



ROTHERHAM

Collective Worship Guidance

2014



Message from chair of SACRE

SACRE have been delighted with the positive response in schools in delivering the 2011 Rotherham Agreed Syllabus for Religious Education. SACRE members extend their grateful thanks.

All maintained schools in England must provide a daily act of collective worship. This must reflect the traditions of this country which are, in the main, broadly Christian.

We appreciate that it is at the local level that arrangements are made for Collective Worship by a school's head teacher or governing body. Nevertheless, the Government seeks to encourage improved standards and secure comparable opportunities for all pupils in non-denominational schools.

SACRE acknowledges that in Collective Worship children and adults will be responding to the worship on offer in different ways and at different levels; some will be passive observers, learning about worship but not participating in it; some will be "at the threshold", interested in the process and participating in it but not full believers; for others the act of collective worship may be a time of real worship of God. It is the task of Collective Worship to provide a setting in which the integrity of those present is not compromised but in which everyone finds something positive for themselves.

To this end SACRE has compiled the following guidance which we hope will offer support to all of our schools.

Gail Atkin
SACRE Chair person

Collective Worship in Rotherham

Rotherham SACRE encourages schools to continue to hold collective worship; to develop time together as a school or large group that promotes peace and adds to the sense of cohesion and community within the school. These times should be very important in the life of the school. It provides an opportunity for members of the school

community to pause from the timetabled curriculum lessons, to gather together, to remind themselves of and reflect upon the beliefs and values, which should bind the school, local national and international community together.

Acts of Collective Worship have always taken place in schools in the UK

Collective Worship is a term coined from the 1944 Education Reform Act.



The legal requirements were set out in the 1944 and 1988 Education Reform Acts and clarified by non-statutory guidance on the meaning and application of collective worship in January 1994 in circular 1/94 and then in a General article updated: 26 April 2012 from the Department of Education.

Collective Worship is a term uniquely applied to state schools in The U.K.

It is distinct from Corporate Worship where believers are assembled together. Collective Worship reflects the fact that school communities are diverse and Collective Worship aims to bring these communities together in unity and mutual respect

The DFE paper 1/94 says that Collective Worship should aim:

1. To provide the opportunity for pupils to Worship God. Schools should aim to offer Collective Worship which is broadly of a Christian nature (non denominational) but which includes multi cultural topics to help celebrate and understand the diversity of our society.



2. To consider spiritual and moral issues by providing experiences that provide social, moral, spiritual and cultural development which are acceptable to the whole community, staff and students.
3. To enable pupils/students to explore their own beliefs allowing reflection and response to the fundamental questions of life and those things that are of eternal concern and value to human beings.
4. To encourage a respect for self and engender a concern for the needs of others.
5. To develop community spirit by celebrating and giving thanks for achievements within the school, the local and international community and occasions of significance, including festivals.
6. To promote a common ethos and shared values.
7. To reinforce positive attitudes.

Current requirements state that:

1. State maintained schools, including academies and free schools in England must provide a daily act of Collective worship.

2. This Collective Worship must reflect the traditions of this country which are mainly Christian. They need not contain just Christian materials but the majority should be 'broadly mainly Christian'.
3. Acts of Collective Worship should be appropriate, having regards to pupils' ages, aptitudes and family backgrounds.
4. If a community or foundation school believes that the Christian character clause is inappropriate for the whole school or certain pupils within it, application can be made to the local Standing Advisory Council for Religious Education (SACRE) for a determination to have that clause lifted or modified. Unless the school requests otherwise, a determination will be reviewed by the local SACRE after five years.
5. A determination does not lift the requirement for daily collective worship. Such worship must still be nondenominational but may be distinctive of a particular faith.
6. Parents have the rights to withdraw their child from the daily act of Collective Worship and sixth formers can decide for themselves whether or not to attend, without giving reason for doing so. Schools must comply with this wish and must ensure a duty of care for pupils who are withdrawn from collective worship.
7. There can be a single whole school act of collective worship or separate acts for pupils in different age of school groupings.
8. Acts of collective worship can take place at any time of the school day and, with certain exceptions, should take place on the school premises.
9. Teachers – including head teachers – have the right to withdraw from Collective Worship and cannot be discriminated against for so doing. Attending "assemblies", on the other hand, is part of a teachers' contractual duties.
10. It is the responsibility of the headteacher, in consultation with the governors, to see that these arrangements are carried out.

Bill Gent in “School Worship” CEM 1989 listed six guiding principles.

Collective Worship should be:

1. Inclusive All must be able to contribute; all can gain from it. It should recognise the integrity and dignity of all members of the school community.
2. Curricular As part of the curriculum it should be integrated, not just tacked on. It requires planning, monitoring, evaluating. It needs resourcing, and those leading may require training.
3. Educational It has to be a learning experience for all members of the school community. It should be enquiry based, exploratory, equipping those engaged in it to make connections, to relate what they are doing to other experiences. It should foster positive attitudes.
4. Contributory to the spiritual and religious education of all. It ought to be an open ended experience, providing opportunities to explore and appreciate what faith communities do and feel when they worship. It should encourage pupils and staff to acknowledge or recognise that there is a spiritual dimension to their lives.
5. A sense of occasion offering something that usual classroom activity cannot; offering “depth time”.
6. Shaped to the needs of the particular school and the social and moral values it upholds.

Closing Reflection/Prayer

You cannot compel people to worship or to respond to worship; but you can make Worship possible and enable pupils to respond, silently and reflectively. Collective Worship should be accessible to pupils from all religious backgrounds or no religious background. Pupils should be given the opportunity to opt in/out of worship.

Success criteria

- Involvement, enjoyment and attention of pupils.
- Positive responses to the shared experiences.
- A sense of searching for meaning, questioning and challenge Staff affirmation.

- Enrichment of pupils’ intellectual, spiritual, moral and cultural experience.

Policy Content

- We interpret the concept of “Worship” as providing the opportunity for the school community to focus on, reflect, evaluate and reaffirm



the values that are generally considered to be of supreme worth and importance.

- The values that are suitable as themes for Collective Worship can be linked with the SEAL programme, RE curriculum, festival calendar, stand alone ideas, mix and match, e.g. altruism, care, charity, cooperation, courage, forgiveness, friendship, honesty, love, mindfulness, respect, responsibility, sacrifice.
- Collective Worship can play an important role in deepening the spiritual awareness of pupils. Collective worship, at its best, provides pupils with an opportunity to reflect upon the purpose and the meaning of, events; people, their work, philosophies, or life in general.

- Pupils can be led into an experience of quietness to balance the noises and busy activities, which generally mark the rest of their day. Such quiet times can lend themselves to the nurturing of a sense of awe and wonder, especially with regard to the natural world. Issues of loss, grief, inequality and authority can also be sensitively explored.
- Collective Worship can give pupils the opportunity to experience media, hear stories and words from religious and other literature that suggests that there is more to life than meets the eye and to looking after self interests.



- Collective Worship may complement Religious Education where children are encouraged to appreciate that there is a widely held belief in the existence of a deity.
- Values that are shared by different faiths may be positively considered. Reflecting the needs of the school community, the writings of and lives of the leaders of the world's faiths can provide relevant material for reflection on current issues and personal journeys.

Preparation Process found helpful

1. Choose the theme
2. List images it brings to mind

3. Biblical and other inspiring stories
4. Links with pupils' experience
5. Focus point to bring out
6. Draft notes of outline
7. Re-write with focus point in mind
8. Final plan

Suggested List of content

1. Music or song to enter and establish atmosphere
2. Opening prayer or quiet
3. Introduction (grounded on children's experience)
4. Game or illustration
5. Involvement of/interaction with children and adults (asking questions often promotes attention.)
6. Main input (story/drama/etc)
7. Focus point
8. Quiet /led reflection
9. Closing reflection
10. Closing song

Content for older Students

1. Illustration from life
2. Input on theme
3. One clear point
4. Limited interaction
5. Prayer or reflection

Aiming to produce the positive responses of:

- Appreciation
- Enjoyment
- Awareness
- Challenge
- Encouragement
- Respect
- Preference

- Commitment
- Awe and Wonder
- Reflection
- Evaluation
- Inspiration
- The Affective, Positive Emotions Provoked e.g. empathy and altruism

Stumbling blocks to maintaining effective Collective Worship

You may need to consider the following points and decide your course of action in your school community.

- Not enough curriculum time
- Physical and organisational problems
- Religion seen as irrelevant, dull, boring and uncool
- Teachers with faith get unreasonable demands made on them

Inadequate budget for resources

- Lack of recognised specialist teachers E.g. through time allocation/ remuneration
- Lack of priority given to Collective Worship by busy Leaders
- Problems with guest (religious) speakers failing to understand/ respect professional boundaries e.g. the rights of students in a state controlled school, the concept of Collective Worship

Where it can go wrong!

- Tenuous connection with story/texts
- Visual aids that don't work
- Inappropriate contributions
- Prejudice can be easily and unintentionally transmitted.
- Obvious that Collective Worship is not "normal" practice



- Not for the whole community
- Entertainment or housekeeping
- Last minute
- lack of value
- Poor choice of music
- Inaccessible concepts in e.g. liturgy or prayers
- Too tightly held and controlled
- Formless and void
- No space for reflection/ planting
- An unhelpful environment (school hall layout, location) Seating; sightlines; angles
- All pupils not hearing clearly – Microphones can make a real difference particularly when pupils are speaking.
- Can be dogmatic and preachy

Calendar of Religious Festivals 2014

FAITHS	JANUARY	FEBRUARY	MARCH	APRIL	MAY	JUNE	JULY	AUGUST	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
Baha'i			21 Naw-Ruz	21 1st day of Ridvan	23 Anniversary of the declaration of the Bab 29 Anniversary of the Ascension of Baha'ullah		9 Anniversary of the Martyrdom of the Bab			20 Anniversary of the Birth of the Bab	12 Anniversary of the Birth of Baha'ullah 26 Day of the Covenant	
Buddhist	16 Shinran Memorial Day	15 Parinirvana	16 Magha Puja	8 Hanamatsuri 15 Theravada (New Year)	14 Wesak/Buddha Day		12 Asalha Puja/Dharma Day			24 Pavarana		8 Bodhi Day
Chinese	31 Yuan Tan (Chinese New Year)	14 Tengh Chieh		5 Ch'ing Ming/Festival of Pure Brightness		2 Tuan Yang Chieh						
Christian	1 The Circumcision or Naming of Jesus 6 Epiphany 12 Baptism of Jesus 18-25 Week of Prayer for Unity	2 The Presentation of the Lord (Catholic) Christian The Presentation of Christ in the Temple (Anglican) Christian	4 Shrove Tuesday 5 Ash Wednesday 7 The Womens World Day of Prayer 25 The Annunciation of the Lord to Mary 30 Mothering Sunday	13-19 Holy Week 13 Palm Sunday 17 Maundy Thursday (Western) 18 Good Friday (Western) 20 Easter Day	29 Ascension Day		8 Pentecost/ Whitsuntide 15 Trinity Sunday 19 Day of Thanksgiving for The Institution of Holy Communion (Anglican) 22 Corpus Christi		6 The Transfiguration 15 Assumption of the Blessed Virgin Mary	* Harvest Festival	1 All Saints' Day 2 All Souls' Day 30 Advent Sunday	8 Immaculate Conception of the Blessed Virgin Mary 24 Christmas Eve 25 Christmas Day
Hindu	14 Makar Sankranti	4 Vasant Panchami 28 Mahashivratri	17 Holi	8 Ramanavami 8 Swaminarayan			10 Ratha Yatra	10 Raksha Bandhan 17 Janmashtami/Krishna Jayanti 29 Ganesh Chaturthi	25 Sep-3 Oct Navaratri 30 Durga Puja	4 Dussehra 23 Diwali (Deepavali)		
Jain		16 Nirvana Day		13 Mahavira Jayanti				30 Paryushan		23 Diwali (Deepavali)		
Japanese	1 Ganjitsu	3 Setsubun/Bean Scattering	3 Hinamatsuri 20 Shunbun No Hi (Higan)				13 O-Bon			24 Shubun No Hi (Higan)	15 Shichi-Go-San	31 Omisoka
Jewish	16 Tu B'Shevat		16 Purim	15-23 Passover/Pesach 27 Yom Ha-Shoah	5 Yom Ha'Atzama'Ut 18 Lag B'Omer	4 Shavuot		5 Tisha B'av	25 Rosh Hashanah	4 Yom Kippur 9 Sukkot 17 Simchat Torah		17 Hanukkah
Muslim	13 The Prophet Muhammad's Birthday (Muslim (Sunni))				25 The Prophet's Night Journey and Ascension	12 The Night of Forgiveness (Lailat-UI-Bara'h) 28 Jun-28 July Ramadan	24 Lailat-UI-Qadr 28-31 Eid-UI-Fitr			4-7 Eid-UI-Adha The Festival of Sacrifice 15 Al-Hijra New Years Day	3 Ashura	
Rastafarian	7 Christmas						23 Birthday of Haile Selassie		11 Ethiopian New Year's Day		2 Anniversary of the Crowning of Haile Selassie I	
Sikh	5 Birthday of Guru Gobind Singh		17 Hola Mahalla/Mohalla	13 Vaisakhi/Baisakhi		16 Martyrdom of Guru Arjan			1 Installation of Sikh Scripture in Harmandir Sahib	20 Conferring of Guruship on Guru Granth Sahib by Guru Gobind Singh 1708 23 Diwali (Bandi Chhor Divas)	6 Birthday of Guru Nanak 24 Martyrdom of Guru Tegh Bahadur	
Zoroastrian (Parsee)			21 Jamshedi Noruz 26 Khordad Sal		26 Zartusht-No-Diso		19 Jamshedi Noruz 24 Khordad Sal					26 Zartusht-No-Diso
Some other notable dates	1 New Year's Day/Hogmanay 27 Holocaust Memorial Day	2 Imbolc (Pagan)	1 St David's Day 17 St Patrick's Day 20-21 Spring Equinox (Ostara) Vernal Equinox (Druid)	23 St George's Day	1 Beltaine (Pagan)	21-22 Midsummer Solstice (Pagan)		1 Lughnasadh (Lammas) (Pagan)	22 Autumn Equinox (Mabon) (Pagan)	31 Halloween	1 Samhain 11 Remembrance Day 21 St Andrew's Day	21 Yule 31 Hogmanay



Resources

<http://www.scriptureunion.org.uk/>

www.School-Assemblies.co.uk

www.assemblies.org.uk

www.teachernet.gov.uk (then go to assemblies)

www.schoolassemblies.btinternet.co.uk

www.primaryresources.co.uk (then go to assemblies)

www.teachingideas.co.uk/more/assemblies/contents.htm

<http://www.schoolslinkingnetwork.org.uk/resources-area/assembly-ideas/>

<http://cowo.culham.ac.uk/>

<http://www.theassemblyline.co.uk/>

<http://www.tes.co.uk/assemblies-whole-school-teaching-resources/>

<http://learn.christianaid.org.uk/TeachersResources/Default.aspx?gclid=CPqg6KuU9bYCFTIQtaAodxDQACg>