



Harrow SACRE Meeting

Tuesday 26th June 2012 at 7.30p.m.

To be held in Committee Rooms 1 & 2
Harrow Civic Centre

Enquiries & apologies to:

Vivian Wright

Clerk to SACRE

vmwright@waitrose.com

or

Rachel Bowerman

SSIA, HSIP Lead Officer to SACRE

020 8736 6507

HARROW STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION (SACRE)

AGENDA

1. **ELECTION OF CHAIR AND VICE CHAIR**
(Please notify the clerk to SACRE of any nominations by 5p.m. on Monday 25th June)
2. **WELCOME & INTRODUCTIONS**
3. **APOLOGIES FOR ABSENCE**
4. **MEMBERSHIP**
 - a) **Welcome to new members:**
 - Varsha Dodhia, nominated by the Jain Network
 - Zafar Khalid, nominated by Harrow Central Mosque on behalf of Harrow Muslim Council
 - Ananda Caitanya Das, nominated by Bhaktivedanta Manor Temple
 - b) **Update on membership**
5. **MINUTES OF THE MEETING HELD ON 13TH MARCH 2012** (Pages 1 - 8)
6. **MATTERS ARISING FROM THE MINUTES**
 - a) Item 4, page 3: Invitation from Louise Browning, headteacher, for a small group of SACRE members to attend a Celebration Assembly at Norbury School on either 14th June, 21st June or 28th June 2012.

Business items: Improving standards in religious education and collective worship

7. **COLLECTIVE WORSHIP**
 - a) **To receive an application to Harrow SACRE to lift or modify the requirement of the Education Reform Act 1988 and Education Act 1993 that collective worship should be “wholly or mainly of a broadly Christian character”**

Anne Drakeford, headteacher, will submit an application for a determination from **Stanburn First School** and will present an outline of the school's policy and approach to collective worship (pages 9 - 32)

- b) Collective Worship Revisited: a paper published in May 2012 by NASACRE "for all who are or *should* be interested in collective worship." (33 – 44)

8. MEETING THE NEEDS OF FAMILIES FROM RELIGIOUS BACKGROUNDS: DEVELOPING SACRE GUIDANCE FOR SCHOOLS

- a) SACRE has received a request for guidance about establishing a prayer room in a primary school. Claire Ali has been invited to join SACRE for this discussion and to present us with some key points for our consideration. Claire is a consultant who provides educational workshops for schools on Islam and trains PGCE students at SWELTEC (Roehampton /Kingston / St Mary's). The request from Grange Primary School was initiated by Muslim parents but is potentially relevant to all pupils from religious backgrounds; the Muslim Council of Britain has prepared guidance on provision for prayer for Muslim pupils in its publication "Meeting the needs of Muslim pupils in state schools." (Pages 45 – 48)

Information items: improving SACRE's effectiveness

9. REPORTS FROM NATIONAL RE ASSOCIATIONS

- a) NASACRE – a verbal report from Rachel Bowerman who attended the NASACRE AGM on 23.05.12. Reports from the NASACRE Executive can be found on the NASACRE website <http://www.nasacre.org.uk/>

10. DATES OF FUTURE SACRE MEETINGS

Autumn term 2012: 10th October 2012 at 7.30 pm in the Council Chamber and 4th December 2012 - Committee Rooms 1&2

HARROW SACRE
(STANDING ADVISORY COUNCIL FOR RELIGIOUS EDUCATION)
MINUTES OF THE MEETING ON 13 MARCH 2012

Attendance:

Group A: (Religious traditions and Christian Churches)

~ Mr Zia Baig	A Councillor Asad Omar
~ Mrs Sanaz Ajala	A Ms Beverley Wilson
* Mr Mike Bishop	* Mr Neville Ransley
* Dr Julie Crow	* Mrs Gill Ross
~ Mrs Niru Desai	* Mrs Doreen Samuels
* Mrs Phiroza Gan-Kotwal	* Mr Paramjit Singh-Kohli
* Mr Vijay Hirani	* Ven Sumana Sramaner

Group B: (Church of England)

* Mrs Mary Abbott	A Rev'd. Matthew Stone
* Rev'd Philip Barnes	

Group C: (Teachers' Associations)

* Ms Bhavita Pandya	~ Mrs Manju Radia
	* Mrs Alison Stowe (Chair)

Group D: (Local Authority)

Councillors:	
~ Nana Asante	* Camilla Bath
	* Nizam Ismail

Officer

* Rachel Bowerman (Senior School Improvement Professional & Adviser to SACRE, nominated by the Director of Education)

Visitor (for item 6a of the agenda)

* Ms Lou Browning, Head Teacher of Norbury Primary School

Clerk

* Vivian Wright (Clerk to SACRE)

** denotes presence*

A denotes absence with apologies

~ denotes absence without apologies

1. Welcome and Introductions

Alison Stowe, Chair, welcomed everyone to the meeting, especially Lou Browning, Head Teacher of Norbury Primary School. Lou Browning was going to make a presentation on the school's application for a determination.

2. Apologies for Absence

RESOLVED: To note apologies for absence from Asad Omar, Matthew Stone and Beverley Wilson. Mary Abbott, Neville Ransley and Paramjit Singh-Kohli arrived late. Until the arrival of Mary Abbott, the meeting was inquorate.

The following members were absent without apologies: Fatema Rahemani, Vinod Kapashi, Zia Baig, Manju Radia, Sanaz Ajala, Nana Asante and Niru Desai

3. **Order of the agenda:** it was agreed to take item 6a first so that Lou Browning could make her presentation and leave the meeting.

4. Collective Worship: applications for determination: Norbury School (*pages 7-11 of agenda papers*)

Lou Browning spoke to her application and a power point presentation, illustrating Norbury's approach to collective worship. She began with a photograph of the children gathered together in the hall for collective worship.

Slide 1: there are 516 children on roll and the school has a diverse ethnic, cultural and religious profile. The school is proud of the fact that no children are currently withdrawn from RE lessons or assemblies. The school governors had discussed the application for a renewal of the school's determination. A letter was sent home to parents and governors attended a parents' evening to about it.

Slide 2: Collective worship takes place every day. The weekly themes are carefully mapped, with links made to religious festivals when they fall in the calendar, and to the principles and charters of a Rights Respecting School. Collective worship is designed to be an experience which is different from the way in which pupils experience the curriculum in lessons. It includes opportunity for prayer / reflection and sometimes artefacts, such as candles, are used to create that 'special' atmosphere. It is not always located in the hall and this, again, denotes its special nature.

Slide 3: Ms Browning regards collective worship as important because it allows opportunities for the whole school to develop an awareness of the 'Norbury Commonwealth.' Staff have had CPD on collective worship.

Slide 4: this slide and the application form (*p.9. of the agenda papers*) show the percentage of the pupils, staff and parents who voted to continue collective worship in its present format. These percentages relate to the numbers who expressed an opinion. Parents responded to the consultation with suggestions for further developing collective worship, for example by composing a Norbury prayer that expressed the values and beliefs of being a 'Norbarian.' They recommended websites for relevant material and it was their suggestion that the weekly themes should be published in the school newsletter.

Slide 5: pupils' had suggested that collective worship should sometimes be held outside as they felt this aided them in their reflection. Ms Browning was also keen to involve pupils in leading assemblies. An example of the 'strap line,' which is used to introduce the opportunity for prayer / reflection, was shared with SACRE members. This is designed to be inclusive of all pupils, those from a faith community and those who are not. The school has recently established an assembly committee with representatives from parents, pupils and staff.

There then followed an example of an act of collective worship which had been planned to mark Martin Luther King Day. The lyrics of the Stevie Wonder song, 'Happy Birthday,' which was written in memory of Martin Luther King, were explored.

Lou Browning concluded her presentation by explaining that the school wanted a renewal of its determination in order to continue the spiritual and all-embracing nature of its collective worship.

Rachel Bowerman thanked Lou Browning for her presentation which had exemplified for SACRE members the approach to collective worship at Norbury and the excitement and enthusiasm it generated amongst children, parents and staff. She asked if the strap line changed according to the theme of the assembly. Lou Browning replied that the wording of the strap line remains the same, whatever the focus of the assembly theme. Pupils may bow their heads at this point but are not required to. Ms Browning regards this consistency as reassuring and confidence-inspiring for both pupils and staff. In this context, pupils are offered the opportunity to worship in a way that is appropriate to their own faith tradition or to reflect on the theme in their own way if they are not part of a faith tradition. .

Rachel Bowerman drew members' attention to p 50 in their papers where the NASACRE newsletter refers to an intention to develop guidance on collective worship. NASACRE is looking for partners in this enterprise. In response to a request from Rachel Bowerman, Lou Browning said she would be willing to be nominated by Harrow SACRE to contribute to this development of guidance at a national level.

Phiroza Gan-Kotwal, the Zoroastrian representative asked about the percentage of families at Norbury who do not believe in God. 11.74% describe themselves as Humanist, Atheist or Agnostic. Lou Browning expressed some reservations about this grouping of belief stances but Julie Crow explained SACRE's rationale and reminded Ms Browning that parents could specify or not as they so wished. In response to a question about the use of outside areas for assemblies, Lou Browning explained that the school is fortunate in having a variety of outside spaces and all can be used for assemblies: the outside canopy, the gazebo and even the pirate ship are popular spaces for assemblies!

As the meeting was by this time quorate, Doreen Samuels, seconded by Camilla Bath, proposed that SACRE should agree to renew the determination for Norbury Primary School. This was agreed unanimously.

5. Membership

- a) **New members: there were no new members.**
- b) **Update on membership:**

Group A:

Hindu Representative: It had been agreed at the November 2011 meeting that Rachel Bowerman should recruit a SACRE representative from ISKON (International Society for Krishna Consciousness) to fill the vacancy for a third Hindu member of Group A. His Grace Srutidharma Das has nominated Ananda Caitanya Das. Rachel Bowerman continues to research contacts within the South Indian Hindu community.

Action: Rachel Bowerman

Jain representative: Vinod Kapashi has resigned from SACRE this term. Varsha Dodhia has been nominated as his replacement by the Institute of Jainology & by Dr Natubhai Shah of the Jain Network.

Action: Rachel Bowerman

Muslim representative: as agreed at the last meeting, the Harrow Muslim Council had been invited to nominate a representative. Their nominee is Zafar Khalid from the Harrow Central Mosque. A representative from the Sri Lankan Cultural Centre is willing to join the committee to fill the next vacancy for a Muslim representative.

Action: Rachel Bowerman

Christian representatives: there followed some discussion as to whether there should be a representative of the Orthodox Church on the committee. It was agreed that, in view of the growing numbers of Romanian Orthodox believers in the borough it would be a good idea for them to be represented. Although, in the main, Romanian orthodox worship in the Russian tradition, many of them attend the Greek Orthodox Church of St Pantaleimon in Kenton. Rachel Bowerman will speak to Father Anastasios at St Pantaleimon to identify a contact for SACRE.

Action: Rachel Bowerman

Rachel Bowerman also reported on the non-attendance of some members of Group A and the actions she was taking to remind them of SACRE's attendance policy or to recruit replacements.

Group B: Church of England representatives: as agreed at the last meeting, the Chair and Rachel Bowerman have written to the Diocese of London Board for Schools explaining that, in accordance with the terms of its constitution, SACRE already has three active representatives of the Church of England appointed by the Harrow Deanery Synod. They asked for clarification as to why two more nominations had been received, only one of which was a headteacher of Harrow school. In response, Rachel Harrow SACRE Minutes 29/11/11

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Bowerman received a telephone message from Penny Harvey who is clerk to the Board's Governor and Appointments Panel. This message expressed the surprising view that there must be a mistake in the SACRE constitution. It was noted that one of the nominees had not been informed that her name had been put forward by the Diocesan Council.

Mary Abbott reported that she has spoken to the Area Dean about this. Revd. Philip Barnes will follow it up on behalf of SACRE if Rachel sends him copies of the correspondence. The Committee approved this action.

Action: Rachel Bowerman & Revd. Philip Barnes

Group C: Teachers' Associations Representatives: There are teachers keen to be nominated to represent their associations on SACRE. Rachel Bowerman is awaiting an update from the secretary of Harrow Teachers' Association clarifying which teachers' unions are currently represented.

Action: Rachel Bowerman

c) **Reserve Members: there were no reserve members**

6. **Minutes of the Meeting held on 19th September 2011** (pages 1-6)

The minutes were agreed and signed as a true record.

7. **Matters arising from the minutes:**

5. Matters arising from the minutes:

Item 7b. Letter to Michael Gove: Gill Ross reported that she had attended a meeting where Nick Gibb, Minister of State for Schools, was present and she was able to question him about the erosion of RE in the curriculum. In his reply, he stated that he was receiving many enquiries on this subject from SACREs, which have been very active in highlighting their concerns about the status of RE. The Minister assured his audience that the place of RE in the curriculum is being monitored. Mike Bishop added that the Head Teacher of Whitmore has also written to the Minister for Education about RE and the English Baccalaureate and SACRE should prompt other headteachers to do so.

7. SACRE logo: Rachel Bowerman tabled the draft Guidance for Schools and Annual Report. These two documents show the new logo and SACRE branding. The branding concept was designed by the LA graphics team and will provide a template for future SACRE publications. SACRE members expressed their delight with the logo. Doreen Samuels voiced their feelings in saying that the design represents everything that SACRE stands for: reaching out to all religions and none without the imposition of any religious symbolism. Rachel Bowerman asked members to find ways of sharing the Annual Report with the faith communities they represent.

Action: Rachel Bowerman and members of SACRE

There were no further matters arising from the minutes

At this point Doreen Samuels passed round refreshments from the Jewish festival of Purim, summarising the theme of the festival in nine words: "They tried to kill us, we survived, let's eat"

Business Items: Improving standards in RE and collective worship

8. **Collective Worship: Applications for Determinations** (see also 4 above)

b) Stanburn First School (pages 12-29)

Rachel Bowerman introduced this item. She explained that the Head Teacher had apologised for being unable to present her application in person as she had a governors' meeting the same evening.

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Putting the application into context, Rachel Bowerman explained that, having scrutinised the application when it was first submitted, she had asked the school to elaborate on the 'Thank you' which concluded each of the three examples of acts of collective worship. These examples are pages 26 – 28 of the agenda papers. Rachel had asked for this additional information in order that SACRE could have evidence of how collective worship is distinct from the curriculum.

SACRE observed that the examples of the 'Thank you' element were in the form of prayers. They wondered how these were introduced, so that children who might pray differently or not at all would feel that their beliefs and traditions were respected. It was agreed that it was entirely appropriate to include prayers as a focus for reflection but that these should be contextualised within their faith tradition. The committee made the following further observations:

- There did not appear to be an obvious correlation between the weekly assembly themes and the monthly list of events and famous people
- The choice of events and famous people appeared to be heavily Eurocentric, not reflective of the religious profile of the school nor of the age and background of the pupils of Stanburn First School (for example, Trafalgar Day, the birthday of Lord Sandwich, the International Boat Show and Crufts Dog Show)
- SACRE took note of the religious profile of the school (including 46% Hindus and 24% Muslims) but did not feel this was sufficiently recognised in the weekly themes
- Members of Group A suggested that the themes applied to some religious festivals were not accurate eg Purim linked to 'goodness'.

Mike Bishop, seconded by Julie Crow proposed that the determination is not granted. This was agreed with no votes against and two abstentions.

In her letter recording SACRE's decision, the Chair would provide constructive feedback to the Head Teacher and would recommend that she sought advice from Rachel Bowerman before re-submitting. Rachel Bowerman will mention the inspirational nature of the Norbury approach to collective worship at the next meeting of Heads and Directors.

Action: Chair and Rachel Bowerman

It was further suggested that a note should be added to the SACRE guidelines to reflect the need for provision to be inclusive of children from a variety of belief backgrounds including those who are not from religious traditions. This will go to the Chairs' group and then back to the full committee as it requires the development of a new SACRE policy document.

Action: Rachel Bowerman

A representative queried why non-religious belief is being included. Rachel Bowerman explained that the term "Collective Worship" has a very special meaning and applies only to schools. In other contexts, "corporate worship" describes a group of people, gathering together for worship, who hold beliefs in common. Collective worship is a unique educational term and applies to a group of people who have gathered together in an educational setting but about whom it could not be assumed that they hold a shared religious belief. What was provided for them at such a gathering must them, in law, take account of their age, aptitude and family background.

It was further agreed that a note should be added to the guidelines for schools applying for a determination requesting that Head Teachers support their applications with a presentation to SACRE.

9. Religious education: to update SACRE on issues relating to standards and provision in religious education:

a) Ofsted 2011-12 religious education subject survey inspection: Canons High School (pages 35-38).

Rachel Bowerman introduced this item by explaining that Bhavita Pandya is a member of the RE department at Canons and this is a letter about standards and provision for RE at her school. At one time, Ofsted included a summary of their findings in relation to every curriculum subject in their inspection report. This practice has been discontinued. HMI leads

the work of Ofsted and from time to time they undertake subject inspections in a small sample of schools. Sometimes they have a focus for the inspection such as “RE in the creative curriculum”. The inspection carried out at Canons was a subject inspection.

The outcome of this inspection is a letter rather than a report. This is reproduced on pages 35-38 of the documents for the meeting. The outcomes from the school will be collated in a HMI RE and the school would not be identified in the main text.

Bhavita Pandya described the nature of the inspection. The school had a week’s notice of the inspection. Whole lessons were observed. Whilst the experience was very stressful, on the whole she agreed with the report findings. Leadership and management was judged to be good and she regarded it as a tribute to the respectful ethos established across the RE departments that students were described as “confident in expressing views and discussing issues related to the study of religion and belief.”

Rachel Bowerman drew members’ attention to the “Achievement in RE” section on p.35. This mentions that the results in the option group are higher than those doing the short course. Rachel Bowerman pointed out that it is to be expected that results will be better in a group where pupils have chosen to do the subject than in short course which is compulsory. She felt that this was an unfair comparison but questioned Bhavita about what future provision there would be at Canons High for RE across the Y10 and Y11 cohorts since the Ofsted letter referred to the short course having been ‘dropped’ and the GCSE reinstated.

Bhavita Pandya explained that the short RE course will now be removed from the curriculum and RE will be delivered through PHSE. This means that apart from those students who choose to take RE as a GSCE subject, there will be no provision for Agreed Syllabus RE except in years 7 and 8.

Bhavita Pandya also explained that inspectors felt that more emphasis should be placed on “big questions” and had encouraged the use of provocative “what if” scenarios. Mike Bishop reminded SACRE that such an approach must be rooted in teaching about key beliefs and values of each religious tradition otherwise pupils’ responses to big questions might be superficial and ill-informed.

b) Academies Act 2010 and the implication for SACRE pages 39 – 43

The monitoring of standards and provision for RE and for collective worship in Harrow’s Academies is no longer the remit of SACRE. Where there are complaints with regard to RE and Collective Worship or requests for determinations, these now fall within the remit of the YPLA and will then pass to the Education Funding Agency. Guidance about the change in responsibilities did not indicate that the EFA would be carrying out any monitoring, evaluation or reporting on compliance and quality. The guidance establishes Academies are not required to deliver the local agreed syllabus. Academies, that do not have a religious designation, must provide RE that “reflects the fact that the religious traditions in Great Britain are, in the main, Christian, while taking account of the teaching and practices of the other principal religions represented in Great Britain.” (page 40)

This raised the question of how Harrow SACRE should consolidate the positive relationships with Harrow’s Academies which had been established when they were High Schools within the Local Authority. It had been at the last meeting that the Academies should be invited to nominate a teacher to represent them collectively. Action had only been delayed because it was felt that Bhavita Pandya, once she ceased to be an AST, would be a suitable person to represent the academies.

There was some discussion as to whether it would be more satisfactory to have two representatives of the academies on the SACRE particularly since the majority of high schools are now academies. Members also considered whether it might result in representatives for the academies being involved in making decisions about RE or collective worship with which they would not be required to comply. At present, the Harrow academies are working together but, as can be seen from what is happening at Canons, one school is now changing the way it delivers RE. The committee felt that SACRE should do everything possible to encourage the academies to take a unified approach.

It was the feeling of the meeting that two representatives would be more satisfactory than one.

In response to a question about how these representatives would fit into SACRE's constitution and whether they could be non-voting members, Rachel Bowerman referred to the constitution. This does not provide guidance on this issue and is, in fact quite out of date and due for a review.

It seems as though teachers from academies would be willing to join SACRE.

Rachel Bowerman will write to Emlyn Lumley at Park High to propose two associate representatives from the academies, suggesting that Bhavita Pandya would be one and indicating that there is another High School teacher who has expressed interest.

Action: Rachel Bowerman

It was agreed to review the constitution and insert a clause detailing the appointment of associate representatives from the academies. Given the changing nature of academies, this addition to the constitution would be reviewed annually. It was agreed that the academy representatives should form part of Group C where they would be able to influence the decisions taken by Group C even though unable to vote themselves.

Action: Chairs' group

In 2013 the agreed syllabus is coming up for review and an Agreed Syllabus Conference will be convened. It was felt that the influence of the academy representatives should be reviewed when this happens. It was suggested that they could be excluded from the conference or included as advisors but not voting members.

Nizam Ismail brought up the question of whether there should be a SACRE representative on the Education Consultative Panel. There was some discussion about this. Camilla Bath is on this panel but it would not be appropriate for her to represent SACRE as she is there to represent the council. The panel is to become the Education Strategy Panel. It was agreed that Camilla Bath should make an initial informal approach to Brian Gate, Portfolio Holder for Schools and Colleges, and this would be followed up in writing by Rachel Bowerman and Alison Stowe.

Action: Camilla Bath, Chair and Rachel Bowerman

c) HMI subject survey visits and subject inspections (pages 42- 48)

Harrow has a high proportion of outstanding schools and two of these have already been revisited in the form of subject inspections of Art and Design and PHSE. These inspections are as thorough and rigorous and driven by the same generic criteria as a Section 5 (full) inspection.

Ofsted had published subject grade descriptors to run alongside the Ofsted Evaluation Schedule, including grade descriptors for the inspection of RE (pages 43-48). These show generic descriptors on the left hand side of the page and the RE descriptors on the right hand side. Rachel Bowerman recommended that these were used as a focus for training for RE subject leaders. These descriptors may prompt subject leaders to use a subject specific SEF and this might see RE subject leaders report to SACRE again using an RE SEF in a revised format.

Information Items: Improving SACRE's effectiveness

10. Reports from National RE Associations

These have been provided for background reading.

a) NASACRE winter/spring 2011/12 Newsletter (pages 49-63)

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Rachel Bowerman asked members to note the importance of SACRE keeping up pressure on the government (page 50).

The importance of provision for pupils' SMSC (Spiritual, Moral, Social and Cultural development) has been re-emphasised in the January 2012 Ofsted Framework. Again this was recommended to become a focus of training for RE subject leaders commissioned by SACRE.

NASACRE AGM is on Wednesday 23rd May: Alison Stowe, Mary Abbott and Rachel Bowerman hope to attend.

b) RE Council March 2012 Newsletter (pages 64-67)

All party parliamentary group for RE (page 64) this may be a response to and a way of managing pressure from SACREs.

11. Any other Business

a) Street pastors: Mike Bishop reported that the street pastors initiative is up and running in Harrow and Wealdstone

b) Prayer room: a request from a parent to a governing body for provision of a prayer room has been referred to Rachel Bowerman by both the parent and a member of the Governing Body. Rachel Bowerman has sent to both a chapter from guidance published by the Muslim Council of Britain. The school has made the decision not to set up a prayer room.

12. Dates of Future SACRE Meetings:

The following dates were agreed:

Tuesday 26th June 7.30pm in the Council Chamber

Wednesday 10th October 7.30pm in the Council Chamber

Tuesday 4th December 7.30pm Committee Rooms 1 and 2.

Wednesday 6th March 2013 7.30pm Committee rooms 1 and 2

The Meeting closed at 9. 50pm

Signed:

(Chair)

(Date)

Application to Harrow SACRE to lift or modify the requirement of the Education Reform Act 1988 and Education Act 1993 that collective worship should be “wholly or mainly of a broadly Christian character.” This is known in law as a “determination.”

1. Name and address of school Stanburn First School	
2. Name of headteacher Mrs A Drakeford	
3. Name of Chair of Governors Mrs L Martin	
4. What is the reason for this application for a determination? We are a multi-faith school, with pupils of all faiths and beliefs, including humanist and secularists. Our collective worship is planned to take account of the family background of all our children.	
5. Which faith groups are represented in your school? Please give approximate percentages.	
Bah'ai	Sikh 0.3%
Buddhist 1%	Zoroastrian
Christian (Christian denominations include Baptist, Catholic, Church of England, Methodist, Orthodox, Pentecostal) 15.3%	Other Jehovah's Witness - 1.0% Other religion - 1.7%
Hindu 46.2%	Humanist/Atheist/Agnostic 3%
Jain 6%	Not known 0.3%
Jewish 0.7%	
Muslim 24.3%	
6. How have the discussions of the Governing Body been involved in this application? This is a continuation of our existing policy. This information is discussed at our main Governing Body meetings and Curriculum Committee meeting. Please include with this application extracts from GB minutes and other documentation which relate to their decision to apply to SACRE for a determination.	
7. How has the Governing Body consulted staff, parents and pupils? All groups know that the school has a determination. All remain supportive of the policy. This is a continuation of our existing policy. Parents are kept informed by newsletters. Parents views on Collective Worship are sought at class assembly times. These have taken place throughout Spring/Summer Term 2012. Please include, with this application, samples of questionnaires and explanatory letters used in your consultation process.	

8. Please summarise the responses of the groups which were consulted.

The school community know that the school continues to have determination.

The views of Class Representatives and School Council have been sought. Their comments have included:

- We like to hear stories from different cultures because we learn about different people and different things.
- We like the quiet time and the music.
- We like having the time to think about the story and understand it.

Staff are supportive of the Determination, our staff meetings include discussion about Social, Moral, Spiritual and Cultural.

What proportion of the following groups have:

<i>Have expressed a view</i>	<i>Support the application</i>
School staff	✓
Governors	✓
Parents	✓
Pupils	✓

9. a) Numbers of pupils currently withdrawn from collective worship

None

b) Analysis of the faith backgrounds of these pupils/families.

Not applicable

c) Summary of reasons provided by parents for these withdrawals

Not applicable

10. For which groups are you making this application?

*please delete as appropriate and provide the requested information

a) This application is for a determination to include all the pupils of the school*

Please identify the religious groups for which this application is made.
(It cannot be distinctive of a particular denomination)

Within our school community there is a broad spectrum of faiths. The ethnic origin of our families is wide and diverse. Our act of Collective Worship takes into account the belief and values of all families represented at Stanburn First School.

11. Please submit the following information with your application:

- a) Collective Worship policy
- b) A term's overview of planning for collective worship included:
 - Annual themes
 - Festivals and events
- c) 3 examples of planned acts of collective worship
- d) An analysis of how collective worship contributes to pupils' spiritual, moral, social and cultural development (see aims of Collective Worship Policy, page 2)

Our draft policy for SMSC is an agenda item for the Summer term to be discussed with staff and governors.

As part of our consultation with parents our approach to SMSC will be conveyed to parents on our website.

12. Signed

A.P. Boukefod

Headteacher

Blease

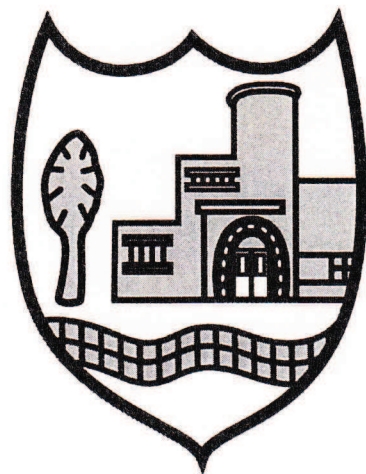
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Chair of Governors

29th May 2012

Date

Stanburn First School (4-7 YEARS)



Collective Worship Policy

STANBURN FIRST SCHOOL

COLLECTIVE WORSHIP POLICY

The children and staff at Stanburn First School reflect the many religious faiths and cultures within the community.

Collective Worship at Stanburn takes account of the 1988 and 1993 Education Act, circular 1/94 and School Standards and Framework Act 1998, Section 70 and Schedule 20. It also takes into account guidelines issued by Harrow's Standing Advisory Council for Religious Education (SACRE). The school has a determination from SACRE to vary the requirements for all pupils that Collective Worship should be wholly or mainly of a broadly Christian character. We organise Collective Worship to reflect the nature of the community and the ethos of the school.

We recognise our different backgrounds and we celebrate our shared values.

Spiritual, moral, social and cultural development informs and leads all that we aim to achieve in Collective Worship.

Stanburn's Aims for Collective Worship are to:

- Value Collective Worship as a unifier, gathering everyone together.
- Foster and promote a sense of community which is essential for personal development and spiritual growth.
- Include the whole school community and not be divisive.
- Respect the identity and dignity of children and staff.
- Be appropriate to the children's needs and interests and encourage participation.
- Inspire: a sense of wonder, pattern, change and worth.
- Promote an awareness of:

Common universal human experience and values.

Achievement – celebration and worth.

Feelings – sadness and happiness.

Relationships – with other people and the natural world.

- To encourage reflection and response.
- To provide the opportunity for pupils to worship God, to consider spiritual and moral issues and to explore their own beliefs.
- To mark important religious festivals and traditions related to universal human experiences and values.
- To encourage a sense of purpose and service that is greater than the individual.

Organisation:

Collective Worship happens daily for all children.

Parents may write to request the withdrawal of their child/ren from Collective Worship. Staff retain the right of withdrawal on leading an act of Collective Worship on religious grounds.

At Stanburn we are pleased that there are no withdrawals as Collective Worship protects the integrity of everyone who attends.

The four elements of our collective acts of worship are:

1. Shared experience - Plug in - awaken the children
 2. Understanding and imagination - Switch on - engage the children
 3. Reflection - Light up - allow children to respond
 4. Response - Light up - allow children to respond
- Without the light up part it is NOT collective worship*

1. Shared experience ("Plug In"):

This might include –

- A story
- A picture – eg the screen or white board
- An account of a special event
- A poem, a reading, words of a song
- A piece of music
- A performance
- A celebration
- A presentation of work and achievement
- A visiting speaker
- An artefact
- A clip of film or video

2. Understanding and imagination ("Switch On"):

The children are supported to engage with the shared experience at a deeper level. This enables them to develop their understanding of the themes/ issues.

3. Reflection ("Light Up"):

Reflection is a vital element of a collective worship. Reflection is more than a period of silent inactivity. The children are provided with a focus for their reflection and appropriate examples from religions and other sources which have a spiritual dimension.

The focus for reflection might include a reading, poem or prayer. Children from the tradition from which the prayer has been chosen, may wish to join in publicly or silently.

Here is a (poem/ reading) prayer which you might like to join in with if you know.

Or,
I'm going to say a prayer if you would like to pray please say the words with me in your head. If you do not to pray, please think carefully about today's message, and what it means to you.

Or,
Christians/Muslims/Hindus have a special prayer about today's theme. Please listen to it and make it your prayer if you want to.

4. Response ("Light Up"):

To ensure that an assembly becomes an 'Act of Collective Worship' the children are offered a chance to make a response or commitment. This might be an opportunity to:

- Follow the theme of the shared experience and reflection to encourage the children to make direct links with experiences in their own lives. Eg.
- "I will give you a quiet moment to think about what/ how you will do to care for our precious world." Or "You might want to use this time to pray about ..."
- A community song or affirmation:
The time for reflection and responses are identified as special aspects of the assembly. We often achieve this by lighting a candle and then extinguishing it to show this time is over.

Through this experience the children begin to recognise the relevance of reflection for their own personal development.

Acts of Collective Worship Planning Profoma *(See attachment)*

Good Work/ Sharing Assemblies:

From time to time we hold sharing or good work assemblies.

To ensure they are collective acts of worship they include elements of reflection and response.

This is often achieved by singing a song which celebrates achievement and talent.

Singing Practice/ Music Assembly:

To ensure these assemblies constitute a collective act of worship, one of the songs relates to the theme for Collective Worship (eg water).

The explanation of the song contribute to the shared experience (1) and understand and Imagination (2). The words of the song are used to lead to the Reflection (3) and Response (4).



**Stanburn
First School**

Date:

COLLECTIVE WORSHIP

1. Shared Experience/Plug In:

Eg name of song, story, picture, instructions about who will read it, share it, equipment/resources

2. Understanding and Imagination/Switch On:

Identify the key questions you will ask to help pupils understand and explore the intended focus of the shared experience, to consider how the issue/s and theme relate to their own experience and beliefs and to use their imagination to go beyond the experience provided. (Remember to move from questions which involve pupils in recalling facts/information to questions which require them to think more deeply and to draw on inferences from the text.)

3. Reflection/Light Up:

Identify the prayer/poem/quotation/reading (This should be projected on to the screen where possible)

4. Response/Light Up:

"I will give you a quiet moment to think what you can do to ..."

IDEAS FOR THEMES AND STIMULII FOR COLLECTIVE WORSHIP AT
STANBURN FIRST SCHOOL (4-7 YEARS) SUMMER 2012

THEME	IDEA	IDEA	IDEA
BEGINNINGS... / CHECK FRESH STARTS	THE KING'S NEW GIFT UGLY BUGS AND APPLE TREES P.9	NEW SCHOOL YEAR— ZACCHAEUS THE ASSEMBLIES WEBSITE	INVISIBLE SEEDS P? COLLECTIVE WORSHIP UN- WRAPPED
FEELINGS	THE GIRL WITH NO NAME (N AM TRAD)	LITTLE STAR BY MARITA CONLON MCKENNA	JOHN BROWN, ROSE & THE MIDNIGHT CAT BY JENNY WAGNER
CARING	ST FRANCIS OF ASSISSI (XIAN)	THE KIND STRANGER (THE GOOD SAMARITAN) LION STORY TELLER BIBLE P. 80 (XIAN)	KRISHNA AND THE LAP- WING SUMMER TERM TOPICS P.29 (HINDU)
	SIDDARTHA AND THE SWAN BHUDDIST STORIES P.9 (BUDDHIST)	QUOTES I WAS HUNGRY AND YOU GAVE ME FOOD7 OTHERS PRIMARY TOPICS NEIGHBOURS P.18	A STORY ABOUT CALIPH UMAR PRIMARY TOPICS NEIGHBOURS P. 12 (ISLAM)
	MUHAMMAD AND THE CRY- ING CAMEL CURRICULUM BANK RE PHOTOCOPIABLES P.125 (ISLAM)	33 SPEAK KINDLY THE STRANGER WE ARE FAMILY P.72-74	
GIVING THANKS	HARVEST—A-Z OF FRUITS AND VEG	FEEDING OF THE 5,000 - THE GREAT PICNIC LION STORY TELLER BIBLE P.78 (XIAN)	THE SMALL BOWL OF RICE BUDDHA AT BEDTIME P.78
	THE BIG BIG SEA BY MARTIN WADDELL	21 LITTLE WORDS PRINCESS SPLENDIND AND A WIZARD WE ARE FAMILY P. 45-47	
HARVEST	THE 2 BROTHERS STORIES FROM THE MUS- LIM WORLD P.34 (ISLAM)	SUCCOT (JEWISH)	78 HARVEST MOUSE TEETH AND A TRACTOR WE ARE FAMILY P.174-175
SHARING	THE WIDOW'S GIFT (BHUDDIST) JOIN WITH US P.39	23 IT'S MY LAST SWEET THE YUMYUM FRUIT AND THE SCORPION WE ARE FAMILY P.50-52	
BLACK HISTORY MONTH EQUALITY/FREEDOM	6 EVERYBODY TASTES THE SAME! MOLLIE AND HER FAVOUR- ITE SWEETS WE ARE FAMILY P.12-14	MRS ROSA PARKS TOGETHER IN ONE WORLD P.3-6	THE SLAVE TRADERS JOIN WITH US P.127-129
	ROBOT CITY JOIN WITH US P.129-131	FREE TO CHOOSE JOIN WITH US P.131-133	

IDEAS FOR THEMES AND STIMULII FOR COLLECTIVE WORSHIP AT
STANBURN FIRST SCHOOL (4-7 YEARS) 2012

THEME	IDEA	IDEA	IDEA
ANTI BULLYING / SAYING SORRY	BULLY-CAT, BULLY-DOG KINGS & MONKEYS P.9 THIS IS OUR HOUSE BY MICHAEL ROSEN	FARMER JOE UGLY BUGS & APPLE TREES P.55	THE MISCHIEVOUS MON- KEY BUDDHA AT BEDTIME P.108 (BUDDHIST)
	THE KIND AND WISE STAG BUDDHA AT BEDTIME P.102	TALE OF A FISH QUAN STORIES FOR LIT- TLE HEARTS (ISLAM)	DAVID AND GOLIATH LION STORY TELLER BIBLE P. 44 (XIAN, JEWISH, ISLAM)
	HUNTER & HIS DOG BY BRIAN WILDSMITH	WILLY THE WIMP BY ANTHONY BROWNE	53 IT ISN'T FUNNY SIMBA SIMBA WE ARE FAMILY P.115-116
	54 BIG AND LITTLE BUL- LIES YOU MAY THINK YOU'RE TOP DOG WE ARE FAMILY P.117-118		
TEAMS/ADMIRING OTH- ERS/FRIENDSHIPS	MONKEY IN A WATERHOLE KINGS & MONKEYS P.21	FRANK & ERNEST UGLY BUGS AND APPLE TREES P.13	THE QUAILS AND THE HUNTER BUDDHA AT BEDTIME P.54 (BUDDHIST)
	THE NAUGHTY LITTLE RAB- BIT BUDDHA AT BEDTIME P. 74 (BUDDHIST)	THE BEAR UNDER THE STAIRS BY HELEN COOPER	CAT & CANARY BY MICHAEL FOREMAN
	27 FRIENDS ARE PRECIOUS THROUGH THICK AND THIN WE ARE FAMILY P.59-60	47 I AM THE GREATEST! I AM A MOLE AND I LIVE IN A HOLE WE ARE FAMILY P.103-104	MAKING FRIENDS, BREAK- ING FRIENDS JOIN WITH US P.177-178
LEADERS	THE NEW KING UGLY BUGS & APPLE TREES P.21	THE WISE KING LION STORY TELLER BIBLE P.46(XIAN)	
ALWAYS ROOM FOR MORE GOODNESS	THE GURU, THE BOWL OF MILK & THE JASMINE FLOWER (SIKH) H&E DOC P.16		
ENVIRONMENT	CEDRIC & THE BEAUTIFUL GARDEN UGLY BUGS & APPLE TREES P.49	THE STORY OF TWO GAR- DENS QURAN STORIES FOR LIT- TLE HEARTS (ISLAM)	THE BANYAN TREE (INDIAN?) CHECK SOURCE
	THE LITTLE BOAT BY KATHY HENDERSON	THE DUCK POND JOIN WITH US P.158-159	56 BIN IT! LARRY AND THE LITTERBUG WE ARE FAMILY P, 121-123
CREATION	LIFE BEGINS QURAN STORIES FOR LIT- TLE HEARTS (ISLAM)	YIN TANG AND P'AN KU CREATION STORIES P.38 OR HOW THE WORLD BE- GAN P. 59 (CHINESE TAO'IST)	THE STORY OF HIRANYA- GARBHA—THE GOLDEN EGG HINDU STORY & SYMBOL P.3 OR HOW THE WORLD CAME: BE HINDU STORIES STORYTELL P.6(HINDU)
	THE STORY OF THE CREA- TION BY JANE RAY (XIAN, JEWISH)	OLUDUMARE HOW THE WORLD BEGAN P.52 (NIGERIAN)	FROM THE ONE HOW THE WORLD BEGAN P.64 (HINDU)

IDEAS FOR THEMES AND STIMULII FOR COLLECTIVE WORSHIP AT
STANBURN FIRST SCHOOL (4-7 YEARS) 2012

THEME	IDEA	IDEA	IDEA
WATER	NOAH'S ARK (XIAN/JEWISH/ISLAM)	TIDDALIK (ABORIGONE DREAMTIME)	A LESSON IN HUMILITY GURU NANAK AND THE SIKH GURUS P.27 (SIKH)
	THE TALE OF THE FISH QURAN TALES FOR LITTLE HEARTS (ISLAM) THE WHALES' SONG BY: DYAN SHELDON	MANU AND THE FLOOD HINDU STORY AND SYM- BOL P. 9 (HINDU)	JESUS' SPECIAL FRIENDS LION STORY TELLER BIBLE P.70 (XIAN)
	KRISHNA SAVES THE VIL- LAGE HINDU STORY AND SYM- BOL P.20 (HINDU)	THE RAINBOW SERPENT SACRED SKIES P.23-25 (ABORIGINAL)	HOW THE HOLY RIVER FELL FROM HEAVEN STORY TELLERS HINDU STORIES -P.20
	18 PLAY SAFE DIDDY'S FIRST DUCKING WE ARE FAMILY P.38-40		
COLOURS	THE RAINBOW PEOPLE	RAINBOW PROMISES SPRING TERM TOPICS P.9	KING MIDAS JOIN WITH US P.182
	MRS PINK AND MRS GREY JOIN WITH US P.180		
LOST AND FOUND	THE PROPHET AND THE LOST BOY SPRING TERM TOPICS P.31 (ISLAM)	THE TEN SILVER COINS 0551 01668 X (XIAN) OR THE LOST SHEEP MCK BUTTERWORTH	DOGGER
	HELENA & LOUIS STORIES FROM THE MUS- LIM WORLD P.28 (ISLAM)	JANINE AND THE CARNI- VAL BY IOLETTE THOMAS	EMMA'S LAMB BY KIM LEWIS
	10 HOME SWEET HOME DILLY DIMPLE AND A BICY- CLE RIDE WE ARE FAMILY P.21-23		
HONESTY	THE BOY WHO CRIED WOLF BIG BOOK (Y1) OR JOIN WITH US P.185-187	THE DIRTY OLD GOBLET BUDDHA AT BEDTIME P.90 (BUDDHIST)	THE SCULPTORS TALE KINGS & MONKEYS P.27
	ABU GHIYATH & THE RICH YOUNG MAN STORIES FORM THE MUS- LIM WORLD P.30	WHY SPEAK THE TRUTH? http://kids.baps.org/ storytime/ whyspeakthetruth.htm (HINDU)	MONKEY'S CEVER TALE BY ANDREW FUSEK PETERS
	THE GRUFFALO BY JULIA DONALDSON	FINDERS KEEPERS JOIN WITH US P.187-189	JENNY'S NOSE JOIN WITH US P.189-191
	50 WHAT A WHOPPER! STRANGER IN THE HOUSE WE ARE FAMILY P.109-110	51 THE BEST POLICY TINPOT LEARNS HIS LES- SON WE ARE FAMILY P.111-112	46 IT'S NOT MY FAULT THE CLUMSY CAMEL WE ARE FAMILY P.101-102
	49 HIGHEST, BIGGEST, LONGEST WOULD YOU BELIEVE IT? WE ARE FAMILY P.107-108		

IDEAS FOR THEMES AND STIMULII FOR COLLECTIVE WORSHIP AT
STANBURN FIRST SCHOOL (4-7 YEARS) 2012

THEME	IDEA	IDEA	IDEA
RICH AND POOR/POVERTY	THE BIG PARTY LION STORY TELLER BIBLE P. 88	THE FOUR SIGHTS BUDDHIST STORIES P. 11 (BUDDHIST)	THE BANQUET OF MALAK BHAGO GURU NANAK AND THE SIKH GURUS P.19 (SIKH)
	GURU NANAK AND THE POOR PRIMARY TOPICS NEIGHBOURS P.19 (SIKH)		
CHANGE	THE STORY OF KISAGO- TAMI BUDDHIST STORIES P.22 (BUDDHIST)	THE LEGEND OF THE WIL- LOW PLATE (CHINESE)	ALWAYS ADAM BY SHELDON OBERMAN & TED LEWIN (PIC BK JEWISH CULTURE)
	THE FIRST SNOW BY KIM LEWIS	JESUS THE REFUGEE MORE ASSEMBLIES FOR PRIMARY SCHOOLS SPRING TERM—P.23	
LIGHT	DIVALI (HINDU)	BONFIRES, BONFIRE NIGHT	RABIA THE SLAVE STORIES FROM THE MUS- LIM WORLD P.26 (ISLAM)
	DARKNESS OR LIGHT CREATION STORIES P.18 (INUIT)	CANDLES—THE POWER OF LIGHT	ADVENT CANDLES (XIAN)
	HANNAKAH (JEWISH)		
SELF AWARENESS/ VALUE & WORTH	THE PRINCESS KNIGHT BY CORNELIS FUNKE	THE TOUGH PRINCESS BY MARTIN WADDELL	THE HAPPY FROG BY HIAWYN ORAM
	45 IT'S SURPRISING YOU'VE NEVER HEARD OF HIM BUT (BILLY COLLINS) WE ARE FAMILY P.99-100		
FAMILIES	THE 2ND PRINCESS BY HIAWYN ORAM	THE PAIN & THE GREAT ONE BY JUDY BLUME	A BABY FOR GRACE BY IAN WHYBROW
	GORILLA BY ANTHONY BROWNE	YOU & ME LITTLE BEAR MARTIN WADDELL	DR BARNADO JOIN WITH US P123-124
	DAVID'S FAMILIES JOIN WITH US P. 121-122	20 WHO MATTERS MOST? HERBERT HAS A SURPRISE WE ARE FAMILY P.43-45	25 PLAYING YOUR PART WHY ME? WE ARE FAMILY P.55-56
	31 WISE HEAD ON OLD SHOULDERS THE SHOEMAKERS WE ARE FAMILY P.67-69	32 FAMILY FRIENDS HOW WOULD YOU LIKE TO BE ME? WE ARE FAMILY P.69-71	
HEALTHY LIVING	11 BE HEALTHY, BE WISE THE TIRED GIRAFFE WE ARE FAMILY P.24-25	12 EAT HEALTHY. EAT WISE MOOMY MUSHROOMS WE ARE FAMILY P.26-27	13 TERRIFIC TEETH WHO'D BE A TOOTH FAIRY (OR OTHER TOOTH FAIRY STORY) IDEAS: WE ARE FAMILY P.28-29
	14 SOMETHING IN THE AIR MUD GLORIOUS MUD WE AR FAMILY P.30-31	15 PLAY SAFE 1 THE FOOLSIH HENS WE ARE FAMILY P.32-34	16 PLAY SAFE 2 MARIGOLD AND A STRANGER WE ARE FAMILY P.34-36

IDEAS FOR THEMES AND STIMULII FOR COLLECTIVE WORSHIP AT
STANBURN FIRST SCHOOL (4-7 YEARS) SUMMER 2012

THEME	IDEA	IDEA	IDEA
FESTIVALS			
SPECIAL DAYS			



COLLECTIVE WORSHIP

1. Shared Experience/Plug In:

Eg. Name of song, story, picture, instructions about who will read it, equipment/resources

John Brown, Rose and the Midnight Cat

Resources: Cat – Midnight, Picture on Screen.

Music to enter: Love theme from Romeo & Juliet – Rota

We have been talking about feelings and emotions and the effect our feelings can have on others.

- Do you remember the rainbow people?
- Do you remember how and why the people didn't like each other?

Then a stranger came and showed them how to help each other.

This story is about John Brown and Rose and how they have lived happily together. One day a stray cat comes into their lives and things begin to change.

Introduce the story John Brown & Rose and the Midnight Cat. (*Show the children the illustration on the screen.*)

2. Understanding and Imagination/Switch On:

Identify the key questions you will ask to help pupils understand and explore the intended focus of the shared experience, to consider how the issue/s and theme relate to their own experience and beliefs and to use their imagination to go beyond the experience provided. (Remember to move from questions which involve pupils in recalling facts/information to questions which require them to think more deeply and to draw on inferences from the text.)

- What does John Brown feel about the cat?
- What does the cat want? Why does she keep returning?
- Why is Rose upset? Why does she feel unwell?
- In the end what does John Brown do?
- Why do you think he acts this way?

3. Reflection/Light up:

Identify the prayer/poem/quotation/reading (This should be projected on to the screen where possible)

Please close your eyes to help you think carefully and listen to these words. You might like to say your own prayer in your head.

Please help us to think of other people. Help us to show them that we care for them. Help us to learn to do what is right.

4. Response/Light up:

"I will give you a quiet moment to think what you can do to ..."

Think about what you do and say to day. Try to share and include everyone in your games. Be caring in the playground, classroom and at home.

Music to go out: Love theme from – Romeo & Juliet (Rota)



COLLECTIVE WORSHIP

1. Shared Experience/Plug In:

Eg. Name of song, story, picture, instructions about who will read it, equipment/resources

The Rainbow People

Resources: Coloured streamers, grey stone, rainbow picture on screen.

Music to enter: Love theme from Romeo & Juliet – Rota

We have been talking about feelings and emotions and the effect on feelings can have on others. This story is about people who are living happily together but something happened to change that.

Introduce the story "The rainbow people" (*Show the children the illustration on the screen*). Listen to the story carefully because at the end I shall ask you about the stranger and how he help the people.

Tell the story of the rainbow people see attached.

2. Understanding and Imagination/Switch On:

Identify the key questions you will ask to help pupils understand and explore the intended focus of the shared experience, to consider how the issue/s and theme relate to their own experience and beliefs and to use their imagination to go beyond the experience provided. (Remember to move from questions which involve pupils in recalling facts/information to questions which require them to think more deeply and to draw on inferences from the text.)

- What happened when the cold wind blew?
- Why were the colours important to the people?
- What did the people do with the colours?
- What did the stranger tell the people to do?
- What do you think the stranger taught the people?

3. Reflection/Light up:

Identify the prayer/poem/quotation/reading (This should be projected on to the screen where possible)

Christians have a prayer about us all being different and special.* You can listen to the words and think about what they mean to you. You can make it your prayer if you want or you can say your own prayer in your head and in your heart.

Dear God

You made us all

So we say thank you for the wonderful variety in our school of people of different cultures, religions, languages and nationalities.

It makes our lives better to have such a wide circle of friends.

Help us to remember that you are in everyone.

* Adapted from a collection of Christian prayers for racial harmony

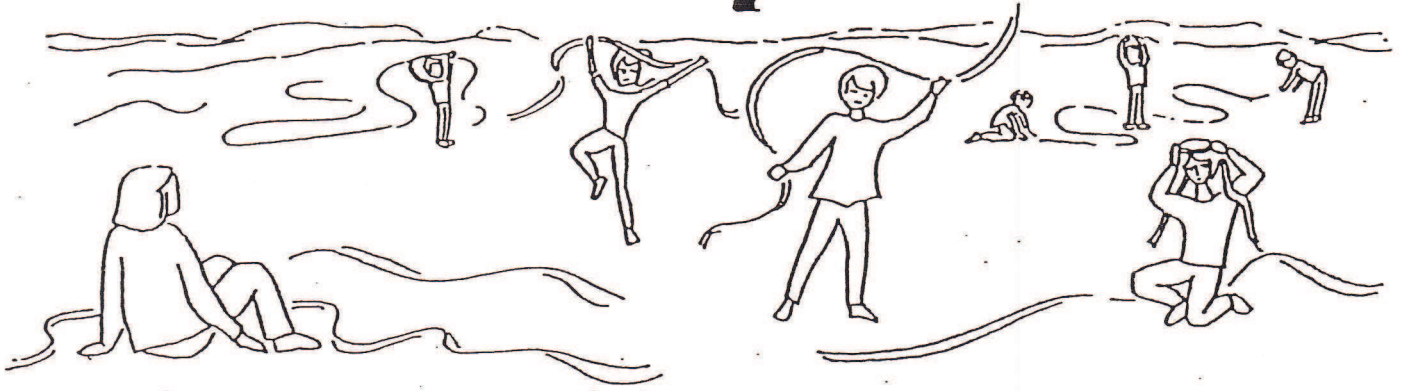
4. Response/Light up:

"I will give you a quiet moment to think what you can do to ..."

Think about what you do and what you say today. Try to be caring and kind in the playground in the classroom.

Music to leave: Love theme from - Romeo & Juliet (Rota)

The Rainbow People



In the beginning the world was very still and quiet. The ground seemed to be covered with dull coloured rocks and stones. But if you took a closer look you could see that they were not stones, but were tiny people who were not moving at all.

One day a wind blew over the land. It warmed the people and filled them with life and with love. They began to move . . . to look at each other . . . to touch each other . . . to speak to each other . . . to care about each other.

As they explored their world they found coloured ribbons lying on the ground. They were excited and ran about collecting them up. Some chose blue, some red, some green, some yellow. They enjoyed tying the ribbons round each other and laughing at the bright colours.

Suddenly another wind blew. This time it made them shiver with cold. They looked at each other, realised they looked different . . . and stopped trusting each other.

The reds gathered together and ran into a corner.

The blues gathered together and ran into a corner.

The greens gathered together and ran into a corner.

The yellows gathered together and ran into a corner.

They forgot that they had been friends and had cared for each other. The other colours just seemed different and strange. They built walls to separate themselves and keep the others out. (Use boxes or mime.) But they found that:

The reds had water but no food.

(*Mime feeling hungry*)

The blues had food but no water.

(*Mime feeling thirsty*)

The greens had twigs to make fire but no shelter. (*Mime looking for shelter*)

The yellows had shelter but nothing to keep them warm. (*Mime shivering with cold*)

Suddenly a stranger appeared and stood in the centre of the land. He looked at the people, and the walls separating them in amazement, and said loudly, "Come on out everybody. What are you afraid of? Let's talk to each other!"

The people peeped out at him and slowly some came out of their corners into the centre. The stranger said, "Now just tell one another what you have got to give, and what you need to be given."

The blues said, "We have plenty of food to give but we need water."

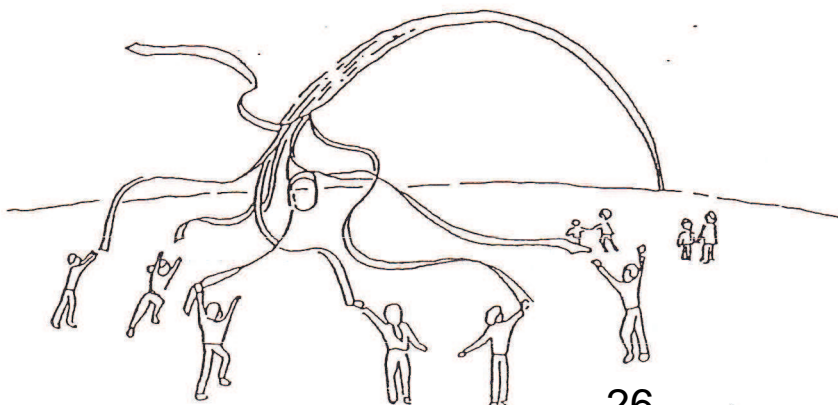
The reds said, "We have plenty of water to give but we need food."

The greens said, "We have plenty of wood for fire but we need shelter."

The yellows said, "We have plenty of shelter but we need warmth."

The stranger said, "Why don't you put together what you have and share it? Then you can all have enough to eat and drink, keep warm and have shelter."

They talked and the feeling of love returned. They remembered that they had been friends. They knocked down the walls and welcomed each other as old friends. When they realised that the colours had divided them they wanted to throw them away. But they knew that they would miss the richness of the bright colours. So instead they mixed the colours to make a beautiful rainbow ribbon. They called themselves the Rainbow People. The rainbow ribbon became their symbol of peace



Instructions for Teacher

A narrator tells the story, with suitable pauses while the children act out what is happening, words can be spoken by the children acting. You will need:

- 1) Brightly coloured streamers of crêpe paper ribbon or strips of material — blue, red, and yellow.
Allow more streamers than children so that children can choose a colour.
- 2) A large number of boxes with which to build walls — they can be painted, or covered with paper of the appropriate colour.
The children should be dressed in dull clothes. They start the play curled up very still on the



Stanburn
First School

COLLECTIVE WORSHIP

1. Shared Experience/Plug In:

Eg. Name of song, story, picture, instructions about who will read it, equipment/resources

Music to enter – **Carnival of the Animals, Saint Saens, Aquarium**

We have had a lot of rain recently. We need the rain – think about what we need the rain for (children have had a series of collective worship sessions around the theme of water). This story is about what happened when there wasn't enough rain.

Introduce the story: Moon Lake: Show the children the illustration on projector (see attached p/c) and ask them who/what they think will be in the story.

This was a very, very old story from India. 3000 years ago, there were three very lazy little boys, they were princes. We don't have any lazy boys or lazy girls at this school, do we? Their daddy, the King despaired – he thought that they would never grow up to achieve anything because they were so lazy. So he found a very special teacher, who taught the boys by telling them lots of clever and interesting stories. His name was Vishnu Sharma. Every story had a special lesson that he wanted the princes to learn. This is one of those stories that he told them all those years ago, and parents still tell their boys and girls today. Listen carefully, because at the end, I shall ask you what you think the special lesson Vishnu Sharma taught them was.

Read story “**Moon Lake**” (see attached p/c)

2. Understanding and Imagination/Switch On:

Identify the key questions you will ask to help pupils understand and explore the intended focus of the shared experience, to consider how the issue/s and theme relate to their own experience and beliefs and to use their imagination to go beyond the experience provided. (Remember to move from questions which involve pupils in recalling facts/information to questions which require them to think more deeply and to draw on inferences from the text.)

Why did the elephants leave their own lake?

Why was the water so important to them?

What happened when the elephants went to the new lake?

What prompted the rabbit to think of a way to get the elephants to go away?

What other method might have worked?

3. Reflection/Light up:

Identify the prayer/poem/quotation/reading (This should be projected on to the screen where possible)

Introduction: Hindus have a prayer about working, playing and living together. Please listen to it. You can make it your own prayer if you want to, or you can say your own prayers in your head and in your heart.

Please God protect us, be pleased with us

Let us work together energetically

Help us to learn about our world, each other and ourselves

Let there be no disagreements between us

Peace, peace, peace

4. Response/Light up:

"I will give you a quiet moment to think what you can do to ..."

Think about how you will try to be kind today – is there something you will try to do that is kind and thinking of other people, in the playground, in your classroom, at home? Decide what you will try to do today that is extra kind and thoughtful.

Music to leave – Carnival of the Animals, Saint Saens, Aquarium.



Moon Lake

Once upon a time in a far-off jungle there was a large lake of clear water surrounded by tall trees and beautiful shrubs. A herd of elephants lived nearby and every day they came to drink and play in the lake and to feed on the green leaves growing around it. They were ruled by a mighty elephant king who looked after them with love and kindness. With plenty to eat and drink and no worries, the elephants spent their days peacefully.

One summer it became very hot and no rain fell for a long time. All the streams ran dry and the elephants' lake became smaller and smaller until it was clear that all the water would soon be gone. The elephants realized that if they could not find more water soon many of them would die. So they gathered around their king and asked him to help them.

The king knew that there was no time to waste. He selected the fastest elephants in the herd and commanded them to search in every direction and not to return until they had found water.

The elephants searched for water day and night without rest until one of them found a beautiful clear lake.

Following their king the herd reached the lake as quickly as they could and rushed into the water, drinking, playing and splashing around all day long until they were completely exhausted, and then they fell asleep.

Little did they know that they were being watched by hundreds of rabbits who lived around the lake. The rabbits were terrified because in their hurry to get to the water the huge elephants had trampled many of them underfoot. They knew that if they did not act quickly, soon none of them would be left alive.

That night the rabbit king called an urgent meeting to find ways to get rid of the mighty elephants. Many suggestions were considered but rejected as they would not have worked. Nobody could think of any real solution. The rabbit king was utterly dismayed – he knew that the huge elephants would soon destroy them all.

Just then the moon rose in the sky and its light was mirrored in the pool. A clever rabbit who was quietly sitting at the back stood up and announced that he had thought of a plan to solve the problem. If it succeeded the elephants would never return to the lake again.

Next day the rabbit saw the elephants going towards the lake. He jumped onto a big rock and, facing the elephant king, addressed him in a loud voice:

“Oh mighty elephant king, please listen to me.”

The elephant king paused and looked in the direction from where the voice came.

“I am the messenger from the moon”, said the rabbit.

“He is the master of the whole universe and this lake belongs to him. He is very angry with you for polluting its water with your big feet and for killing the rabbits who are under his special protection. He is going to teach you a lesson by withholding his light from your herd unless you come to him and ask his forgiveness.” On hearing this the elephant king trembled with fear.

At nightfall the elephants led by the rabbit reached the lake. The reflection of the full moon was shimmering in the clear water. The rabbit asked the elephants to step into the water and bow to the moon. The elephants bent their heads and dipped their trunks in the water. It made the water ripple, which shook the moon as if he was angry. The more the elephants bowed the more the moon shook.

“We cannot live here because the moon is very angry with us”, said the elephant king. “He will punish us severely if we stay any longer.”

Quickly he collected his herd and started back into the jungle. As they were fleeing from the lake, large drops of rain began to fall. At last the rain had arrived and the elephants went happily back to their own home.

Indian folk tale retold by Elizabeth Sharma



AREIAC

The Association of Religious Education Inspectors, Advisers and Consultants

Collective Worship Revisited

**A paper for all who are
or *should* be
interested in collective worship**

"This thought for the day is good, Sir - can we have another for afternoon registration?"

Year 7 pupil

at Baverstock Foundation School and Specialist Sports College, Birmingham

Introduction

This document is intended for those who have, or *should* have, an interest in collective worship, from whatever perspective. It aims to inform and to inspire. It clarifies the legal requirements, identifies the obstacles, considers the potential benefits, exemplifies good practice, and sets out some recommendations for practitioners and policy-makers.

This work has been undertaken on behalf of The National Association of Standing Advisory Councils on Religious Education (NASACRE) and The Association of Religious Education Inspectors, Advisers and Consultants (AREIAC), two organisations whose members share deep concerns about the increasingly widespread disregard for collective worship in schools.

Context

Under the heading *State schools not providing group worship*, a survey for BBC local radio in September 2011 reported '64% of the 500 parents questioned said their child did not attend daily acts of collective worship and 60% of the 1,743 adults asked said the legislation should not be enforced'. Notwithstanding the limited scope of the sample and the possible misunderstanding among those questioned at the use of the term 'collective worship' rather than the more commonly used 'assembly', these findings confirm a trend, well understood by professionals and SACREs. Many schools fail to fulfil the legal requirements in full and an increasing number, particularly secondary schools, ignore them altogether. This is to be regretted since it not only makes a mockery of the law, it also deprives pupils of opportunities not otherwise open to them.

Legal requirements

The place of collective worship in schools is upheld by statute and has been so since 1944. The 1988 Education Reform Act (ERA) affirmed its statutory position, albeit some of the earlier prescription to do with grouping and timing was relaxed, confirming what had become widespread practice in schools. The subsequent 1996 Education Act further confirmed the requirements, since when there has been no change to this primary legislation, by which duty schools remain bound.

The basic requirement is that all registered pupils shall take part in an act of collective worship every day. (ERA 6.1) There are only two exceptions to this: parents have the right to withdraw their child from collective worship and pupils in school sixth forms are permitted to decide for themselves whether to attend or not.

The ERA stipulates collective worship must be '*wholly or mainly of a broadly Christian character*'; it is deemed to be fulfilling this description if it '*reflects the broad traditions of Christian belief, without being distinctive of any Christian denomination*'. (ERA 7: 1-3)

Since 1988, acts of collective worship may take place in a whole school group or in any other pre-existing grouping in the school. It may take place at any time in the school day, although it should be on the school premises. It must be appropriate to the age, aptitude and family background of pupils. The duty to provide collective worship in schools rests with the head teacher and governors, the prime responsibility differing according to type of school. The school's policy and the arrangements for collective worship must be documented and available. (Education Regulations, 1981)

The duty to offer daily collective worship is laid on every school. The legal framework applies to all local authority maintained schools, except those with a religious character where collective worship is delivered according to the trust deed and usually reflects the faith or denomination of the foundation. Provision in Free Schools and Academies is determined by the school's funding agreement. None of this legislation applies to special schools. It is only those schools in the first category which fall within the remit of the local SACRE in respect of collective worship.

Modifications to the law

Where it is felt, for religious reasons, collective worship that *'reflects the broad traditions of Christian belief'* is not appropriate for its pupils, a school can apply for a determination. The procedure does not lift the duty to provide collective worship; it allows for the requirement that collective worship should be *'wholly or mainly of a broadly Christian character'* to be lifted in respect of some or all of the pupils in the school for whom such is deemed inappropriate.

Applications for determinations are made to the relevant body by the head teacher after consultation with parents and the school's governing body. Traditionally it has been a function of the SACRE to receive and 'determine' whether such requests are valid, either granting or refusing them and this still applies in the case of community schools without a religious character. The body now responsible for performing this function for Free Schools and Academies is the Education Funding Agency (EFA). All determinations last for five years.

Obstacles to success

There are many potential obstacles to the provision of worthwhile collective worship. Nationally there are groups with fiercely exclusive views, polarising argument between the need for greater secularisation on one hand and the re-Christianising of society on the other. Hazards in school range from philosophical objection to blatant disregard on the part of many school leaders and governors; pressure to meet targets through a loaded curriculum and the exclusion of collective worship from curriculum time; scant regard for or, in some cases, denial of the potential benefits to pupils and the growth of the school community; superficial understanding of the requirements of the law, coupled with an unwillingness to devote time to proper planning and resourcing of collective worship, including training for staff; confusion between legal requirements and government advice and simply habit, as non-compliance becomes the norm.

In its early days, Ofsted reported non-compliance in the provision of collective worship, robustly startling some, though not all, leadership teams into taking the matter seriously. When they were able, strong local authority advisory teams challenged recalcitrant head teachers and the most proactive SACREs produced guidance and materials to mark out the territory and support the development of good practice. Some of that still goes on.

Over the years, one of the most significant stumbling blocks to success has been the now infamous Circular 1/94. This guidance was issued in 1994 by the then Department for Education, under the minister, John Patten, a devout Roman Catholic who had been educated by Jesuits. The 'advice' was uncompromising and unequivocal. Some of the confusion around the new legislation, by then six years old, was clarified but the consequences were disastrous. With its narrow interpretation of the law, it was controversial from the start, and its shadow has lengthened over recent times, particularly since the revision in 2010 of the sections of the circular dealing with religious education. Collective worship was consequently left in limbo, with misleading advice retained in a document long since obsolete.

Working within the law

In giving due regard to the law, it is worth examining precisely what it demands. The Act consistently avoids describing school worship as Christian; it is evidently not intended to be interpreted as Christian worship in any conventional sense despite Circular 1/94's spurious injunction that '*it must...accord a special status to Jesus Christ*'. Furthermore, the use of the adjective 'collective' clearly delineates this activity from preconceived notions of worship, normally the voluntary response of a corporate body of believers. Collective worship is unique and different, though the subtlety of this distinction is not universally appreciated.

The legal definition of collective worship is broad. It offers freedom. First there is an alternative: it can be '*wholly or mainly...*', therefore collective worship does not have to be all '*of a broadly Christian character*'. Indeed, the Act specifies that '*every act of collective worship required by section 6...need not comply*' with this description; there is opportunity here for variety and breadth. Every-pupil-every-day is the non-negotiable. Secondly, collective worship must '*reflect the broad traditions of Christian belief*'; that is to say, it is broad rather than specific or exclusive, reflecting plurality and focusing, not on doctrine or traditions of worship, but on *belief* that is broadly Christian.

Such forensic attention to semantics seems unnecessarily pedantic to some, but once the scope of these freedoms is realised, an imaginative interpretation of the law is possible. It allows for creativity in planning worthwhile experiences, outside the formal curriculum structure, which are suitable for all in the school community. These will be inclusive, participative, challenging and educational, drawing on a wide range of religious traditions, without any danger of indoctrinating anyone or compromising the religious, or non-religious, backgrounds of pupils (and staff), whilst giving those for whom it is appropriate the opportunity to worship God.

Potential benefits

This legislation sits under the overall purpose of the curriculum, as set out in the 1988 ERA, to:

- a) promote the spiritual, moral, cultural, mental and physical development of pupils at the school and of society;
- b) and prepare such pupils for the opportunities, responsibilities and experiences of adult life.

This is a startlingly challenging duty placed on schools. Promoting the spiritual, moral, social and cultural (SMSC) development of pupils, as it has become known, is about the nurture of them as human beings and, as such, is the most important job a school is charged with fulfilling. Doing the same for society is mind blowing. It is a shared responsibility involving the whole school and the whole curriculum, yet it is often misunderstood or given scant regard. Over the past

decade, an agenda of pressured change and the need to respond to the standards' imperative has diminished many schools' recognition of these dimensions, if indeed it was ever there. Ofsted's re-sharpened focus on SMSC in the 2011 Framework for the inspection of schools is welcome and may serve to revitalise schools' awareness of the importance of these dimensions.

Of the terms in use to describe these aspects of an individual's development, the word 'spiritual' causes the greatest unease in schools. Much misunderstood, it conjures up for many images of a variety of religious practice, giving the impression the word 'spirituality' is synonymous with religion. It is not. Religious faith is an *expression* of spirituality. In this educational context, spiritual development is used more broadly to describe nurturing the spiritual dimension of every human being, in recognition of the uniqueness of the individual and her or his humanity and potential. It is about helping pupils to develop the capacity to transcend the limitations of the physical world; to lift their horizons beyond the materialistic; to be creative; to consider ultimate questions about the meaning of life in general and their own lives in particular; to develop positive attitudes; to have hope. It goes further than what the child knows, understands and can do...to what the child is and is becoming.

What is frequently not realised is what a golden opportunity for supporting this development can be found in collective worship. It can make values explicit for pupils, challenge their thinking, extend their emotional repertoire, help them to know and celebrate who they are and understand what the school community stands for and aspires to.

Where a school follows a carefully planned programme of collective worship, productive links can be made with the curriculum especially, but not exclusively, religious education; in this way pupils can be invited to transfer their learning into another context and share it with their peers. Crucially the distinction between RE and collective worship must be understood by the school and neither used as a substitute for the other. For everyone in the school to be exploring aspects of the same theme in various settings can create a buzz of interaction between pupils of all ages as well as in class or tutor groups and add to a feeling of shared community.

To achieve all this, first and foremost, collective worship must be educational; it must be properly and carefully planned; it should be relevant and engaging, with a sense of occasion and atmosphere; it must be more than 'assembly', despite the common usage of that term which means simply 'coming together for a purpose'; it must be treated as time set aside, offering a few moments in a increasingly frantic school day for reflection and, to be successful, it must be valued. When all this is taken seriously, it is possible for a school to evaluate the impact of a week's (or longer) programme of collective worship in terms of potential benefits to pupils' SMSC development and to the growth of a coherent school community. Pupils can be invited to contribute to this evaluation, adding their own feedback on individual acts of collective worship or whole themes.

Making it worship

Although it is now commonly accepted that 'worship' in the school context is different from the activity of a faith community, nevertheless the use of the word 'worship' is anathema to many. Even more so is the thought of pupils actively being encouraged to worship in a school context other than where there is a religious foundation, and even that causes bristling in some circles.

One of the few benefits of the Circular's advice is the clear statement that 'collective worship should aim to provide an opportunity for pupils to worship God...' The key word is *opportunity*. There is no compulsion in that statement, rather an injunction to the school to ensure that there is an open invitation to pupils to make more of the moment if it is appropriate and they feel comfortable doing so. It should be made clear this is not an expectation.

There is no assumption in the legislation that any of the traditional elements of Christian worship should be included, although it is common practice to have some stimulus material such as a story, perhaps singing - especially in a primary school - and some time for purposeful reflection. In practice, the most appropriate opportunity for worship comes in the quiet reflective time when a thought that is being shared with everyone includes an invitation to pray, for those who want to do so. Alternatively, everyone can be invited to listen to the words of a religious prayer as long as it is rooted in the tradition from which it comes, or pupils might be encouraged to read their own prayers. Whatever the words that are used, the emphasis is on sharing them in a focused way and inviting appropriate responses according to individual needs, in an atmosphere of openness.

Good practice

The collective worship experience should therefore be inclusive; it should exclude no one and be appropriate for all. It should involve everyone present to some degree, inviting thoughtful reflection and giving the opportunity for response. It should take a variety of forms to inspire and hold pupils' interest. It should challenge pupils to think beyond their own lives and broaden their perspectives. It is time set aside from the rest of the day and should have an atmosphere that is different. Most importantly, it should have an evident educational purpose. It should be planned to nurture pupils' spiritual, moral, social and cultural development. Below are some examples.

Collective worship in school:

Example A: In a primary school:

Theme for the week: *'Working Together'*

Context: a mixture of whole school; classrooms and key stage groups;

Monday: Collective worship with the whole school in the hall, led by the head teacher:

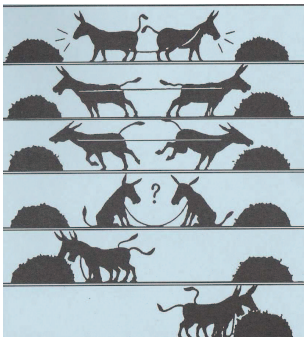
Children gather to the strains of the song *'I'd like to teach the world to sing...'*

The Head teacher engages children with the words, asking what they think the writer of the song hoped for and what the phrase *'perfect harmony'* means.

She tells them she has something to show them and reveals the drawing of two struggling donkeys and invites them to talk about it in pairs... She gathers their ideas and there is a discussion with the children about what the donkeys learned.

Words for worship:

'Perhaps you would like to be very quiet for a moment and think about a time when you've been like one of those donkeys – when you've worked against someone to get your own way; we all behave like that sometimes. Think about what you could have done in that situation and, if you want to, you can say your own prayer, asking God to help you to be less selfish.'



(Co-operation is better than conflict from Quaker Peace and Service)

And for the rest of the week:

Tuesday (in classrooms): *How can we work together?* Story of the hungry stomach; Being like a body (I Corinthians 12);

Wednesday (in key stage groups): *Becoming strong together* demonstrating with attempts to tear a telephone directory and telling the traditional *Jataka* story of the birds (Buddhist);

Thursday (in classrooms): *When working together made a difference*: the story of Rosa Parks and the bus boycott in Atlanta;

Friday (whole school): *Making a difference now*: the Jubilee ‘Drop the Debt’ campaign and world leaders’ summit.

Song, eg: ‘A Better World’ No 60 in Gadsby & Hoggarth, *Alleluya* A & C Black

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Potential contributions to pupils’ SMSC development:

The theme ‘*Working Together*’ encourages primary children to:

- remember they do not live in isolation but that the human condition is shared;
- think of others before themselves; (spiritual)
- understand that they have a responsibility towards others;
- discuss ways in which they can promote the common good; (moral)
- consider their own behaviour towards other people;
- appreciate the benefits of co-operation;
- evaluate the impact of shared actions on world events; (social)
- understand that a ‘culture’ of co-operation is preferable to one of conflict;
- become aware of the damaging effect of one culture’s supremacy over others. (cultural)

Example B: In a primary school

Theme for the week: *Threads*

Context: a mixture of whole school; classrooms and key stage groups;

	Activity:	Focus:	Words for worship:
Monday whole school	Pass a strong thread through the hands of everyone in the hall, encouraging quiet concentration on the thread itself. Allow time for this activity while listening to (or singing) an appropriate song, eg: <i>Bind us Together</i> . Talk about what the thread symbolises and how it feels to be joined by it. Invite children to suggest other ways in which they are ‘joined’ together in school.	Threads of community	<i>Look at the thread in your hands, joining you to everyone else here; think quietly about the words of the song and the invisible threads that bind us all together.</i>

Tuesday Classrooms	Tell the story of a little girl who helps her grandmother to make a quilt. (eg: Flourney V. <i>The Patchwork Quilt</i> Picture Puffins ISBN 0 14 050641 1) Draw out ideas about the threads of a person's history through memory and tradition.	Threads through my history	<i>I'd like to invite you to think back as far as you can. Think of someone you love who joins you to the past.</i> <i>If you would like to, say thank you to God for all these memories and the person who helped to create them.</i>
Wednesday Key stage groups	Talk about how we want to remember people we love who have died. Use a story of loss to talk about the joy of memory as a link to the past (eg: Varley S. <i>Badger's Parting Gift</i> Harper Collins, ISBN: 0-688-11518-7) or introduce the idea of a quilt to help remembering: (http://www.lynnsettington.co.uk/world-aids-day-quilt)	Threads of loving	<i>Adam has a prayer to share with us this morning; let's be quiet and listen: Please God, look after my Grandad who has just died and my Nana who is sad. Amen</i>
Thursday Classrooms	Talk about friendship bands and why they are given and worn. Set up an activity in which every pupil makes a simple band, either of thread or card. Invite children to sit in a friendship circle and put their band onto the wrist of the person next to them, saying the words for worship.	Threads of friendship	<i>This is to help you remember I want to be your friend. Help me to be your friend.</i>
Friday whole school	Remind everyone of the thread that joined them all together on Monday. Talk about the idea of a sacred thread, joining the person to God and show pictures of Hindus wearing their sacred threads across the chest. Explain how they are made and invite pupils to think about the three strands of their lives that they would want to plait together if they had such a thread.	Sacred threads	<i>A famous priest, John Henry Newman said, 'I am a link in a chain, a bond of connections between persons'.</i> <i>Think about how you are a link in a chain.</i> <i>If you want to, you can think about the threads that join you to God.</i>

Potential contributions to pupils' SMSC development:

The theme *Threads* encourages children to:

- explore various 'threads' as metaphors for relationships;
- understand that they are joined by many threads;
- reflect on the strength of the invisible threads that help to make them who they are;
- think about those people they love, especially those who have died; (spiritual)
- remember it is good to think of others and to want to be friendly;
- challenge their thinking about friendship and what it means; (moral)
- understand that relationships bind people together;
- appreciate relational 'threads' across generations;
- recognise that everyone in the school belongs together; (social)
- appreciate how 'threads' help to cross boundaries of time and culture. (cultural)

Example C: In a secondary school

Theme for the week: *Planting for the Future*

Context: year group gathering once a week and tutor group collective worship on all other days;

Photograph of an old olive tree used as focus for each day

Monday: Planting for the future; origins of the Jewish festival of trees, Tu B'Shevat;

What do you 'plant' for the future?

Tuesday: A Personal Memory: The National Trust, founded in 1895 with its oak leaf symbol;

Is the past as important as the future? Why?

Why are symbols like the leaf important? What do they signify?

Wednesday: A Fruitful World: Talmud story of the Rabbi and the old man, planting a fruit tree, even though he would never taste its fruit;

How good are you at waiting? What is the best way of thanking the people of the past whom you will never meet?

Thursday: Here today, gone tomorrow; if the world were to end tomorrow, what would you do today? Thinking about being responsible to and for others; focusing on ways to serve.

Friday: A Legacy: what is the greatest gift you've been given? What makes life worth living? What would you like to give to the world for the future? If the world *were* to end tomorrow, what would you do today? Pupils invited to write their ideas on a leaf shape and pin on a tree image.

Words for worship (used every day):

A famous Christian hymn writer, Fred Kaan, asks this question in one of his hymns:

'...Were the world to end tomorrow

Would we plant a tree today?'

In a moment of silence, think about your response to those words...



Potential contributions to pupils' SMSC development:

The theme '*Planting for the Future*' encourages secondary pupils to:

- contemplate their own sense of transience in a fleeting world; (spiritual)
- reflect on the responsibilities they have as trustees of the future; (moral)
- develop a critique of modern society's reliance on instant gratification; (social)
- appreciate there is more to life than money;
- appreciate that both individual and collective responses to issues of culture evolve and change and are often in tension. (cultural)

Example D: In a secondary school

Theme for the week: *Do unto others...*

Context: a year group gathering once during the week and tutor group collective worship on the other four days;

	Material	Questions	Words for worship
Monday <i>One legged wisdom</i>	A famous Jewish teacher called Rabbi Hillel was once challenged by a Gentile to sum up the whole of Jewish teaching as set out in the Torah. And to do so while standing on one leg! He replied, "What is hateful to you, do not do to your fellow: this is the whole Torah; the rest is the explanation. Go and learn". These ancient words have become known as The Golden Rule and they are found in the sacred writings of most religions.	What would your golden rule be? Why are some words so long remembered?	<i>Rabbi Hillel also said, "If I am only for myself, what am I?" Stop and ask yourself, If a person is only for her or himself, what is that person doing with life?'</i>
Tuesday <i>Wesak</i>	For many Buddhists, Wesak is the most important festival of the year. It is the time when they celebrate the life of the Buddha who rejected his wealthy lifestyle to search for the truth about big questions like suffering. When he found his answers he became enlightened. Buddha taught that being kind and generous to others is important; it is good to give hospitality to anyone, whoever they are.	Whose teaching do you follow? Where do you find answers to really big questions?	<i>'A generous heart, kind speech and compassion are the things which renew humanity.'</i> Saying of the Buddha
Wed'day <i>Loving the enemy</i>	The Guru led a strong army in battle and when the fighting was over, there were many dead and injured on the battlefield. The Guru sent a group of his men out to tend the injured. As he watched, he saw Bhai Ghanaya, a water carrier, tending enemy soldiers as well as his own. He summoned him and demanded to know what he was doing. Bhai Ghanaya answered, "Master, when I gave out water I did not see friends or enemies. I saw only the wounded." The Guru was deeply moved by these words and told him he was indeed a true Sikh.	What does this story tell you about what a 'true Sikh' might be?	<i>'One potter has fashioned all the pots. One light pervades all creation.'</i> Guru Granth Sahib
Thursday <i>Love one another</i>	On the night before he was killed, Jesus had a farewell meal with his friends. He showed them how they were to remember him and gave them new rules for living. "A new commandment I give to you," he said to them, "that you love one another as I have loved you." To show what he meant, Jesus had already washed their feet like a servant. They did not understand but they realised something was going to change. "By this, he went on, "people will know you are my disciples." And that would be important one day...	How do people know who you are? How would you like to be remembered?	<i>Jesus taught, "Love one another as I have loved you..."</i>
Friday <i>Wisdom for the world</i>	The first person to formulate what we call the Golden Rule was probably the Chinese sage Confucius, 2500 years ago. When asked what his followers should practise he gave them the instruction: 'Never do to others what you would not like them to do to you.' This idea, more often a positive statement, is at the heart of all these religious stories. It is wisdom that has survived the centuries and it is the essence of compassion. It is not exclusively a religious idea however. It is shared by many people all over the world. Just think how wonderful it would be if absolutely everyone were really compassionate...	What could you learn about yourself from these religious stories? How could you change the world?	<i>Always do to others as you would like them to do to you...</i> <i>Be quiet for a moment and think what those words mean to you. You can make your thoughts into a prayer if you want to.</i>

Potential contributions to pupils' SMSC development:

The theme '*Do unto others...*' encourages secondary pupils to:

- appreciate the universal nature of some religious teaching;
- see the potential benefit of compassion;
- find wisdom in very ordinary ideas;
- imagine they could change the world for the better; (spiritual)
- contemplate the implications and benefits of putting others first;
- challenge their own treatment of people they do not know or like; (moral)
- think critically about their relationships with others;
- realise the importance of empathising with others; (social)
- understand that some teaching crosses religious and cultural boundaries. (cultural)

Conclusions

There are misconceptions about the nature and purpose of collective worship in schools. Some see in it an opportunity to enshrine traditional Christian worship in our schools, and want the law reinforced, while others consider this to be a violation of human rights since it imposes Christianity on children of all faiths and none, and they want it repealed. Neither view is appropriate. The purpose of collective worship in the twenty-first century is to help to promote pupils' spiritual, moral, social and cultural development; with the exception of schools with a religious character, this is the only justification for collective worship and the task is so important that it needs to be done well.

A middle way can and should be found which would benefit all schools and all pupils, regardless of their background, which would help to define and strengthen a school's ethos and support the purposes of education. This middle way emphasises the spirit of the law over the letter. There is no need to change the law as it stands; the obstacle to educational collective worship is the wording of Circular 1/94 which urgently needs to be removed.

To summarise, collective worship:

- is collective and educational rather than corporate and religiously devotional;
- offers opportunities to pupils that are different from other learning experiences;
- promotes pupils' spiritual, moral, social and cultural development, encouraging them to know themselves and live for others;
- creates opportunities for pupils to consider their own beliefs and values, both religious and secular;
- encourages a reflective approach to living and deepens every individual's capacity for emotional response;
- helps pupils to consider what it means to be human;
- offers a school opportunities to articulate its shared values and build a sense of community;
- should draw on a rich variety of religious and spiritual sources, reflecting diversity whilst recognising the significance of Christianity;
- can include elements of conventional worship, if used appropriately, including prayer, music, drama, but does not have to do so; however, time for reflection enhances the potential for SMSC development;
- should interest and inspire young people, whether from religious backgrounds or not;
- should not undermine or compromise the values of the family from which the child comes;
- should not be actively intended to promote religious faith or commitment.

Best practice in provision of collective worship depends on:

- a commitment from senior leaders to the value of collective worship;
- thorough planning to meet the needs of the particular school and its pupils and community;
- educational use of religious and other material, ensuring variety in its form and presentation;
- an open approach that gives pupils opportunities to respond without compromising them in any way;
- taking advantage of the freedom to provide collective worship at any time of day and in any school group;
- taking every opportunity to interest and inspire pupils.

Recommendations

1. Circular 1/94 should be revoked by the Department for Education (DfE) immediately;
2. SACREs should be empowered to monitor the quality of collective worship in their schools;
3. Schools should be encouraged, through inspection arrangements, to provide worthwhile collective worship for every pupil every day;
4. Students in Initial Teacher Training should be equipped to understand the importance of SMSC development and the nature and purposes of collective worship, in order to be able to make a worthwhile contribution to both during their careers.

Postscript

The latest official word on the status of collective worship comes from the Department for Education (DfE), dated April 13th 2012, in response to a joint letter from NASACRE and AREIAC requesting the removal of Circular 1/94: 'The Government believes that the requirement for collective worship in schools and Academies encourages pupils to reflect on the concept of belief and the role it plays in the traditions and values of this country. We have no plans to change the current requirements for the daily act of collective worship... The law is both inclusive and flexible in allowing schools to tailor their provision to suit their pupils' needs and it provides a unique opportunity for schools to develop and celebrate the school's or Academy's ethos and values. We note your points regarding Circular 1/94...'

Julie Grove
April 2012

Footnote:

The four examples of collective worship activities outlined above are all taken from Solihull SACRE publications and are used with permission:

Thoughts for the Day: Tutor Group Collective Worship in the Secondary School 1995;
Promoting Pupils' Spiritual, Moral, Social and Cultural Development through Collective Worship in the Primary School 2001.

Towards Greater Understanding

Meeting the needs of Muslim pupils in state schools

Information & Guidance for Schools



4

Provisions for prayers

Five daily prayers

The observance of five obligatory daily prayers is one of the five 'pillars' of Islam. Children from the age of seven are to be encouraged to pray regularly and prayer becomes obligatory upon all males and females at the age of puberty. Performing the five daily prayers involves adopting body postures consisting of standing, bowing, prostrating and sitting whilst facing Makkah in modern Saudi Arabia

Prayer (Salah) times

Prayer Name	Time	During School Hours ?
Fajr	Between dawn and sunrise	NEVER
Zuhr	Between midday and afternoon	ALWAYS
Asr	Between mid-afternoon and sunset	SOMETIMES
Maghrib	Immediately after sunset	NEVER ⁷
Isha	Between nightfall and dawn	NEVER

Prayers at school

Only two of the prescribed prayers (Zuhr and Asr) need to be accommodated by schools. Zuhr prayer will normally fall within the lunch hour or afternoon break during the school day. During summer times 'Asr prayer does not coincide with the school day. However, Asr prayer during winter times may fall within school hours and can be accommodated during afternoon break or just after school. The obligatory portion of each prayer, including the ritual wash, will usually take about twenty minutes.

Although it is preferable to perform prayers in a mosque and in congregation, a Muslim may pray individually and almost anywhere. The only condition is that the place of prayer should be clean and pure. It is for this reason that prayer mats are normally used.

⁷ Schools need to be aware that in cases of after school activities such as extra lessons, clubs and detentions, the Maghrib prayer in winter times may fall during school hours and this needs to be considered. The same is true for schools in the north of the UK, where sunset is very early during the winter.

In accommodating prayer requirements, schools need to allow pupils to use an appropriate classroom or area for the purpose of prayer. Care should be taken to avoid allocating rooms that may have displays with distracting imagery, such as posters of the human body in a science laboratory. Schools should be aware that some pupils may request separate prayer facilities for boys and girls, as they may feel more comfortable praying in a single-gender group.

Cleanliness before praying (Wudu)

Cleanliness and ritual washing (Wudu) is an essential prerequisite for all daily prayers and takes a few minutes to complete. Muslim pupils who wish to pray will need access to washing facilities to perform Wudu, which includes the washing of their hands, mouth, face, arms to the elbow, and feet. This state of purification becomes nullified when one goes to the toilet or breaks wind.

After visiting the toilet, Muslims are required to wash their private parts with water to meet cleanliness requirements, hence pupils will need to use water cans or bottles that are easily accessible from a storage space in or near the washing area.

Friday prayer (Jumu'ah)

The Friday prayer has a special significance and importance. It has to be performed in congregation and replaces the Zuhr prayer. It is obligatory for males and optional or recommended for females. It is different from the normal prayer in that it is shortened and has to be preceded by a sermon (Khutbah). The Friday prayer can be led by a suitable external visitor, a teacher or an older pupil. In its entirety the Friday prayer (ablution, sermon and prayer) should take between 20 to 30 minutes to complete depending on, pupil numbers and availability of washing facilities.

Schools need to be aware that it is likely that a greater number of pupils will participate in the observance of Friday prayer than the daily prayers. Facilities for the Friday prayer remain the same as those required for other prayers.

It is worth mentioning here that under the terms of the 1988 Education Reform Act, children are allowed to leave school premises to receive religious education. Parents may make such requests in writing to take their children to the mosque eg. for obligatory Friday congregational prayers. However, arrangements made within school would satisfy pupils and parents and make such requests unnecessary.

PROVISIONS FOR PRAYER

Features of good practice

- School makes arrangements for their Muslim pupils who wish to perform daily prayers in school.
- School makes arrangements to allow Muslim children who wish to perform their Friday congregational prayer on school site, led by an older pupil, teacher or external visitor.
- School allocates a regular place for the daily prayers that fall within school time.
- School ensures washing facilities are available, preferably in close proximity to the prayer area.
- School builds or adapts a washing facility in the toilet areas where pupils can conveniently make ablution which includes washing of the feet.

