

COLLECTIVE WORSHIP

Policy and Guidance

June 2009

Sheffield *where everyone matters*



CUSTOMER SERVICE EXCELLENCE

Sheffield
City Council



Foreword

Collective Worship is an important activity in the life of a school. It is more than compliance with a legal requirement; it is a time when pupils and adults in a school can share moments of reflection about questions of purpose, meaning and value.

I believe that without opportunities like these, the education of our children would be much diminished.

The Standing Advisory Council for Religious Education (SACRE) has produced this guidance on Collective Worship in schools.

I trust that you will find it helpful, and that it will enable schools, teachers and governors to continue to provide a good quality experience in this aspect of school life.

Sonia Sharp
Executive Director, CYPD
July 2009

Introduction to this policy and guidance

This policy and guidance document is in three parts.

Part one is about the legislative framework for Collective Worship.

Collective Worship in schools is legislated by the 1944 and subsequent Education Acts. In 1994 the then Department for Education produced Circular 1/94 as guidance for Head Teachers, Governors, Local Authorities and Standing Advisory Councils for Religious Education (SACREs) who all have responsibilities for Collective Worship in schools. The introduction to Circular 1/94 states 'This guidance does not constitute an authoritative legal interpretation of the Education Acts; that is a matter for the courts'.

The guidance in Circular 1/94 is comprehensive, covering a wide range of circumstances, including those referring to Religious Education. For the purposes of this guidance the paragraphs referring to Collective Worship have been extracted and reproduced word for word.

It is clear that any attempt to shorten or simplify the guidance in Circular 1/94 would not be appropriate, and that stakeholders have a right to see the original guidance.

However, where appropriate, a commentary has been added to provide explanation, further guidance or policy. The original wording of Circular 1/94 is always in normal print.

Comments are made in italics.

Part Two is called "Festivals and Themes for Collective Worship".

This section is developed from and supercedes a previous document called "Assemblies and Collective Worship Guidelines for Schools" published by the Local Authority in 2005.

The themes and approaches are still useful and relevant, and may help schools plan their Collective Worship programme.

Part Three includes the OfSTED definitions of spiritual, moral, social and cultural development, and has a guide to resources.

Please note Circular 1/94 paragraph 58 (page 7 below). Assemblies are collections of pupils for a wide range of purposes. Collective Worship is a specific event that can happen in an Assembly.

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Introduction to Circular 1/94

Government aims

- 1 The Education Reform Act 1988 sets out as the central aim for the school curriculum that it should promote the spiritual, moral, cultural, mental and physical development of pupils and of society, and prepare pupils for the opportunities, responsibilities and experiences of adult life. The Government is concerned that insufficient attention has been paid explicitly to the spiritual, moral and cultural aspects of pupils' development, and would encourage schools to address how the curriculum and other activities might best contribute to this crucial dimension of education.

Comment: Definitions of the words social, moral, cultural and spiritual are given by OFSTED in their document 'Promoting and Evaluating Pupils' SMSC Development – HMI 2125 March 2004' (see page 40). The full HMI document also gives characteristics of schools promoting, and of pupils achieving, these areas of development.

- 2 The set of shared values which a school promotes through the curriculum, through expectations governing the behaviour of pupils and staff and through day to day contact between them will make an important contribution to pupils' spiritual, moral and cultural development and should be at the heart of every school's educational and pastoral policy and practice. Every attempt should be made to publicise the school's values to parents and the local community and to win support for them. The great majority of schools pay considerable attention to this aspect of their role.

Comment: Since SACRE has responsibility to monitor Collective Worship, schools may wish to consider how their own values align to SACRE's core values.

- 3 The Government has recently required schools to include in their prospectuses a statement of their ethos or shared values. Such statements will not be new to many schools, and provide an opportunity for schools to set out their aims for this part of their work, and to state how this will be achieved through the curriculum and other activities.
- 4 Religious education and Collective Worship make an important, although not exclusive, contribution to spiritual, moral and cultural development. These activities offer explicit opportunities for pupils to consider the response of religion to fundamental questions about the purpose of being, morality and ethical standards, and to develop their own response to such matters.

Comment: Collective Worship, defined in paragraph 57 below, is not the same as Corporate Worship where people who belong to a particular faith worship together. Corporate Worship is a matter for the family rather than maintained schools.

- 5 Every school must by law provide religious education and daily Collective Worship for all its pupils, with the exception of those pupils who are withdrawn from these activities by their parents. It is a matter of deep concern that in many schools these activities do not take place with the frequency required or to the standard which pupils deserve. The Government's aim is therefore to improve the quality of the religious education curriculum for pupils in order to ensure that they have the best possible opportunity to develop through this area of the curriculum.

- 6 Detailed arrangements for the provision of religious education and Collective Worship are properly a matter of local responsibility. It is at local level that the syllabus for religious education is determined by an agreed syllabus conference, and at 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.
- 7 The legislation governing religious education and Worship in such schools is designed:
- in RE to ensure that pupils gain both a thorough knowledge of Christianity reflecting the Christian heritage of this country, and knowledge of the other principal religions represented in Great Britain; and
 - in Collective Worship to enable pupils, wherever possible, to share a single act of Collective Worship, while ensuring that Worship is appropriate for the pupils taking part.

Comment 1: This refers to RE but could also apply to Collective Worship. It specifies the importance of Christianity as well as the other principal religions represented in Great Britain. It is sensible to assume that all of the world's religions are practised in Sheffield. The proportions, specified in paragraph 60 of 'wholly or mainly of a broadly Christian character' is usually taken to mean at least 51% Christian in any school term with 49% spread between other religions and secular perspectives.

Comment 2: The legislation's aim is for all pupils to share a single act of Collective Worship. To ensure this will be appropriate for all pupils, Collective Worship may ask pupils to consider the beliefs and practices of religions and other worldviews, but not ask pupils to engage in repeating beliefs or engaging in practices. Addressing the effect of beliefs, cultural differences and practices on ways of life and social, cultural, moral and spiritual issues would be appropriate for pupils of all backgrounds.

- 8 School governors, head teachers and local education authorities are expected by the Government to apply this legislation in full and in such a way as may lead to significant improvements to the quality of religious education and Collective Worship.
- 9 The Government also attaches great importance to the role of religious education and Collective Worship in helping to promote among pupils a clear set of personal values and beliefs. They have a role in promoting respect for and understanding of those with different beliefs and religious practices from their own, based on rigorous study of the different faiths. This country has a long tradition of religious freedom which should be preserved.

Comment: To promote a clear set of personal values and beliefs suggests a need to relate topics to pupils' own experience of life in school, home, the media, and among peers, as well as consideration of the world's cultures. Promoting respect for and understanding of others' beliefs and religious practices can be achieved through knowledge and understanding of the beliefs and forms, meanings and values of all the world's religious beliefs and practices.

- 10 This circular sets out the Government's policy on religious education and Collective Worship in schools, and gives guidance to those concerned with these matters at local level on the law and its implementation in schools. This guidance does not constitute an authoritative legal interpretation of the Education Acts; that is a matter for the courts.

Circular 1/94 - Collective Worship – paragraphs 50 to 88

Aims

50 Collective Worship in schools should aim to provide the opportunity for pupils to Worship God, to consider spiritual and moral issues and to explore their own beliefs; to encourage participation and response, whether through active involvement in the presentation of Worship or through listening to and joining in the Worship offered; and to develop community spirit, promote a common ethos and shared values, and reinforce positive attitudes.

Comment: See paragraph 57 for definitions of Worship, and page 38 for OfSTED's definition of spiritual and moral. The definition of the word God may be best left to individual understanding, though concepts from different faiths could be considered.

For pupils to respond to Collective Worship they must have an opportunity to find elements that are relevant to their own lives and experience and beliefs. This links to paragraph 54 to 'include all pupils attending a school'.

The difficult part of these aims is the notion of worshipping God which may not be appropriate for all pupils in a school and are therefore not 'Collective'. The word opportunity here gives a hint e.g. directions given to pupils could be to 'think quietly about what the topic means to them, and for those who have belief in a God to turn their thoughts into a prayer'.

Responsibility to provide daily Collective Worship

51 All registered pupils (note 4 on page 10) attending a maintained school should take part in daily Collective Worship (see paragraphs 83-87 for the parental right of withdrawal). The relevant legislation is reproduced at Annex G.

52 It is the head teacher's duty to secure this. The governing body or, for LEA-maintained schools, the governing body and the LEA, must also exercise their functions with a view to securing this.

Comment: the Local Authority supports a SACRE who produce advice and have responsibility to monitor provision for the Authority

53 The responsibility for arranging Collective Worship rests:

- at a voluntary or equivalent grant-maintained school with the governing body after consultation with the head teacher;
- at any other school with the head teacher after consultation with the governing body.

Organisation of Collective Worship

54 Collective Worship, subject to the right of withdrawal, is intended to be appropriate for and to include all pupils attending a school.

Comment: To be appropriate for and include all pupils it must be relevant to those of all faiths and none. Therefore references to the beliefs, practices and teachings of faiths must be

accompanied by giving pupils 'opportunities' to make sense of the topics from their own perspective. Pupils shall not be required to state beliefs or engage in practices that are not appropriate for their background.

- 55 The timing and organisation of daily Collective Worship can be flexible. It need not be held at the start of the school day. There may be a single act of Worship for all pupils or separate acts for pupils in different age groups or in different school groups. For this purpose, a 'school group' means any group, or combination of groups in which pupils are taught or take part in other school activities; it does not mean a group reflecting particular religious beliefs, for which different provision may be made (paragraphs 68-74).

Comment: Collective Worship is usually organised in assemblies for whole school, key stages or year groups, or in classrooms for forms, tutor groups or classes.

- 56 As a rule, all acts of Collective Worship should take place on the school premises. However, the governing bodies of grant-maintained, aided and special agreement schools have discretion to organise Collective Worship elsewhere on special occasions. County and controlled schools which also wish to hold acts of Collective Worship off the school premises may do so, provided these are in addition to the daily statutory act of Collective Worship which must still be held on school premises.

Meaning of Collective Worship

- 57 'Worship' is not defined in the legislation and in the absence of any such definition it should be taken to have its natural and ordinary meaning. That is, it must in some sense reflect something special or separate from ordinary school activities and it should be concerned with reverence or veneration paid to a divine being or power. However, Worship in schools will necessarily be of a different character from Worship amongst a group with beliefs in common. The legislation reflects this difference in referring to 'Collective Worship' rather than 'corporate Worship'.

Comment: Reverence or veneration to a divine being or power will not be appropriate for all pupils. While opportunities to do so could be given, it must be made very clear that this is voluntary. However pupils are in some respects not mature enough to be given this choice. They could misunderstand instructions, causing inappropriate actions. It is the school's responsibility to ensure that no pupil's background is compromised.

This paragraph suggests worship in the school context will be of a different character, so schools may wish to concentrate on consideration of beliefs, practices and social, moral, cultural and spiritual issues, rather than engaging in religious practices. Paragraph 58 also offers principles and ideas for Collective Worship.

- 58 Collective Worship and assembly are distinct activities. Although they may take place as part of the same gathering, the difference between the two should be clear. Collective Worship can, nevertheless, be related to the day to day life, aspirations and concerns of the school.

59 'Taking part' in Collective Worship implies more than simply passive attendance. It follows that an act of Collective Worship should be capable of eliciting a response from pupils, even though on a particular occasion some of the pupils may not feel able actively to identify with the act of Worship.

Comment: Eliciting a response from all pupils means that the Collective Worship will need to relate to pupils own lives, human nature in general and current circumstances and issues in school and the wider world.

Character of Collective Worship (other than at LEA-maintained voluntary and equivalent grant-maintained schools)

60 In the light of the Christian traditions of Great Britain, section 7(1) of the Education Reform Act (and the corresponding section of the Education Act 1993) says that Collective Worship organised by a county or equivalent grant-maintained school is to be 'wholly or mainly of a broadly Christian character'.

Comment: This is usually taken to mean at least 51% of Collective Worship is related to Christianity in each term.

61 The Act then further defines Collective Worship of a 'broadly Christian character' as being Worship which reflects the broad traditions of Christian belief. Any such Worship should not, however, be distinctive of any particular Christian denomination.

Comment: While the document refers only to Christian belief, there seems no reason why Collective Worship could not refer to general practices of Christianity such as prayer or charity which are not 'denominational'.

62 It is open to a school to have acts of Worship that are wholly of a broadly Christian character, acts of Worship that are broadly in the tradition of another religion, and acts of Worship which contain elements drawn from a number of different faiths. Section 7(3) of the Act qualifies section 7(1) providing that within each school term the majority of acts of Worship must be wholly or mainly of a broadly Christian character, but it is not necessary or every act of Worship to be so (see also paragraph 124). Thus whatever the decision on individual acts of Worship, the majority of acts of Worship over a term must be wholly or mainly of a broadly Christian character.

63 Provided that, taken as a whole, an act of Worship which is broadly Christian reflects the traditions of Christian belief, it need not contain only Christian material. Section 7(1) is regarded as permitting some non-Christian elements in the Collective Worship without thus depriving it of its broadly Christian character. Nor would the inclusion of elements common to Christianity and one or more other religions deprive it of that character. It must, however, contain some elements which relate specifically to the traditions of Christian belief and which accord a special status to Jesus Christ.

Comment: The title Christ is a statement of belief about Jesus, so not appropriate for all pupils and therefore not collective. Jesus is accorded special status in Judaism as a Rabbi (teacher of the Law), in Christianity as God Incarnate come to teach and save the people, and in Islam as one of the 4 Major Prophets (called Isa). Stories of his mission and teachings are therefore appropriate in a range of Collective Worship.

64 The extent to which and the ways in which the broad traditions of Christian belief are to be reflected in such acts of Collective Worship should be appropriate to the family backgrounds of the pupils and their ages and aptitudes. It is for the head teacher to determine this after consultation with the governing body.

Comment: See 'Introduction to Circular 1/94' on page 5 paragraph 7.

65 Pupils who do not come from Christian families should be able to join in the daily act of Collective Worship even though this would, in the main, reflect the broad traditions of Christian belief. The law intends that, subject to the exceptions provided by section 9 of the 1988 Act (paragraph 83), all pupils will take part in such Collective Worship.

Comment: This suggests that Collective Worship may involve pupils in considering a diversity of beliefs but they must not be made to repeat religious statements of belief or engage in religious practices.

66 In all these matters any departure from the broadly Christian Education requirement must be justified in terms of the family backgrounds, ages and aptitudes of the pupils concerned. These considerations should inform:

- the extent to which (if at all) any acts of Collective Worship in the school are not of a broadly Christian character;
- the extent to which the broad traditions of Christian belief are reflected in those acts of Worship of a broadly Christian character; and the ways in which those traditions are reflected.

Comment: As long as Collective Worship asks pupils only to consider and reflect on beliefs, teachings and practices and engage with social, moral, cultural and spiritual issues it will be appropriate for pupils of all backgrounds, ages and aptitudes. Therefore schools should be able to fulfil the requirement for 'broadly Christian' Collective Worship as explained in the above comments whatever the background, ages and aptitudes of the pupils.

67 It is suggested that the head teacher ensure that the school's plans for daily Collective Worship, or some other record, are kept in case of queries.

Exemption from broadly Christian Collective Worship ('determinations')

68 The requirements described above (paragraphs 60-66), that Collective Worship should be wholly or mainly of a broadly Christian character, should be appropriate for most pupils across the country. The 'determination' procedure, however, allows these requirements to be lifted in respect of some or all of the pupils in a school where they are inappropriate. In determining this, the Standing Advisory Council for RE (SACRE) is to have regard to any circumstances relating to the faith backgrounds of the pupils which are relevant for deciding what character of Collective Worship is appropriate.

69 The 1993 Act allows any grant-maintained school equivalent to a county school (i.e. to which section 7(1) of the 1988 Act applies) to apply for a determination in similar circumstances to a county school.

Applying for a determination

70 If the head teacher of a school considers that the requirements for Collective Worship in paragraph 60 could conflict with what is required by paragraph 64, he or she can apply to the local standing advisory council on RE (SACRE) to lift or modify the requirements in paragraph 60. Before doing so the head teacher must consult the school's governing body who in turn may wish to seek the views of parents.

Comment: The approach given in the comments above is that Collective Worship should consider religious beliefs and practices and their impact on way of life and moral and spiritual issues, but not be made to take part in statements of religious belief or engage in religious practices. There should therefore be no conflict between paragraphs 60 and 64.

71 The head teacher's application may relate either to a clearly described and defined group or to the whole school. Before considering applying for a determination in relation to the whole school, however, care should be taken to safeguard the interests of any parents of children for whom broadly Christian Collective Worship would be appropriate. One factor which may inform a head teacher's decision to make an application to the SACRE is the extent of withdrawals from broadly Christian Collective Worship.

72 In considering whether to grant a head teacher's request, the SACRE must ensure that the proposed determination is justified by any relevant circumstances relating to the family backgrounds of the pupils concerned. When it has made a determination on the request - which can only take the form of acceptance or rejection without modification - it must communicate this in writing to the head teacher and state the date from which it should take effect.

73 Any determination made under these arrangements ends after 5 years, unless renewed by the SACRE. There must be a review by the SACRE no later than 5 years after any determination was introduced; and subsequently within 5 years of each review. The head teacher may request an earlier review at any time, after consulting the governing body. The head teacher must be given an opportunity to make representations in any review and, in turn, is required to consult the governing body who may wish to seek the views of parents.

74 It is for each SACRE to decide how applications should be made, and to make available any necessary guidance to schools.

Comment 1: The Sheffield SACRE has a procedure to consider determinations.

Comment 2: Sheffield SACRE takes the view that schools must provide opportunities for Collective Worship in line with the requirements of paragraphs 62 to 66 above. Such Collective Worship should be inclusive and educational, respect the beliefs and values of all present, and can be participated in by people from all religions or none in order to promote community cohesion. In these circumstances, determinations should be unnecessary. Nevertheless, SACRE will consider any applications where a school feels it cannot meet the needs of pupils without a determination.

Information on determinations

- 75 It is desirable for a head teacher to keep sufficient records to enable him or her to reply to any parental enquiry about the reasons for applying, or not applying, for a determination for a group of pupils.
- 76 The LEA is required under the Education (School Curriculum and Related Information) Regulations 1989 to provide annual information by 30 September about the number and type of determinations made by the SACRE (paragraphs 70-74) in respect of Collective Worship in schools.

Character and organisation of alternative statutory Collective Worship

- 77 It is for the head teacher to decide what form the alternative Worship will take, although the SACRE should be informed of the proposed arrangements. The head teacher will wish to take appropriate steps to notify the governing body and parents of the new arrangements.

Comment: This refers to paragraph 68 where the head teacher must consider what form of Collective Worship will be appropriate if a determination is granted.

- 78 Where such a determination is made in respect of all or some of the pupils in the school, daily Collective Worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative Collective Worship may be provided for those pupils as a whole. It may not be distinctive of any particular denomination of any faith or religion, but may be distinctive of a particular faith or religion. Parents continue to have a right to withdraw their children from the Collective Worship.
- 79 Where a single determination has been granted for the whole school, it is not permissible for pupils to be divided into faith groups for Worship. However, where a determination covers only part of the school, or where more than one determination has been granted in respect of different groups of pupils at the school, a single act of Worship may be provided for each group of pupils covered by a single determination. Where such a group has been defined in respect of the pupils' faith background, it follows that single faith Worship may be provided for the pupils involved. Each group in respect of which a determination has been made may, of course, be further sub-divided by school or age group, if that is felt to be appropriate (paragraph 68).
- 80 This should not be taken to imply that Worship should or should not be provided by faith groups. The arrangements set out above are, however, permitted by the 1988 Act, if this is deemed appropriate (paragraph 68).

Comment: The Alternative Worship will need to reflect the aims of Circular 1/94 and of Collective Worship, in particular paragraph 9 which states that a diversity of religions should feature. It should not form Corporate Worship as explained in paragraph 57.

Power of Secretary of State to direct SACRE to revoke a determination or discharge duty

- 81 The Education Act 1993 amends the 1988 Act so that, where the Secretary of State is satisfied, either on complaint by any person or otherwise, that any SACRE:
- 1 has acted, or is proposing to act, unreasonably in determining whether it is appropriate for the requirement for Christian Collective Worship to apply in the case of a school or group of pupils; or
 - 2 has failed to discharge its duty in this respect;

the Secretary of State has the power to direct the SACRE to revoke the determination, withdraw the proposed determination or, as the case may be, to discharge its duty.

Character of Collective Worship at LEA-maintained voluntary and equivalent grant-maintained schools

- 82 The character and content of Collective Worship in any LEA-maintained voluntary (aided and controlled) or equivalent grant-maintained school continues to be determined by the governing body.

Right of withdrawal

- 83 Nothing in the Education Act 1993 affects parents' rights, as established in the 1944 Act and re-enacted in the 1988 Act, to withdraw their children from Collective Worship if they wish. To summarise:
- 1 it cannot be a condition of attendance at any maintained school that a pupil attends, or abstains from attending, any Sunday school or place of Worship;
 - 2 if the parent asks that a pupil should be wholly or partly excused from attending any religious Worship at the school, then the school must comply. This includes alternative Worship provided by a school as a result of a determination by a SACRE;
 - 3 where the parent of any pupil who is a boarder at a maintained school requests that the pupil be permitted to attend Worship in accordance with the tenets of a particular religious denomination on Sundays or other holy days, or to receive religious education in accordance with such tenets outside school hours, the school's governing body shall make arrangements to allow the pupil reasonable opportunities to do so. These arrangements may be provided for on school premises, but are not to entail expenditure by the LEA or, in the case of a grant-maintained school, its governing body.
- 84 A school continues to be responsible for the supervision of any child withdrawn by its parent from Collective Worship.

Exercise of right of withdrawal

- 85 The parental right to withdraw a child from attending Collective Worship should be freely exercisable and a school must give effect to any such request. Parents are not obliged to state their reasons for seeking withdrawal.

- 86 The right of withdrawal from Collective Worship would normally be exercised through the physical withdrawal of the pupil from the place where the act of Worship is taking place. Indeed the school could insist that this is the way the right is to be implemented. If, however, both the parent and the school agree that the pupil should be allowed to remain physically present during the Collective Worship but not take part in it, nothing in the law prevents this.
- 87 Experience suggests that, to avoid misunderstanding, a head teacher will find it helpful to establish with any parent wanting to exercise the right of withdrawal:
- the elements of Worship in which the parent would object to the child taking part;
 - the practical implications of withdrawal; and
 - whether the parent will require any advanced notice of such Worship, and, if so, how much.

Alternative Worship for pupils who have been withdrawn

- 88 Nothing in the law prevents any maintained school from allowing, at parents' request and where they have withdrawn pupils from statutory provision, religious education to be provided or religious Worship to take place according to a particular faith or denomination. Governing bodies and head teachers should seek to respond positively to such requests from parents:
- 1 unless the effect would be that denominational Worship replaced the statutory non-denominational Collective Worship;
 - 2 provided that such arrangements can be made at no additional cost to the school; and
 - 3 provided that the alternative provision would be consistent with the overall purposes of the school curriculum set out in section 1 of the 1988 Act.

Comment: This does not give any group the right to have Worship according to another faith. It leaves the decision in the hands of the head teacher (see paragraph 52). Section 1 of the 1988 Education Act is referred to in Paragraph 1 on page 4 above.

Circular 1/94 - Teachers

Aims

- 141 Teachers play a crucial part in the moral and spiritual development of pupils and make a vital contribution to the ethos of the school. Some teachers, in addition to RE specialists, will also contribute to these aims by teaching RE and leading Worship, but teachers cannot be required to teach RE or lead or attend Worship except where the law provides otherwise in relation to some teachers in voluntary and equivalent grant-maintained schools.

Duties

- 142 The Education Act 1944, with certain specific exceptions in the case of teachers in voluntary aided schools and reserved teachers in voluntary controlled and special agreement schools, provides that teachers should not be disqualified from employment or discriminated against in terms of pay or promotion on the grounds of their religious opinions or practice in participating or not participating in acts of Worship or religious education. The Education Act 1993 applies these provisions to grant-maintained schools. When a school becomes grant-maintained, the provisions of section 30 of the Education Act 1944 applying to a teacher under the former status of the school continue to apply as long as he or she is employed as a teacher at the school.
- 143 One of the duties incorporated into the contracts of all teachers by the School Teachers' Pay and Conditions Document is attending assemblies. This duty is subject to teachers' freedom under the 1944 Act not to attend Collective Worship. So a head teacher may require any teacher to attend parts of a school assembly when Collective Worship is not taking place – for example the giving out of notices - but could only require a teacher to attend Collective Worship if that teacher was in one of the excepted categories noted in the preceding paragraph.
- 144 The safeguards noted above apply to head teachers as to all other Teachers. Head teachers have a duty under the 1988 Act to see that the law on Collective Worship and RE is complied with in their school, but except in the cases specified in the 1944 Act they cannot be penalised for not taking part in the provision of either.
- 145 In planning staffing and staff development, the governing body must take account of its duty under the 1988 Act to exercise its functions with a view to securing that all pupils take part in daily Collective Worship and that RE is taught. The provisions described above (paragraphs 142-144) do not prevent the governing body from taking account of a candidate's willingness to teach RE or lead Collective Worship in drawing up job descriptions for particular posts, and in recommending and appointing teachers. Willingness to teach RE or lead Collective Worship should not, however, be a requirement of a post, although willingness to teach RE must obviously be a requirement when advertising for specialist RE teaching posts.
- 146 It is for the head teacher, where there are insufficient teachers in a school who are prepared to teach RE or lead an act of Collective Worship, to ensure that the requirements for these activities are nevertheless met. In these circumstances, head teachers might wish to seek advice from their LEA or SACRE.
- 147 As regards Collective Worship, in such circumstances all reasonable steps should be taken by the head teacher to find appropriate people from the local community who would be willing and able to lead Collective Worship. Account should be taken, however, not only of the willingness of such persons to lead Collective Worship, but also of:

- a person's ability to conduct such an act of Worship for pupils of the family backgrounds, ages and aptitudes concerned; and
- the extent to which any costs would fall to the LEA or school.

Comment: Visitors should always be supervised. A CRB check must be made for any visitor who is to be left alone with children, or who visits on a regular basis.

148 Senior pupils may also lead acts of Collective Worship where that seems appropriate.

Comment: Supervision by a member of staff is essential.

149 Whatever arrangements are made, however, nothing overrides the school's responsibility in relation to the health and safety of pupils. Head teachers will wish, for example, to consider the need for the presence of a member of staff at acts of Worship being led by individuals from outside the school.

Comment: Supervision by a member of staff is essential.

Annex B Special Schools Religious education and Collective Worship

- 1 The Education Act 1993 states that regulations shall provide that, so far as practicable, every pupil should receive religious education and attend religious Worship; or will be withdrawn from attendance at such Worship or from receiving such education, in accordance with the wishes of the pupil's parent.
- 2 The current regulations are in Schedule 2 to the Education (Approval of Special Schools) Regulations 1983. From 1 April 1994, these will be replaced by the Education (Special Schools) Regulations 1994 which will contain identical requirements. The Regulations apply to all maintained, grant-maintained and non-maintained special schools.
- 3 Similar provisions will be contained in the Education (Special Educational Needs) (Approval of Independent Schools) Regulations 1994 from 1 April 1994 in respect of independent schools approved to cater for children with statements of special educational needs.

Annex D Sixth Form Colleges in Further Education

Collective Worship

- 4 Section 44 of the Further and Higher Education Act 1992 requires the governing body of every further education institution, except an institution which on 30 September 1992 was a college of further education, to ensure that, at an appropriate time on at least one day in each week during which the institution is open, an act of Collective Worship, which students may attend, is held at the institution.
- 5 In a former voluntary sixth form college or a former grant-maintained school which was a voluntary school before it became grant-maintained, the act of Collective Worship must be in a form which complies with the provisions of any trust deed affecting the institution and reflect the religious traditions and practices of the institution before it became a further education institution. In all other further education institutions to which section 44 applies, the act of Collective Worship must be wholly or mainly of a broadly Christian character in that it shall reflect the broad traditions of Christian belief but need not be distinctive of any particular Christian denomination.
- 6 If the governing body of a further education institution considers it appropriate it may, in addition to the acts of Collective Worship referred to in paragraph 5, provide for acts of Worship which reflect the practices of some or all of the other religious traditions represented in Great Britain.

Inspection

- 7 The inspectorate of the Further Education Funding Council will:
 - confirm the arrangements made by colleges in response to sections 44 and 45 of the Further and Higher Education Act 1992; and
 - comment on the quality of religious education and acts of Worship seen during full college inspection.

COLLECTIVE WORSHIP

Festivals & Themes



Points to Remember in involving pupils in Collective Worship

In Collective Worship, as in all curricular aspects of school life, it is important to work in ways that enable individual responses from learners, even though the numbers involved and the timing may make it difficult. The following are 'pointers', which might help those who organise Collective Worship to enable pupils to respond in appropriate ways.

It is important to note straight away the following general observations:

- Collective Worship can be an 'iceberg' activity, often concealing more than is revealed in terms of pupils' responses.
- Good Collective Worship should offer opportunities for young people to develop, spiritually and morally, without forcing these opportunities on anyone.
- The aims of Collective Worship can include offering opportunities to think, reflect, be challenged, form intentions, notice what is valuable, affirm one's faith, hope or commitments, celebrate, share, grieve, learn, be quiet and so on. These opportunities are more likely to be taken up if some structures for participation, involvement and response can be found.
- Those who lead need to set high expectations. If they behave as if Collective Worship is dead time, or even as if it has measles, then the pupils will be inoculated against spiritual development. It is important to reflect on the importance of the occasion, even one's enthusiasm for Collective Worship!

Some Suggestions:

- Collect pupils' views and materials for Collective Worship in lesson and tutor time.
- Include pupils' work (poetry, prose, essay, artwork on OHP etc, (with permission)).
- Have pupils out at the front; have small numbers of volunteers joining in with prepared or spontaneous materials.
- Give pupils silence, time to reflect or ask them to close their eyes and think quietly, maybe to music. Give opportunities for reflection as a matter of course.
- Use music, but avoid the irrelevant use of background muzak. Play music as pupils come in that is related to your theme and refer to it. Play it again for the time of reflection before they leave.
- Involve groups/classes in planning. Tell pupils what themes are coming up and ask them to suggest relevant songs and music for the themes.
- Ask for 10 ideas for the Collective Worship programme, or three memorable ones and what was good about them. Use the school council or other forum. Get classes to take Collective Worship in turns.

FESTIVALS & THEMES

These few examples are given to suggest ways to use religious and other festivals in Collective Worship.

For full lists of festivals, dates each year and their meanings see:

www.shap.org www.bbc.co.uk/religion/tools/calendar

www.interfaithcalendar.org

www.multifaiths.com

NATIONAL DAY OF VIETNAM

Themes/Approaches

- War, futility, inhumanity.
- Is there such a thing as a Just War?
- What is the role of force, who decides, what are the reasons, what are the rules?
- What other ways are there to resolve conflicts?

BIRTHDAY OF GURU NANAK (Sikh)

Themes/Approaches

- Guru Nanak was brought up as a Hindu, but not allowed to play with his Muslim school-friends. When he grew up he did not like the caste system, the inferior status of women, or meaningless religious rituals and practices that happened then. The religion he founded is based on equality between all persons.
- Themes could be around equality, community cohesion, anti-racism/sexism/ageism etc.

BIRTHDAY OF MUHAMMAD (Muslim)

Themes/Approaches

- Reverence, celebration, links with the community. Procession, display, stories, talks about his life.
- Bring community into school or take school into community.

BIRTHDAY OF BAHÁ'U'LLÁH (Baha'i)

Themes/Approaches

- Celebration of the birthday of the founder of the Baha'i Faith.
- Themes: message of unity based on respect for religious and cultural diversity; promotion of a world civilisation based on co-operation, consultation and justice.

ROSH HASHANAH: NEW YEAR'S DAY (Jewish)

Themes/Approaches

- Commemorates the creation of the world. Creation, awe, wonder, environment, responsibility, exploitation, sacrifice. The blowing of the ram's horn reminds Jews of Abraham's sacrifice of a ram in place of his son.
- (Careful with the story: God did not take Isaac - illustration of willingness to give up that which is precious in faith).

SUKKOT (Jewish)

Harvest Festival which commemorates the forty years in the wilderness on the way from Egypt to Israel. Also Christian.

Themes/Approaches

- Appreciation. Giving. Links with the community. Elderly. Children's homes.
- Drama, dance, opportunity to bring community into school.

MOHANADAS KARAMCHAND GANDHI (Indian)

Also known as 'Mahatma' meaning 'Great Soul' or 'Bapu' meaning father.

Themes/Approaches

- Peaceful means, non-violence, reasoned argument to achieve objectives. Discipline. Courage of convictions in motivating actions.

UNITED NATIONS DAY

Themes/Approaches

- Interdependence
- Inter-relationship
- Link with World Peace Week

WEEK OF PRAYER FOR WORLD PEACE

Sponsored by members of most religions, such as Baha'i, Buddhist, Christian, Hindu, Jewish, Muslim, Sikh

Themes/Approaches

- Links with English, Drama, Humanities, Technology
- Poems, simple prayers, vignettes, posters, displays – school entrance, community, local shops, etc.

SANGHA DAY (Buddhist)

Celebrates the spiritual community of Buddhist Monks

Themes/Approaches

- Buddhists follow the example of the Buddha to find enlightenment, realising the way things are so they feel true happiness and compassion for all other beings.
- Friendship is indispensable for the Buddhist path so the theme could be why are friends important? What is a true friend? etc

DIVALI

FESTIVAL OF LIGHT

TRIUMPH OF GOOD OVER EVIL (Hindu)

New Year Festival lasting two to five days, during which lights and lamps are hung out. Most widely celebrated of all the Hindu festivals.

Themes/Approaches

- Most of the stories of Divali, and especially the return of Rama, are concerned with the victory of light over darkness and good over evil. This theme is common to many religious stories from many varied conditions.
- Light and darkness need obvious sensitive handling. There is a school of thought which suggests that this is an opportunity to explore the concept that black is 'bad' and white is 'good'. There is another school of thought which suggests that this may potentially reinforce prejudice. It may be better to explore being in the dark as being unable to see/understand. Knowledge and truth enable us to see and therefore bring us into the 'light'. It may also be an over-simplification to suggest that goodness always wins over evil, other than the 'choices' which human beings have regardless of their beliefs, whether these be agnostic, atheistic or religious. Link with RE and possibly Technology. NB: Careful with children; do not put in any situation which could be misinterpreted as taking part in Hindu Worship.

ADVENT SUNDAY (Christian)

- The start of the Christian year.
- Four Sundays before Christmas.
- Represents tradition from darkness to light.
- Christ as the 'Light of the World.'
- Links with Divali (Hindu) and Hanukkah (Jewish).

Themes/Approaches

- Candles. New beginnings.
- What is 'goodness', individual and corporate? How does the 'individual' affect the 'whole', eg the individual and school, classroom, friends, family? Quality of life. Hope.
- NB: Remember that Muslims accept Jesus as a prophet who is featured in the Qur'an, but do not recognise him as the Son of God.
- Muslims, Christians and Jews follow the teachings of Jesus and of the earlier Jewish Prophets. Simply need to be aware and respectful in a multicultural school.

CHANUKAH (Jewish) – Light

Celebrates the re-dedication of the Temple in Jerusalem, after it was won back from the Syrian Greeks by the Maccabees.

Again, as with Divali, the lights in the Chanukiyah are symbols of a victory of good over evil. They stand for a freedom and joy and, especially, for life. At Chanukah, the lights celebrate the new life which the Jews won, with God's help, for their country. It was victory of the few over the many, of the weak over the strong. Justice defeating wickedness and the beginning of the new Jewish community.

Themes/Approaches

- The flame as a symbol of power and spirit.
- Chanukiyah made perhaps in RE. Displayed on windows.
- Linked to situations of oppression and injustice. Consideration, thought, prayer for these situations. Giving time, concern, money. Ideas, faith, determination.
- A small group of people on the side of what is right can successfully challenge a larger and stronger body who are in the wrong.

VICTORY DAY OF BANGLADESH

The war ended in 1971 and Bangladesh was proclaimed an independent state.

Themes/Approaches

- Links with issues of oppression, injustice, inequality expressed in Chanukah.

CHRISTMAS (CHRISTIAN FESTIVAL OF LIGHT)

This is a celebration of Jesus' birth

Themes/Approaches

- Distinction between holy festival and secular season of presents, eating and drinking.
- NB: don't be too heavy - it's OK to have fun! Just remember some of the things of which this is intended to remind us. The story and each symbol in the Nativity has a meaning.
- Display of Christmas around the world provided by RE Department can present some of the issues, without coming across as "we should ..." Eg, children suffering around the world, terrorism, eco-doom etc. Best to stay positive and find good news.

MAHA SHIVRATRI (Hindu)

Every night of the new moon is dedicated to Shiva, but this one in particular is the Great Shiva night on which Shiva is said to perform the cosmic dance from creation to destruction.

Themes/Approaches

- Environment, pollution, responsibility, beauty. Causal nature of action (individual and societal). Inter-dependence and interrelationship.
- Use of dance, drama, art and music portray issues above.

RAMADAN (Muslim)

During this lunar month, older children and adult Muslims fast during the hours of daylight. The dates depend on the sighting of the new Moon. A nourishing meal is eaten before dawn and in the evening. Younger children do without sweets or snacks between meals. They will gradually learn to miss one meal and by the age of about twelve are ready to accept the discipline of the fast. The very young, the ill and the old are forbidden to fast as it would damage their health. During the month, Muslims try to read the whole Qu'ran during this time. Muslims fast in obedience to God's command in the Qur'an and to follow Mohammed.

Fasting helps avoid excess in all things. It helps Muslims realise how dependent they are on God for His gifts and reminds them to thank Him and to identify with and help the poor. The fast is not acceptable to God unless money/possessions/kindnesses are extended to 'one's less fortunate neighbour' and one tries to follow God's will in all things, practising honesty and all other virtues. If one's fasting is pleasing to God He will be merciful. During the month of Ramadan, Muslims celebrate the night when God revealed the first words of the Qu'ran to Mohammed. They call this night 'Lailat-al-Qadr', or the Night of Power.

Themes/Approaches

- Giving up something which is precious/important to us for something better (what does better mean?) Focusing (thinking about) issues other than the material. This doesn't mean we should not enjoy material things (no guilt trips please!) Are there, however, times when we should reflect upon what is important? Is there balance in our lives? Sometimes, it is easier to give money than to get involved/help. Sometimes, giving money is the real sacrifice. Mentioning the obvious, be careful with 'it helps them to identify, in a small way, with the poor'; this is genuinely intended to be experiential, not patronising. There are schools across the country who, with considerable negotiation, adopt a whole school approach to this.

MARTIN LUTHER KING

Civil rights campaigner and Churchman, national American hero, born January 1929 and assassinated 4 April 1968.

Themes/Approaches

- 'Black' issues. Racism. Prejudice. "I have a dream," poetry, excerpts from literature and music (current!) and suggest 'Roll of Thunder, Hear my Cry', from the point of view of a nine year old child. Video could be used in English and story told in assembly.
- Perhaps excerpts from James Baldwin for older pupils.
- In order to achieve balanced, black perspective, could also look at Nelson Mandela.

CHINESE NEW YEAR

Themes/Approaches

- Links with RE, Technology, dragon masks, lanterns.
- Colourful celebration of the New Year. Relate to resolutions, being positive, looking to the future.
 - Whole-school ethos, standards, atmosphere, achievement, appreciation, community.

EID-UL-FITR (Muslim)

Festival of fast breaking, known as the small festival. It marks the appearance of the new moon and the end of Ramadan. Celebrations last for three days. Special food is prepared and people visit each other and go to parties. Sweets and cakes are taken to relatives and friends. Children receive presents and money. Many Muslims in Britain send greeting cards to each other.

Themes/Approaches

- Links to Technology/RE/Art.
- Eid cards, making Mehndi patterns, recipes for Eid-ul-Fitr. Some schools across the country with a large percentage of Muslim pupils hold an Eid party, similar to Christmas.
- Hold an afternoon 'assembly' and invite parents and community into school to share in celebration to mark the end of Ramadan.

PASSOVER FESTIVAL (Jewish)

The Passover has twofold significance, recalling the exodus of the Israelites from Egypt and celebrating the Barley Harvest. It lasts eight days and is called the Festival of Freedom. The Jewish name for this festival is PESACH.

As with most Jewish festivals, the main celebration takes place in the home, when the family, often several generations, meets on the eve of Passover to celebrate with a special meal called the Seder. Each item of food has a symbolic meaning, which reminds them of the escape from slavery under Pharaoh, to freedom in the promised land.

Themes/Approaches

- Slavery, oppression, religious and racial persecution, holocaust, inhumanity.
- Links with RE, Technology (Food and Textiles), Drama.
- Presentation – the Passover meal in assembly.

EASTER (Christian)

This is a holy week where Christians remember the events of Jesus' last visit to Jerusalem. The main events are Palm Sunday when He was welcomed into Jerusalem by the ordinary people, the turning out of the moneychangers from the temple, His last Passover meal and the washing of the disciples feet, His last night, His betrayal, trial, crucifixion and resurrection. Each event is remembered in various ways by Christians today.

Themes/Approaches

- This could be a lead assembly (see below) where themes for each day are developed, e.g. Palm Sunday embracing the teaching of Jesus' message of conflict reconciliation. Turning out the money changers considering the replacement of atonement with forgiveness through understanding etc

PENTECOST/WHITSUN (Christian)

This celebrates the Holy spirit coming into Jesus' disciples who were afraid and hiding after Jesus' death and resurrection. The spirit is symbolised as fire. It made the disciples be brave so they came out of hiding and told everyone about Jesus story and His teachings. This is considered to be the start of the Christian religion, as the words of Jesus (the Good News) spread round the Roman Empire.

Themes/Approaches

- Bravery, standing up for what is right, keeping spirits up, hope for the future through doing what you know is right

WESAK (Buddhist)

This celebrates Buddha's enlightenment, when he finally understood the problems of humanity and how to overcome them. This enlightenment, seeing things as they really are, gives true happiness and compassion for all beings.

Buddhist's do not see Buddha as a god, but as the first to find the way to enlightenment.

Themes/Approaches

- What are our highest aspirations? What characteristics are shown by pictures and statues of the Buddha, e.g. calm tranquil, warm, kind, wise? Do we value these things?
- Who do we respect, who is our role model? What model are we?

DHARMA DAY (Buddhist)

This day celebrates the teachings left by the Buddha (Dharma). These include the Noble Truths that life is experienced as suffering due to desire (either wanting things or wanting things to stop), and that there is a way out (the eight fold path).

Themes/Approaches

- This could be a lead assembly (see below) with follow up going through the 8 fold path, or any of the stories and teachings in the various Buddhist traditions.

Naw Ruz (Baha'i)

New Year celebration after 19 days of fasting between sunrise and sunset by followers.

Themes/Approaches

- Celebration of the renewal of God's covenant with humanity from age to age; the spiritual nature of man and woman; understanding of the relationship between God's messengers and humanity.

Ridvan (Baha'i)

Festival marking Baha'u'llah's public declaration of His mission for the present day based on the principle of unity.

Themes/Approaches

- Abolition of all forms of prejudice; elimination of extremes of wealth and poverty; this can be related to Baha'i aims for world peace, religious unity, and the sharing of the planet's resources.

Baisakhi (Sikh)

Celebration of the starting of the Khalsa, the warriors who promise to fight to preserve their own religion, and to promote equality for all people. It is a good day to be initiated into the Khalsa and wear the 5Ks. There are processions carrying the book that is their leader, erecting a new flag outside the Gurdwara, and Langar (the sharing of a meal after the service)

Themes/Approaches

- Could focus on the need to do something to promote equality, not just believe in it.
- Also perhaps the value of a book as a leader rather than a person.

Divali (Sikh)

This is not the same as the Hindu Divali, though the Divali lights are the same. For Sikhs Divali celebrates the release of the 6th Guru from prison, where the lights, bonfires and fireworks were to welcome him. Many Sikh Gurus were imprisoned or tortured to try to make them change their religion, but always stood up for what they believed in.

Themes/Approaches

- This happens in November when the days are getting shorter and the weather cold and windy. Themes could be keeping spirits up in hard times and standing up for what you believe in even under pressure from others.

LEAD THEMES FOR COLLECTIVE WORSHIP

The idea is to take a theme based on a religion's concepts and develop it over several assemblies

LEAD THEME

Broadly Christian Concept/Belief: 'Discipleship'

Child/School/Community-related: "Friendship & the Qualities of a Friend"

Christian Context: "Jesus' Friends"



Must be brave

Not mind missing home comforts

Be prepared to mix with the

and travelling by foot

poor, sick and outcast

Think about:

Many people did follow Jesus, often giving up comfortable lives. When is it sometimes difficult for us to be a friend? What is a good friend? What can we do to be a better friend?

Continue throughout the week

JAMES and JOHN, SONS of ZEBEDEE

Both had a quick temper. What do those of us with a quick temper need to be good at?

(SAYING SORRY!)

PETER, THE "ROCK"

To begin with, Peter tended to rush into things, acting first and thinking afterwards.

How many of us do that?

Jesus knew the sort of person Peter could become. If our friends described us as a 'ROCK', what qualities would we have?

NATHANIAL

Jesus was very positive about His friend's 'PLAIN SPEAKING'. "Here is a man, " said Jesus, " in whom there is no dishonesty." Nathaniel was known as 'Nathaniel the TRUTHFUL'.

Are there times when we have not always told the truth? How do we feel about this? Should we say sorry and try to do better?

THOMAS

Thomas was often called 'DOUBTING THOMAS' and his nickname has always stuck.

Think about nicknames people have. Are there hurtful nicknames among them? If there are think of new nicknames that would be less hurtful. Can we give them new names which show the best and not the worst?

LEAD THEME

Broadly Christian Concept/Belief: “Forgiveness.”

Child/School/Community-related: “Forgiveness is about cancelling debts of behaviour and not insisting on doing back to people what they did to you.”

Christian Context: **Christianity and other major religions teach people that people should forgive others if they are truly sorry.**



Forgiveness is hard

It is hard to say sorry and it is hard to forgive others.

It is sometimes easier to forgive others if we look at some of the things we have done wrong and realise that we all make mistakes.

Next time you have an argument with someone, say to yourself, “If I was in that person’s situation, how would I like to be treated?”

THINK ABOUT: When is it really difficult to forgive?

Some people think they are too bad to be a friend of God, but some of Jesus’ friends had a very bad record. ie when people hurt us time and time again or when people do something bad.

ie Peter once pretended that never knew Jesus. Anyone can be forgiven, provided they really want to change.

Our behaviour often shows what we are like on the inside, sometimes we change on the inside in order to change our behaviour. We usually don’t feel too happy or good about ourselves when we are holding on to anger, bitterness and resentment.

Continue throughout the week

JOSEPH AND HIS COAT OF MANY COLOURS

Joseph made a choice. He chose to forgive. Think of times when you have needed to forgive someone. Bitterness ruins lives and destroys friendships.

JACOB AND ESAU

People can and do change. Jacob changed on the inside and, therefore, behaved differently. Jacob wanted to make it up to Esau and show he had changed, sent presents of cattle and other animals. Today people sometimes do something similar and send flowers or chocolates when they want to make up. But sending flowers and chocolates is no good if it does not mean anything; it should be a way of saying sorry and showing that you want to change.

THE LORD'S PRAYER

'Forgive us the wrong doings we have done, as we forgive the wrongs that others have done to us'.

If you look closely it seems like God is making a type of bargain, 'If you forgive others, I will forgive you.' That's only fair. People cannot expect to be forgiven themselves and yet never forgive anyone else.

'SEVENTY TIMES SEVEN'

One day Jesus' friend Peter asked Jesus how many times he should forgive someone. Peter probably expected Jesus to say 'once' or 'twice', but Jesus said, 'seventy times seven.' Peter was shocked, when he went away to do the sum, the answer was 490. Jesus did not really mean that Peter had to forgive 490 times and that he could get his own back on the 491st!

He used this big sum as a way of saying that you should never stop forgiving.

BROADLY CHRISTIAN CONCEPT/BELIEF: 'THE FRUITS OF THE SPIRIT'

CHILD/SCHOOL/COMMUNITY RELATED: 'WHAT ARE WE LIKE' 'ON THE INSIDE AND THE OUTSIDE?'

CHRISTIAN CONTEXT:

You cannot tell what is going on inside a tree: It may look as if nothing is happening inside the leaves and the trunk, but really there is a lot going on. The result of all that action is fruit. Fruit is the result you can see of the inner life of the tree. In the same way, it is hard to tell what is going on inside a person. You cannot see what they think or feel, but thoughts and feelings result in actions and then you can tell what has been going on inside. Actions are the results you can see of the inner life of the person. Some people are always respected because they work hard and give of their best. Many people are kind and generous even when they do not have very much to give. Sometimes these people give up their time and themselves, not necessarily money. We know it is important to be trusted and to trust others; but there are people who for whatever reasons, tell lies, hurt other people, only think about themselves and are not very loving or kind. Christians believe that the 'Fruits of the Spirit' are love, joy, peace patience, gentleness, kindness, goodness, faithfulness and self-control.

THINK ABOUT:

- How do we 'score' ourselves on the 'Fruits of the Spirit' list? (Perhaps have an outline of a tree in assembly and some big cardboard 'fruits').
- What sort of fruits are we growing on our tree?
- What sort of actions are there in our lives at the moment?

CONTINUE THROUGHOUT THE WEEK:

LOVE

Love is hard sometimes. Love often costs us, not only in money, but in time and effort.

It is often the people that we have feelings for that can easily hurt us. Love also has its own rewards.

PATIENCE

Patience is far more than just waiting.

We all need the type of patience that helps us to wait, but it also means making the most of what we are during now and not always wanting to rush on to the next thing. Make the most of today!

GENTLENESS

Rough things can hurt. If you touch sandpaper, it hurts your fingers, but if you touch velvet it feels smooth. We know when things are rough or smooth to the touch.

It is not only bodies which can be hurt by rough things, some of the words we use are rough and hurtful and they can hurt people's feelings. Anyone can be nasty; it is harder to be gentle with someone who is lonely or sad or just easily hurt.

Think about noticing when people need us to be gentle and not to be so busy that we pass them by or hurt them with our words.

GOODNESS

We often live up to the ideas other people have of us. If we get labelled 'good' or 'bad', we sometimes try to be like that label.

How can people know what sort of behaviour is good. Think of times when people have been good to you and how you felt about them.

Think also of the times when others behaved badly and how you felt then.

LEAD THEME

CHRISTIAN CONCEPT: 'LIGHT OF THE WORLD'

CHILD/SCHOOL/COMMUNITY RELATED: 'IT IS VERY EASY TO EXTINGUISH SOMEONE'S LITTLE LIGHT OF HOPE OR HAPPINESS, THROUGH AN UNKIND OR THOUGHTLESS WORD OR DEED'.

CHRISTIAN CONTEXT: Christian people think of Jesus as a light to show the way, through understanding and forgiveness.

THINK ABOUT:

- As soon as it gets dark we can switch on the light. Imagine a world without electric lights. As soon as the sun went down you would have to rely on the tiny lights of candles and oil lamps. In the past before there was electricity, people worked when the sun was up and went to bed when it went down. Most people went to bed very early in the winter – eight o'clock was a late night for many adults! Candles were too precious to burn every day.
- In many churches, candles are used to remind Christians that Jesus is called 'the Light of the World'. We take light for granted, but in earlier times people were more aware of how much they depended on light, so when Jesus said he was 'the Light of the World' they understood that he was saying something very important.
- Without light our world would be drab and dark. Lights brighten our world and give us colour instead of darkness. We have torches that show us the way in country lanes with no lights. Lights enable us to live and work. Some lights, like lighthouses, warn us of danger.
- Christians believe Jesus is like a light because he can show people the way in life, like a torch, and warn them of wrong and danger, like a lighthouse. He can also show up wrong, like the light left on at night in shops in order to show up burglars.
- The different 'lights' that we have to brighten up the world.
- We can all be little 'lights' and brighten up someone else's day through encouragement, praise, a kind word, a smile. It is also very easy to put someone down, be critical or scathing of something more important to someone else, than to us.

Continue throughout the week

TRUTH

We can sometimes tell when people are telling the truth. At other times it is often difficult. We often say that we believe in love and truth; justice and peace. Could people tell we believe in these things from the way we behave? What sort of behaviours or actions would demonstrate that we held these beliefs?

DOING THE 'RIGHT' THING

Paul's letter to the Ephesians:

- Put on all of God's armour, then you will be able to fight against wrong.
- Put on the belt of truth (to fight deceit and lies wherever you find them).
- Put on the breastplate of right friendships with God and other people.
- Put on the shoes of the good news of peace (a message our world needs to hear).
- Put on the shield of faith in God to help you resist wrong and evil. Put on the helmet of salvation.
- Take the sword of the Spirit in your hand which is God's word.

The above is the teaching of Christianity but what parts can/do all of us play in the battle between good and evil, right and wrong. When is it particularly difficult to do the 'right' thing and why?

AGAINST THE ODDS

Sometimes we feel like giving up when small or big things keep going wrong, whether we are finding work very difficult, whether we find it difficult to find friends who think and feel about things the same as we do, or whether there are problems at home. It is often when we feel low and downhearted or even tired, that we find it more difficult to do the 'right' thing, and particularly if someone has judged us unfairly. Think about times when you have felt like giving up. What has encouraged you; kept you going?

ALL ONE

Talk about the ways in which people are different. They are different in size. (Use two members of staff). They are different in nationality. (Dress two children in costumes). They are different in speech. (Ask one of the staff, or one of the children to demonstrate another language). They are different in gender – male or female.

The Bible says:

'There is no longer Greek or Jew, male or female, slave or free, you are all one in the family of Christ... You are all God's special people whom he loves dearly'. Often people stress their differences: differences in nationality and in languages, whether they are male or female, young or old, rich or poor.

Paul spoke of differences being wiped out. Such differences do not matter. In God's family everyone is equal.

Listen quietly to the following:

- We are always dividing people:
- Rich and poor
- Boys and girls
- Young and old
- Friends and enemies

We should rather appreciate the differences in people that make life interesting and colourful. We should see those differences as ways of making life better and not as ways of dividing people.

LEAD THEME

BROADLY CHRISTIAN CONCEPT/BELIEF: "GIVING THANKS"

CHILD/SCHOOL/COMMUNITY-RELATED: "OUR DEPENDENCE UPON EACH OTHER (PERHAPS RELATE TO ONE WORLD WEEK AT THE END OF OCTOBER)"

CHRISTIAN CONTEXT: "Dependence upon God"

THINK ABOUT:

We all depend very heavily on each other. Often, we do not notice how much we depend on other people, like the people who work in power stations, until there is an emergency. If people stop working for any reason, we realise how much we depend on each other.

Think about the words of the following poem:

We all depend on a lot of people we don't know

do not know your name, but thank you

Thank you for my water

And the power that heats it

Thank you for my food

And the gas that cooks it

I do not know your name, but thank you

Thank you for the bus that takes me to school

And the factory which made it

Thank you for the food I eat

And the workers who grew it

I do not know your name, but thank you.

Thank you for the clothes I wear

And the people who made them

Thank you for the books I read

And the people who wrote them

I do not know your name, but thank you

Continue throughout the week

HOW WE DEPEND UPON EACH OTHER AND NEED EACH OTHER IN SCHOOL:

- What do we take for granted?
- What would we miss most, if we did not have each other?
- How do we feel when we know people are depending on us?
- How do we feel when we know we have let people down?

HOW WE DEPEND UPON AND NEED EACH OTHER ACROSS THE WORLD

We depend on many countries for our food and our clothing. Without the produce of other countries, our diet would be much more limited. There would be no oranges or bananas, no coffee or chocolate. Our cotton clothes come from India and the Middle East, the leather for our shoes is not all produced in this country. We need to buy things from other countries, just as they need things from us. What happens in any part of the world affects us all. A disaster in one part of the world is a disaster for us all, because we are all connected. We all depend on each other. The world is like a giant family – each part is related to the others. Each part needs the others. Some parts of the family are rich, some parts are poor. Some are healthy and some are sick. Within families, people help each other. One World Week is a time when people remember this giant family and try to help each other, to make the world a better place.

Listen to this little prayer:

Thank you, God, for this giant family of the human race

Thank you for the world you have given us

Its hot deserts and cold ice and snow

May we look after this world you have created

And make it a fairer world for all

Have a secondary celebratory whole-school assembly with foods and photos from different countries.

LEAD THEME

BROADLY CHRISTIAN CONCEPT/BELIEF: “THE GREATEST THINGS IN LIFE ARE FAITH HOPE AND LOVE, BUT THE GREATEST OF THE THREE IS LOVE.”

CHILD/SCHOOL/COMMUNITY-RELATED: “LOVE MAKES PEOPLE GREAT.”

CHRISTIAN CONTEXT:

- “If I can speak every language in Heaven and on Earth, but have no love, I am like a noisy gong or a clanging bell. If I am really brainy and understand everything in the Universe, but have no love, then I am nothing. If I can do miracles and great deeds of bravery but have no love, it does me no good at all.”

THINK ABOUT:

- You do not have to be a superman or superwoman, love makes ordinary people great.
- Why is love important to us?
- What are the good things about love?
- We use this word in different ways to mean different things. Eg, I love chocolate, my parents love me, I love swimming.

CONTINUE THROUGH-OUT THE WEEK:

LOVE IS KIND

Kindness is very practical. Getting on with the job of helping others.

LOVE DOES NOT REJOICE AT WRONG

Sometimes when one person gets in trouble other people enjoy it. Some people stand around and watch if there is a fight or just like to see other people doing things they shouldn't be doing. One of the reasons for this is that if they see someone else do wrong it makes them feel better. Just as a very clean piece of washing makes the other pieces look dirty, so a very good person sometimes annoys others because they show up others' bad behaviour. For this reason, some people like it when someone else is bad: it makes them feel less bad, just as the grubby piece of washing looks grey compared with the clean piece but quite good compared with the really dirty piece of washing.

LOVE DOES NOT INSIST ON ITS OWN WAY

There are lots of methods people use to get their own way, but this is not the right way to handle friendship.

Everyone has special things they want to do, but when people are friends it is not right that one person always gets his/her own way. In a friendship people take turns: sometimes you do what you want to do, sometimes you do what your friend wants to do.

LOVE IS NOT PROUD

In one of his stories, Jesus paints the picture of two men who went into the Temple to pray. One was a Pharisee, a religious leader, respected by all the people, the other was a hated tax collector despised by everyone. The Pharisee stood up before God, feeling very proud of himself, and said 'I thank you God that I am not like that horrible tax collector over there.' The tax collector was quite different, he was so sorry for the wrong he had done he knelt before God and asked God to forgive him. Jesus said it was the tax collector who was the better person in God's eyes. People should not be puffed up with their own importance.

There are two types of pride: there is a right sort when people are proud of something they have made or done and there is a wrong sort when people think they are better than anyone else. People who are proud often boast about what they can do and make others feel small or useless.

COLLECTIVE WORSHIP

Appendices



Social Moral Spiritual and Cultural Development - Appendix 1

These explanations of SMSC Development are taken from the OfSTED document 'Promoting and Evaluating Pupils' SMSC Development' (HMI 2125 published 2004). The page numbers in these extracts refer to HMI 2125 which also has useful descriptions of schools promoting, and of pupils achieving these developments.

Social Development (page 19)

This is about young people working effectively with each other and participating successfully in the community as a whole. It is about the development of the skills and personal qualities necessary for living and working together. It is about functioning effectively in a multi-racial multi-cultural society. It involves growth in knowledge and understanding of society in all its aspects.

This includes understanding people as well as understanding societies' institutions, structures and characteristics, economic and political principles and organisations, roles and responsibilities, and life as a citizen, parent or worker in a community. It also involves the development of the interpersonal skills necessary for successful relationships. The document then goes on to outline the abilities shown by pupils who are becoming socially aware in table 5 page 21, and schools encouraging it in table 6 page 22.

Cultural Development (page 23)

This is about pupils' understanding of their own culture and other cultures in their town, region and in the country as a whole. It is about understanding cultures represented in Europe and elsewhere in the world. It is about understanding and feeling comfortable in a variety of cultures and being able to operate in the emerging world culture of shared experiences provided by television, travel and the internet.

It is about understanding that cultures are always changing and coping with change. Promoting pupils' cultural development is intimately linked with schools' attempts to value diversity and prevent racism. The characteristics of pupils who are becoming culturally aware are in table 7 page 25, and schools encouraging it in table 8 page 26.

Moral Development (page 15)

This is about the building, by pupils, of a framework of moral values which regulates their personal behaviour. It is also about the development of pupils' understanding of societies' shared and agreed values. It is about understanding that there are issues where there is disagreement and it is also about understanding that societies' values change. Moral development is about gaining an understanding of the range of views and the reasons for the range. It is also about developing an opinion about the different views. The characteristics of pupils who are becoming morally aware are shown in table 3 page 17, and schools encouraging it in table 4 page 18.

Spiritual development (page 12)

This is the development of the non-material part of a human being, which animates and sustains us and, depending on our point of view, either ends or continues in some form when we die. It is about the development of a sense of identity, self worth, personal insight, meaning and purpose. It is about the development of a pupil's spirit. Some people may call it the development of a pupil's soul; other as the development of personality or character. Characteristics of pupils developing spiritually are given in Table 1 page 13, and schools encouraging it in Table 2 page 14.

The document also gives 3 principle elements in the definition

- The development of insights, principles, beliefs, attitudes and values, which guide and motivate us. For many pupils these will have a significant religious basis.
- A developing understanding of feelings and emotions, which cause us to reflect and learn.
- For all pupils, a developing recognition that their insights, principles, beliefs, attitudes and values should influence, inspire or guide them in life.

Resources for Collective Worship - Appendix 2

There is a wide range of books and other resources published, and many education publishers have a Collective Worship catalogue. Websites can be updated regularly and frequently. The following have been recommended:

From West Berkshire:

- <http://cowo.culham.ac.uk/>
- <http://www.assemblies.org.uk/index.php>
- <http://www.redbridgerenet.co.uk/Worship.html> has a wealth of information about Collective Worship including hundreds of 'theme' suggestions
- <http://re-xs.ucsm.ac.uk/cupboard/assemblies/assemblylinks.html> provides a complete training package on Collective Worship and pointers to successful acts of Worship
- http://www.eriding.net/re/Collective_Worship_resources.html provides a good selection of ideas and links to other supportive sites
- <http://www.bbc.co.uk/schoolradio/CollectiveWorship/> outlines the BBC programmes available for Collective Worship
- <http://www.reep.org/cw/index.php> provides ideas for Collective Worship to provoke thought and reflection about aspects of the natural world and our response to it
- <http://www.assemblingcitizens.co.uk/> provides examples of acts of Collective Worship with a citizenship bias for secondary school settings.

- <http://www.wokingham.gov.uk/children-youth-education/schools-colleges/wslc/teaching-and-learning/subjects/religious-education/sacre> includes a booklet which sets out very well some high aspirations and expectations for Collective Worship which makes a positive difference to each school day.

From Solihull

- Two books at £25 each plus p&p, tel: 0121 303 0064:
- 'Promoting Pupils' SMSC Development through Collective Worship in the Primary School' contains a good summary of Circular 1/94
- Thoughts for the Day: Tutor Group Collective Worship in the Secondary School

From Shropshire

- Worship time, CD and photocopiable workshop activities

From OfSTED

- 'Promoting and Evaluating Pupils' Social, Moral, Cultural and Spiritual Development' HMI 2125 March 2004 (download from their website)

From Government

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

Others:

- Active Assemblies to promote Peace 50 ideas for Primary education@routledge.com
- More Assemblies for Primary Schools Versions for autumn, spring and summer by Margaret Cooling Publ RMEP
- 101 school Assembly Stories W. Foulsham & Co Yeovil Road, Slough
- Together in one world, 99 stories for Primary J Jackson publ RMEP

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