A Congolese Mass)		(PHI/BL 7593 A)
Missa Criolla (South American Mass)		(PHI/SBL 7684)
African Sanctus	Fanshawe	(CD : SILK D 6003)
Songs and Dances from Isreal		(ARN 34296)
Shabbat Shalom		(United Synagogue Publications)
Amahl and the Night Visitors	Menotti	(SLS 5270)
Mahabharata		(RWM C9)
Canto Gregoriano		(CMS 5 65217 2)
Pie Jesu: Requiem	Lloyd Webber	(Virgin: AJ55)
Saint Nicholas	Britten	(Hyperion KA 66333)
Frost and Fire	The Watersons	(TSCD 136)
Chinese Drums and Gongs		(LYRI/LLST 7102)
Tibetan Buddhist Rites from the Monasteries of Bhutan		(LRYCD 7257)
Russian Orthodox Liturgical Chant		(Phillips 434-175-2)
The Gospel Sound		(Columbian/Legacy C2K57160)
Dances of the World		(AAD 7559 79167-2)
Miles Davis	Sketches of Spain: Concerto do Aranjuez	(CBS 32123)

Caribbean Folk Music	Ethnic Folkways	(FE 4533)
Ladysmith Black Mambazo	Two Worlds One Heart	9-26125-2
Pablo Casals	Cant dels Ocells	(CBS 65179)

Music for reflection

Beethoven	'Pastoral' Symphony No.6	2nd Movement
	Moonlight Sonata in G Minor	
	9 th Symphony	Last Movement
Mozart	Piano Concerto No.21 in C Maj.	2nd Movement
		Andante
Dvorjak	New World Symphony No.9	2nd Movement Largo
Bruch	Violin Concerto No.1 in G Minor	2nd Movement Adagio
Albinoni	Adagio in G Minor	
	Oboe Concerto in D Minor	1st Movement
Bach	Violin Concerto in D Min.	2nd Movement Largo
	Unaccompanied Cello Suites Suite	
	in G Maj: Guigue	
Vivaldi	Concerto for Lute in D Major	2nd Movement Largo
	Concerto for 2 Mandolins	Andante
Mahler	Symphony No.5 in C Sharp Minor	4th Movement
Elgar	Enigma Variations	Nimrod
Holst	Planet Suite	
Pachelbel	Canon	(MYK 38482)
Enya	Watermark	(WEA 9-24233-2)
	Shepherd Moons	(WEA 9-26775-2)
Clannad	Anam	(RCA 824092)
Yo Yo Ma / Bobby McFerrin	Hush	(SK 48177DD)
The Best of John Williams	Cavatina	(EMI)
Incantation	On the Wing of a Condor	(WEA Records BEGA 39)
Mike Oldfield	Tubular Bells	(VIR 2026)
Meditation	(Massenet, Mozart, Chopin, Bach)	(Musikfest 427013-2)
Music for Relaxation		(London 440-083/4-2)
Meditations for a Quiet Night		(Nimbus NI 7007)

"Moments and Messages - Choosing and Using Music for Assembly"

(Davies & Rose)

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Collective Worship Websites

There are many useful websites that offer a selection of material, for example:

- Suggested resources
- Assembly plans for any time of the school year, or for a particular festival
- Background material for teachers and worship co-coordinators
- 'Help' pages.

A few of the better known ones:

www.prayingeachday.org/reflect.html

<http://inspirationalstories.com/index.html>

www.christianeducation.org.uk

www.oneworldweek.org

www.holocaustmemorialday.gov.uk

www.fairtrade.org.uk

www.damaris.org/cm/home/deovox

www.prayingeachday.org/collectivesites.html

www.natsoc.org.uk

www.childrenschapel.org/bibstory2.html

www.reonline.org.uk/allre/index.php

www.scriptureunion.org.uk

www.oxfam.org.uk/coolplanet/

www.christian-aid.org.uk

Other recommended websites useful for Collective Worship:

cowo.culham.ac.uk/

Collective Worship resources from the Culham Institute, in association with the National Society

www.culham.ac.uk/storykeepers/

These resources are based on the *Storykeepers* television/video series

www.assemblies.org.uk

SPCK

www.blackburn.anglican.org

Diocese of Blackburn Board of Education - Collective Worship section

www.ely.anglican.org/education/schools/collective_worship/

Diocese of Ely Education and Training: schools RE and Collective Worship resources

www.saled.org/worship

Diocese of Salisbury Board of Education - Collective Worship

www.hibbert-assembly.org.uk

The Hibbert assembly material, provided by the Hibbert Trust

www.retoday.org.uk

RE Today: Space for Reflection - assemblies and guidance for collective worship
(password required - available to RE Today subscribers)

www.assemblingcitizens.co.uk

Secondary school assembly materials on citizenship issues from The Stapleford Centre (subscription required)

www.angelfire.com/trek/annegordon/

Exploring Christian faith with children. Includes general advice and some starting points and suggestions for Collective Worship, along with 'Times and Seasons', a brief guide to the church's year, again with suggestions for Collective Worship

www.cist.org.uk/ay/

Christians in schools in the Stockport Area: Collective Acts of Worship
Outlines for Collective Worship suitable for Key Stage 1 children

www.schoolassemblies.btinternet.co.uk

School assemblies for busy teachers; assembly ideas, scripts and other resources contributed by teachers

www.teachernet.gov.uk/teachingandlearning/assemblies/

Teachernet assemblies - a bank of over 100 resources written by teachers for teachers

Other sites which include Collective Worship material:

www.reep.org/cw/

REEP for Schools

www.bandapilot.org.uk

The SEAL materials, including assembly resources, are designed to provide a whole-school approach to promoting social, emotional and behavioural skills

www.christian-aid.org.uk/learn/

Christian Aid - le@rn zone

www.cafod.org.uk/resources/

CAFOD Schools

www.thefaithzone.org.uk/cowo.html

Faithzone Videos: Collective Worship based on the videos

www.barnabasinschools.org.uk/

Bible Reading Fellowship - Barnabas in Schools

www.spinnaker.org.uk

Spinnaker Trust - resources site

www.bbc.co.uk/schoolradio/collectiveworship/

BBC School Radio - Collective Worship; the most recent programmes are available on the website, along with background information

www.bathandwells.org.uk/changing_lives/mission/wm_linked_lectionary.php

Diocese of Bath and Wells - Development Matters; Lectionary readings linked to global issues / world development facts, quotes and illustrations

www.fishymusic.co.uk

Fishy Music - Resources for Collective Worship; audio CDs of original material for daily Collective Worship in classroom - '5 minutes with God, 5 days of the week'

www.twelvebaskets.co.uk

Twelve Baskets - a collection of creative multi-media resources for worship

www.sermons4kids.com/henry_martin.htm

The Art of Henry Martin - a collection of illustrations on biblical subjects, ideal for use on overhead projectors and in PowerPoint presentations

(The graphics are free for use in churches and schools, but not to be used or distributed for profit.)

www.liturgy.co.nz

Liturgy: Worship that works - spirituality that connects; a website from an Anglican school chaplain in New Zealand, which includes short reflections for school worship, service outlines and resources for special services

www.prayingeachday.org

Praying Each Day - prayer and education site of the De La Salle Brothers in Great Britain including reflections and prayers for each day of the year

www.pray-as-you-go.org

Search Engines

mamma.com (fast!)

infoseek.com (refined searches for teachers)

thepaperboy.com (newspapers)

bible.gospelcom.net

allre.org.uk

Extract from the framework for *Statutory Inspection of Anglican Schools (SIAS)* - National Society (Church of England)

What is the impact of Collective Worship on the School Community?

	How important is the worship in the life of the school and how is this demonstrated?	How positive are the attitudes to Collective Worship?	To what extent do learners and staff of all faiths derive inspiration, spiritual growth and affirmation from worship?	How well does the Collective Worship develop learners' understanding of Anglican faith and practice?
Outstanding	<p>Worship occupies a place of vital importance in the life of the school and is a fundamental aspect of its Christian character. Participants gain significant spiritual development as the result of imaginative and inspiring Acts of Collective Worship. Learners clearly articulate the importance of worship and the key Christian values that the school promotes. Acts of worship are exceptionally well planned, recorded and evaluated by all the stakeholders. The school creates an atmosphere of spiritual depth where the presence of God is acknowledged and celebrated by all present. Christian values promoted in worship are clearly evident when talking to learners and throughout the school.</p>	<p>The worship involves high levels of participation and a very positive response from those attending. Learners reflect in depth and are highly enthusiastic about the Collective Worship at the school. All stakeholders, including governors, staff, parents and learners respond very positively to the worship provided by the school and show high levels of respect for each other and other people's beliefs and cultures. All staff attend, participate and lead worship.</p>	<p>Staff and learners derive inspiration, and affirmation from worship. The participants make excellent use of prayer, silence and reflection as a means of spiritual growth. Participants advance their religious understanding, experience and commitment. Many aspects of the whole curriculum are used to stimulate worship. Collective Worship recognises the different backgrounds, experience, ages and ability of all learners. Learners' spiritual, moral, social and cultural development is enhanced at very opportunity by Collective Worship and all stakeholders are extremely positive about the spiritual support that worship offers.</p>	<p>Learners talk with confidence, knowledge and understanding about the church's year. They know and recognise a variety of Christian prayers, hymns and greetings. The worship is consistently and recognisably Christian and covers the broad spectrum of the Anglican Tradition. Material is used from the worldwide Anglican church. There are excellent links with the local church, parish and clergy. The school is highly sensitive to the beliefs and traditions of other faiths and none. Where Eucharist takes place learners take an active part and talk enthusiastically about the experience. It is celebrated in an atmosphere of holiness.</p>

Good	<p>Worship occupies a place of central importance in the life of the school and underpins its Christian character. Participants make positive gains in spiritual development as the result of stimulating Acts of Collective Worship. Most learners can articulate the importance of worship and the key Christian values that the school promotes. Acts of worship are well planned, recorded and evaluated. The school creates an atmosphere of spiritual depth where the presence of God is widely acknowledged and celebrated. Christian values promoted in worship are frequently evident when talking to learners and throughout the school.</p>	<p>The worship provided evokes willing participation and a positive response from those present. Participants behave well and reflect with enthusiasm on the Collective Worship. The worship takes place in an atmosphere of calm and respect. Most staff take an active role as worshippers alongside the learners.</p> <p>All stakeholders, including governors, staff, parents and learners respond positively to the worship provided by the school and value and respect each other and other people's beliefs and cultures.</p>	<p>Staff and learners are often inspired and affirmed by Collective Worship. The participants make frequent use of prayer, silence and reflection as a means of spiritual growth. Most participants advance their religious understanding, experience and commitment. Other aspects of the whole curriculum are sometimes used to stimulate worship. Collective Worship matches the backgrounds, ages and abilities of learners. Learners' spiritual, moral, social and cultural development is enhanced by Collective Worship and all stakeholders are positive about the spiritual support that worship offers.</p>	<p>The learners are able to talk about the key Christian festivals and the churches year. Most learners are able to recite the Lord's Prayer and know key Christian Prayers, greetings and hymns. The worship is distinctively Christian and supports the school's Anglican heritage and trust deed. There are productive links with the local parish Church. Where possible, this Church is also used for services and to enhance the learners understanding of worship. Where Eucharist takes place it is celebrated in a reverent manner and the learners are fully involved in the occasion.</p>
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Satisfactory	<p>Most participants make gains in spiritual development as the result of acts of <i>Collective Worship</i>. Most learners understand the importance of worship and the key Christian values that the school promotes. The legal requirements for worship are met in accordance with the school's trust deed and the worship is integral to the school day. The school's policy for worship is implemented and acts of worship are planned. The school makes a clear distinction between worship and assembly. Some monitoring and evaluation takes place. The worship reflects Christian values and these have an impact upon the learners.</p>	<p>Learners enjoy <i>Collective Worship</i> and talk about it with interest. Teaching staff are present and take part as worshippers. Behaviour is appropriate to the occasion and learners show respect during the worship. The themes chosen engage the majority of learners.</p> <p>Most stakeholders, including governors, staff, parents and learners respond positively to the worship provided by the school and respect each other and other people's beliefs and cultures.</p>	<p>The worship takes account of the ages, aptitudes and backgrounds of the majority of learners. The leaders provide an atmosphere in which worship can take place effectively. The worship offers a contribution to the learners' spiritual, moral, social and cultural development. Learners respond appropriately to opportunities for prayer, silence and reflection. Account is taken of the needs of those from other or no faith backgrounds.</p> <p>Many staff and learners are inspired and affirmed by <i>Collective Worship</i>. Most participants make regular use of prayer, silence and reflection as a means of spiritual growth and advance their religious understanding, experience and commitment. Other aspects of the whole curriculum are occasionally used to stimulate worship. <i>Collective Worship</i> matches the backgrounds, ages and abilities of learners. Learners' spiritual, moral, social and cultural development is broadly enhanced by <i>Collective Worship</i> and most stakeholders are positive about the spiritual support that worship offers.</p>	<p>The school observes the major festivals of the church's year and the learners can articulate the key elements of these festivals. Links with the local church are positive. Learners can engage with the 'Lord's Prayer' and a selection of Christian hymns both modern and traditional. No learners are made to feel uncomfortable. Aspects of Eucharistic worship are built into the planning. Where Eucharist takes place the learners are prepared and understand what they are observing and talk with some understanding about the key elements of what they are observing.</p>
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<p style="text-align: center;">Inadequate</p>	<p>Few or no participants make gains in spiritual development as the result of acts of Collective Worship. Few learners understand the value of worship or gain any knowledge or understanding of key Christian values.</p> <p>The school is not meeting legal requirements for worship or is following them in a way that does not meet the spirit of the requirements. Insufficient attention is given to worship and it is not regarded as important in the life of the school community. Worship does not underpin the Christian character of the school. It is not supported by effective planning or a budget and little or no effective monitoring and evaluation takes place. Staff and learners are unclear about the differences between assembly and worship and little or no training has been provided for staff.</p>	<p>Few learners enjoy Collective Worship, reflect on it or talk about it with much interest. The acts of worship provided are uninspiring and the learners' attitudes to worship are neutral and apathetic. Senior management and staff are apathetic towards worship. The leaders of worship are unprepared and the behaviour of the learners is inappropriate.</p> <p>Little respect is shown for each other or the beliefs and practices of members of faith communities.</p> <p>Few, if any, stakeholders, including governors, staff, and parents take an interest in Collective Worship.</p>	<p>Very few participants reflect or pray meaningfully as part of Collective Worship.</p> <p>Staff and learners are rarely inspired and affirmed by Collective Worship. Few participants advance their religious understanding and experience commitment. Collective Worship fails to match the backgrounds, ages and abilities of learners. Learners' spiritual, moral, social and cultural development is rarely enhanced by Collective Worship and all few if any stakeholders are positive about the spiritual support that worship offers.</p>	<p>The learners are unable to talk about aspects of the Anglican heritage. They do not know the Lord's prayer, the significance of the major Christian festivals or the key elements of the Christian tradition. Acts of worship convey only a broad Christian message, or are secular, and do not draw on the Anglican tradition for worship. Links with the local church and parish are neutral or unproductive.</p>
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**Collective Worship
planning sheet**

Date:

Venue:

Time:

School Group / KS:

Year:

Leader:

Theme:

Aim:

Content:

Religious dimension:

- mainly Christian
- broadly Christian
- broadly of a different religious tradition
- containing elements of other faiths

Shared reflection:

Music:

- Entry/Exit:

- Hymn/Song:

Evaluation:

Collective Worship planning

Week beginning:

Weekly theme:

Day & leader	Main content	Music / visual focus / artefacts	SMSC	Evaluation
Monday				
Tuesday				
Wednesday				
Thursday				
Friday				

Collective Worship records

Week beginning:

Weekly theme:

Day	Year group	Main focus / content	Music / hymn	Resources	Evaluation

Collective Worship Diary

Week beginning:

Theme:

<p><i>Monday</i></p> <p>Date _____</p> <p>Year Group _____</p> <p>Leader _____</p> <p>Focus _____</p> <p>Content _____</p> <p>Resources _____</p> <p>Music _____</p> <p>Evaluation</p>	<p><i>Tuesday</i></p> <p>Date _____</p> <p>Year Group _____</p> <p>Leader _____</p> <p>Focus _____</p> <p>Content _____</p> <p>Resources _____</p> <p>Music _____</p> <p>Evaluation</p>
<p><i>Wednesday</i></p> <p>Date _____</p> <p>Year Group _____</p> <p>Leader _____</p> <p>Focus _____</p> <p>Content _____</p> <p>Resources _____</p> <p>Music _____</p> <p>Evaluation</p>	<p><i>Thursday</i></p> <p>Date _____</p> <p>Year Group _____</p> <p>Leader _____</p> <p>Focus _____</p> <p>Content _____</p> <p>Resources _____</p> <p>Music _____</p> <p>Evaluation</p>
<p><i>Friday</i></p> <p>Date _____</p> <p>Year Group _____</p> <p>Leader _____</p> <p>Focus _____</p> <p>Content _____</p> <p>Resources _____</p> <p>Music _____</p> <p>Evaluation</p>	<p><i>Notes</i></p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p> <p>_____</p>

Observation framework

Assessing a specific act of Collective Worship

Not all sections of this form will apply to each act of worship.

Date

Time

Groups present:

- Whole school
- Department
- Year group
- Class

Theme

Leader

Purpose and development

Atmosphere

Spiritual dimension

Integrity

Sound, silence, visuals

Pupil/student participation

Staff

Parents, governors, visitors, clergy

Close

Additional points

Overall, how would you rate this act of worship?

- Outstanding
- Good
- Satisfactory
- Inadequate

Collective Worship monitoring

Year Groups: _____

Date: _____

Time: _____

<i>Planning</i>	General	Detailed	Thematic		Notes
	Whole school	Links	Other		
<i>Evaluation</i>	Formal	Informal	Detailed		
	Self	Staff	Pupils		
	Parents	Governors	Informs planning?		
<i>Venue</i>	Hall	Gym	Classroom	Other	
<i>Pupils</i>	All	KS1	KS2	Other	
<i>Entry/exit music</i>	Yes	No	Appropriate?	Other	

Collective Worship monitoring

Symbols	Cross	Candles	Flowers	Other
Atmosphere	Calm	Quiet	Respectful	Other
Adults present	All	Leader	Some	Other
Leader	Head	D/head	Clergy	Other
Contributions	Pupils	Staff	Parents	Other
Story	Bible	Contemporary	World religion	Other
Prayer	Christian	Non-Christian	World religion	Other
	Original	Leader's	Pupils'	Other
SMSC	Some contribution	Large contribution	Specific:	
Other theme/style (e.g. drama, charity, etc.)				
Additional information				
Evaluation				
Agreed action				