

Collective Worship



Brambleside Primary School

Brambleside Academy Trust

Head Teacher Name & Signature:	Drew Brown	Date:
Chair of Governors Name & Signature	Bill Parker	Date:
Last reviewed on:		
Next review due by:		
Review Frequency	Biennial	
Lead	Hayden Wright	
Situation	O - 3 Changes /No Changes / New	

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There is a legal requirement to hold a daily act of Collective Worship. The Education reform act 1988 states that:

- there must be a daily act of Collective Worship for every pupil
- the majority of acts of Collective Worship must be wholly or mainly of a broadly Christian character and should reflect the broad traditions of Christian belief
- it must be educational
- it must be non denominational
- it can be at any time of the day
- it can be with any normal school grouping of pupils

The challenge posed by the legislation is how to approach Collective Worship in a way which supports the personal development of pupils, the ethos of the school and the expectations of the wider community and stakeholders. Within this context the following will be considered:

- Collective Worship is a statutory right of all pupils
- Collective Worship is not part of the taught curriculum and is discounted from teaching time
- Collective Worship is a distinct activity that stands alone and may complement the wider curriculum of the school
- Worship is not learnt or taught but experienced

Aims

We believe that Collective Worship can make a significant contribution to many aspects of school life. The aims of Collective Worship at Brambleside Primary School are to:

- foster a sense of fellowship by bringing the school community together to share in the experience of the immediate and wider community
- develop pupils' personal and spiritual development; to raise levels of attainment and increase achievement and to teach children about aspects of worship
- have a positive impact on developing self respect, respect for others and the school environment which will show itself through appropriate behaviours and social relationships
- develop a sense of community spirit, reinforce and develop the whole school ethos with shared values, and reinforce positive attitudes
- contribute to pupils' growing understanding of the nature of religion and what it means to take a religion seriously; to consider spiritual and moral issues, to explore their own beliefs and share together their emotions
- celebrate in the excitement and beauty of life and living and to provide for moments of awe and wonder
- allow positive reflection on success and areas for improvement in an open, honest and sensitive climate and to encourage expression of determination to do one's best
- encourage participation and response, whether through active involvement in the presentation of worship or through listening to, watching and joining in the worship offered

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Definition

Collective Worship is a time when the whole school, or groups within the school meet together in order to consider and reflect on common concerns, issues and interests. It offers all pupils opportunity to worship through engaging in relevant, meaningful experiences and provides opportunities for the pupils' spiritual, moral, social and cultural development.

A school community is not a worshipping community and the law recognises this by requiring 'collective' not 'corporate' worship. Broadly, worship in school is more appropriately referred to as worth-ship. This might encompass what is offered in a spirit of admiration, celebration and respect to God and/or people of excellence, worthy of honour and by extension to concepts, principles and conduct which are worthy of celebration as examples of the highest achievements of the human spirit.

Worship defined in this way draws on literature, music, art, drama and other sources of inspiration and reflection for pupils and staff whose religious and cultural backgrounds are of any faith or none. In this way, collective worship at Brambleside is inclusive not exclusive.

Spiritual, Moral, Social and Cultural Development of Pupils

Worship at Brambleside contributes to spiritual development through:

time for reflection, considering ultimate questions, awe and wonder, attitude, artefacts, praise and hearing prayer, spiritual language, an awareness of stories and ideas, feelings and emotions, visual and aural stimuli.

Worship at Brambleside contributes to moral development through:

achieving a sense of right and wrong, self-respect and esteem, duty, fairness, respect for others, tolerance of others, rights, equality of opportunity, expectations, considering difficult questions.

Worship at Brambleside contributes to social development through:

respect and tolerance, self respect, community responsibility, sitting still and listening, positive attitudes to school behaviour, ritual - ways to behave at special times, consideration, praising, equality of opportunity.

Worship at Brambleside contributes to cultural development through:

the content (traditions), current affairs, festivals, appreciating the cultures of others and valuing their beliefs and rituals, listening to stories from a variety of faiths, artefacts, visual and aural stimuli.

Responsibility

Headteacher

In our Academy Trust the Headteacher is delegated by the Governors to be responsible for Collective Worship. The Headteacher is responsible for ensuring that all pupils (unless withdrawn by their parents) take part in a daily act of Collective Worship. The Headteacher may make an application to SACRE (Standing Advisory Council on Religious Education) for a determination.

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Governors

In all schools, Governors are expected to ensure that all statutory requirements relating to Collective Worship are met. The Governing Body must be consulted before any application for a determination is made.

What is Worship?

It is recognised that there is a spiritual dimension to all life, and to the world in which human life is lived. Throughout history, people have searched for purpose and meaning in life and have been engaged in an exploration of the spiritual, and worship was, is, and will be, an integral part of the human response to life. Within this context, worship is:

- an activity that acknowledges the living relationship that exists between God and those who worship
- an activity in which some people come, with the help of songs and hymns, music, readings and stories, prayers, ritual, and, stillness and silence, to a greater awareness of and a deeper understanding about the spiritual, God, self, other people, the world, the meaning and purpose of life

Collective Worship in a school is not the same as worship in a faith community. Its context is educational. Unlike worship in a faith community, Collective Worship in a school should not assume that all involved share a faith or have a faith. Collective Worship in a school is an occasion where groups or individuals are able to make a reflective response to a divine being, ideal or value of some worth. We believe that the following elements should be present in an act of Collective Worship:

- responding to things of worth
- an invitation to participation or observation
- a recognition of and response to the spiritual dimension of human experience
- music/singing
- words/scripture
- ritual
- stillness and reflection/prayer
- awe/wonder
- curiosity

It is not expected that all elements will be present in every act of Collective Worship though over a period of time, pupils will have the opportunity to experience them all. We expect that all acts of Collective Worship will have a clear time of stillness/reflection.

What do we mean by Broadly Christian?

Circular 1/94 seeks to give advice on what is meant by 'broadly Christian'. It says that an act of worship is broadly Christian if it reflects the traditions of Christian belief. To list beliefs, without becoming dogmatic or denominational, is difficult, and it may be that developing lists of broadly Christian concepts, values and attitudes is the best way forward. There is of course no definitive list. At Brambleside we define broadly Christian as including such concepts as:

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service, thankfulness, compassion, endurance, creativity, justice, peace, wisdom, hope and humility

Organisation of Key Stage Assemblies – all assemblies take place in the afternoon

MONDAY

KS2 assembly – worship based on values of service, thankfulness, compassion, endurance, creativity, justice, peace, wisdom, hope and humility. Led by the Headteacher or a member of the SLT, sometimes involving outside speakers.

TUESDAY

Class teachers organise class reflection linked to Jigsaw Scheme Theme for term or Picture News for that week.

WEDNESDAY

KS1 assembly – worship based on values of service, thankfulness, compassion, endurance, creativity, justice, peace, wisdom, hope and humility. Led by the Headteacher or a member of the SLT, sometimes involving outside speakers.

THURSDAY

Class teachers organise class reflection linked to Jigsaw Scheme Theme for term or Picture News for that week.

FRIDAY

Key Stage 1 or 2 (alternate weeks) celebration assembly.

When there is not a timetabled key stage assembly, each class must hold their own assembly/time of reflection.

A list of religious events that we may wish to explore in assemblies can be found in the appendix 2.

Teachers will use Picture News on a weekly basis to explore current events with their class. Part of this will include discussion on school and British values, in addition to a time for reflection.

The Jigsaw Themes for each term are as follows:

Autumn 1	Autumn 2	Spring 1	Spring 2	Summer 1	Summer 2
Being Me in My World	Celebrating differences	Dreams and Goals	Healthy Me	Relationships	Changing Me

Collective Worship is for every pupil in the school, unless the parents exercise the right to withdraw their child, in writing, and records of this must be retained.

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Planning and Appropriateness

The daily act of Collective Worship should be acceptable to pupils of all faiths or those with none. It should be accessible to participating pupils of all ages and abilities and should aim to stimulate their interest. In order to achieve coherence and continuity, assemblies and Collective Worship must be planned carefully to ensure a broad and balanced pattern of themes, appropriately matched to the ages, abilities and interests of pupils. They should reflect a variety of styles and content and meet the statutory requirements. Acts of Collective Worship need to be planned as carefully as any other teaching and learning activities in the school and require the same essential features:

- clear objectives
- clarity for the pupils about the aspect of faith being explored
- relevance to the needs, interests, ages and abilities of the pupils
- consideration of the way that artefacts and other materials will be used to stimulate interest and support understanding
- participation of pupils e.g. through story, music, dance, leadership
- opportunities for pupils' spiritual development

Assemblies and Collective Acts of Worship may include:

- opportunities for pupils to lead as well as share experiences, beliefs, values and concerns that are important to them
- opportunities for prayer, meditation or reflection, especially on those things which inspire awe, wonder, gratitude, praise or a sense of being part of something greater than ourselves
- opportunities to reflect upon holy texts or other writings which bring out religious themes
- performance of music, drama or dance that evokes a spiritual response
- reflection on the lives of people who can be said to be worthy because of their courage, compassion or commitment to truth
- a response to local, national or international current events which are worthy of serious consideration or celebration

At Brambleside we follow a thematic approach with themes based on Christian and school values and also reflecting the festivals and events of the Christian calendar and other faiths. Sometimes the themes reflect and build on topics that we teach as part of our school curriculum. We conduct assemblies in a dignified and respectful way. We tell the children that assembly time is a period of calm reflection. We regard it as a special time and expect children to behave in an appropriate way. We ask them to be quiet and thoughtful and to listen carefully to the teachings and participate fully in singing and join in with prayers and reflections if they wish.

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Right of Withdrawal

The daily Act of Collective Worship can make a major contribution to the ethos of the school, and to pupils' spiritual and personal development. All pupils are entitled to benefit from this experience. Parents have the right to withdraw their children from Collective Worship. The school prospectus makes this clear to parents. Parents do not have to state their reasons for withdrawing their children but we encourage parents to meet with the Headteacher to discuss the nature of their objections and the practical implications of withdrawal. Where arrangements are made to withdraw pupils, they should be confirmed in writing and records kept by the school. Teachers have the right to withdraw from Collective Worship on faith or conscience grounds. Schools may not withdraw pupils for any reason.

Monitoring and Evaluation

Acts of Collective Worship should be monitored and evaluated within the school's self evaluation processes. Monitoring and evaluation should focus on the quality of provision and should consider:

- the extent to which they enable learners, in a reflective way, to explore questions about meaning and purpose, values and belief
- how effectively Collective Worship contributes to the personal development of learners

This policy will be reviewed biennially or at such time that legislation requires. The Governing Body approved this policy on:

References

DFE Circular Number I/94 – Religious EDUCATION AND COLLECTIVE WORSHIP

Appendix 1

The Legal Framework- 1988 Education Reform Act

The 1988 Education Reform Act has set the legal framework within which Acts of Collective of Worship are to be delivered. Circulars 3/89 and 1/94 seek to give further guidance on the legislation. For county schools the Act says that the Collective Worship organised by the school is to be:

'wholly or mainly of a broadly Christian character'. For those acts which are broadly Christian, the main emphasis should be on the broad traditions of Christian belief. In the Secretary of State's view, an act of worship which is 'broadly Christian, need not contain only Christian material provided that, taken as a whole, it reflects the traditions of Christian belief. Any such worship should not be distinctive of any particular Christian denomination. It is not necessary for every act of worship to be of this character but within each school term, the majority of acts must be so. How Collective Worship is organised is for the head teacher to decide after consultation with the Governing Body, having regard to the following considerations relating to the pupils concerned:

- i. any relevant circumstances relating to their family backgrounds, for example the faith of the family*
- ii. their ages and aptitudes*

These considerations should inform

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

Complaints about Collective Worship

Concerns expressed by parents and others about Collective Worship in a school will normally be considered and, so far as is possible, dealt with in informal discussion with teachers and Headteachers in the first instance. There may however, be cases where such concerns cannot be resolved informally. These will need to be considered as formal complaints and dealt with in the first instance by the Governing Body. If the complaint is not resolved it can be referred to the local authority and dealt with through its complaints procedure. All schools have copies of the leaflet outlining how to make a complaint to the local authority.

Determinations

Schools may apply to SACRE for a 'determination'. The law allows schools who have a high proportion of pupils from faiths other than Christianity to determine an alternative form of Collective Worship (other than 'wholly or mainly of a broadly Christian character') which takes account of the faiths of the pupils. The head of such a school, with the agreement of the school Governors, must apply in writing to SACRE who will consider each application carefully before allowing the determination to take place.

Appendix 2

Religious Holidays

Month	Possible Term	Festival/Occasion	Religion(s) and what it is	Dates we could celebrate at school/dates these events take place 2020	Dates we could celebrate at school/dates these events take place 2021	Dates we could celebrate at school/dates these events take place 2022
January	Spring Term	Birthday of Guru Gobind Singh	Sikhism – 10th guru's birthday (2/1/20 or 13/01/2020) Person who started the idea of the 5k's	Week beginning 13/01	Wednesday 20 th Jan	Thursday 20 th Jan
		Epiphany	Christianity – the date when the wise men visited Jesus and gave gifts (12th day of Christmas)	Monday 6 th January – could be an assembly focus	Wednesday 6 th January	Thursday 6 th January
		Holocaust Memorial Day	Judaism – but commemorated secularly and across religions	Monday 27 th January – could be an assembly focus	Wednesday 27 th January	Thursday 27 th January
February		Mahashivratri (Great Shiva Night)	Hinduism – the night when Shiva is said to perform the cosmic dance. Hindus fast and, take part in all night prayers where they focus on his Shiva, his shrines and statues	Friday 21 st February (half term)	11 th March 2021	Monday February 28 th
		Shrove Tuesday/Ash Wednesday	Christianity – beginning of the period of Lent	Tuesday 25 th and Wednesday 26 th February	Tuesday 16 th and Wednesday 17 th February	Tuesday 1 st and Wednesday 2 nd February
March		Holi	Hinduism – Spring festival lasting up to 5 days	Tuesday 10 th March	Sunday 28 th and Monday 29 th March	Thursday 17 th – Friday 18 th March
		The Prophet's Night Journey	Islam – celebration of the night that the Prophet ascending to the heavens to be given the command that Muslims should pray 5 times a day. This Journey began from the Dome of the Rock in Jerusalem – a holy place for Jews and Christians	Sunday March 22 nd	March 11 th /12 th	Tuesday March 1 st
April	Spring/Summer Term	Holy Week	Christianity - Week leading up to the Crucifixion of Jesus	Sunday April 5 th – Saturday April 11 th	28 th March – 3 rd April	9 th April – 16 th April
		Passover	Judaism - An eight day festival when Jews commemorate the Exodus from their slavery in Egypt. The Seder meal is held in each family's home at the	Thursday 9 th April – Thursday 16 th April	27 th March – 3 rd April	15 th – 22 nd April

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			beginning of the festival, when the story of their deliverance is recounted. Matzah (unleavened bread) is eaten throughout the festival.			
		Easter Sunday	Christianity – celebration of the resurrection of Jesus	Sunday 12th April	Sunday 4th April	Sunday 17th April
		Ramadan	Islam - Ramadan is the 9th month of the Islamic Calendar, when the Prophet received the first revelation of verses of the Qur'an. It is the holiest month for Muslims, and they dedicate themselves to spiritual renewal, prayer and intensive devotional reading of the Qur'an. During the month of Ramadan Muslims are required to fast from daybreak until after sunset. No food or drink may be consumed during the hours of fasting, and those fasting must also abstain from smoking and from sexual relations. After the custom of the Prophet, the fast is traditionally broken each evening by taking dates and water.	Friday 24th April – Saturday 23rd May	Friday 12th April – Saturday 11th May	Saturday 2nd April – Sunday 1st May
May		VESAKHA PUJA / WESAK / BUDDHA DAY	Buddhism - Wesak is the biggest of Buddhist festivals. Theravadins celebrate the birth, enlightenment and final passing away of Gautama Buddha. Mahayanists have separate days for each of them, and on Bodhi Day celebrate the enlightenment of the Buddha. Houses are decorated with lanterns and garlands, and temples are ringed with little oil lamps. People often send 'Wesak cards' to their friends, and lay people come together at monasteries at this time.	Thursday 7th May	Wednesday 26th May	Friday 8th April
		EID-UL-FITR/FEAST OF FAST BREAKING	Islam - This is a time - once the fast of Ramadan has been completed - for making gifts to the poor. It is especially a time for new clothes, good food, and presents for children. Families get together and contact friends, especially those who live far away. The community assembles for Eid prayer and a sermon at its mosques. The traditional greeting is 'Eid Mubarak' – 'a happy and blessed Eid'.	Sunday 24th May	Thursday 13th May	Monday 2nd – Tuesday 3rd May

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June		World Humanist Day	Humanist - This Humanist holiday is celebrated annually around the world on the June solstice. It is seen as a time for Humanists to gather socially to promote the positive values of Humanism. Methods of celebration are left to individuals, but some groups develop intricate social rituals, music, and proceedings which highlight the celebration.	Sunday 21st June	Monday 21st June	Tuesday 21st June
July		Hajj	Islam - All Muslims who can afford to do so, and are not prevented through ill-health, are required to make this pilgrimage once in their lifetime (although there is no prohibition on making the pilgrimage more than once). A series of ritual acts are performed by the pilgrims during the first two days of Hajj.	Tuesday July 28th – Sunday August 2nd	Saturday 17th – Thursday 22nd July	Thursday 7th – Tuesday 12th July
September	Autumn Term	Rosh Hashanah	Judaism – Jewish New Year. 5779 years from the creation of the world, this festival begins ten days of self examination. The ram's horn (shofar) blown in the synagogue recalls Abraham's sacrifice of a ram instead of his son, Isaac. Apples dipped in honey are eaten in the hope of a 'sweet' new year. The greeting is 'Leshanah Tovah Tikatev' (may you be inscribed for a good year).	Saturday 19th September – Sunday 20th October	Monday 6th – 8th September	Sunday 25th – Tuesday 27th September
October		Gandhi Jayanti	Hindu - Gandhi Jayanti is an Indian national holiday that celebrates the birthday of Mahatma Gandhi, who is referred to as the 'Father of the Nation'. He was the driving force behind the foundation of the state of India. His birthday is celebrated with services, prayers and painting and essay contests, using topics that glorify peace and non-violence, and the singing of Gandhi's favourite devotional song entitled 'Raghupati Raghav Raja Ram' (Ram Dhun for short).	Friday 2nd October	Saturday 2nd October	Sunday 2nd October
November		Diwali	Hindu and Sikh - For Hindus this is a New Year festival lasting from one to five days, during which fireworks are set off and lights are hung out. It is a festival of light, coinciding with the darkest	Saturday 14th November	Thursday 4th November	Monday 24th October

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			<p>night of the lunar month. It is generally associated with Lakshmi, goddess of wealth and prosperity, or with the victorious return of Rama and Sita after their exile. Divali marks the beginning of the Indian financial year. Sikhs also celebrate Divali since Guru Hargobind, the sixth Guru, was released from Gwalior prison on this day. The Golden Temple in Amritsar is illuminated and firework displays take place there. It is a time for new clothes, presents and sweets.</p>			
December		Hanukkah	<p>Judaism - Celebrates the rededication of the Temple in Jerusalem after it was recaptured from the Syrian Greeks by the Maccabee brothers in 165 BCE. For the eight evenings of the festival, candles are lit from right to left in a hanukiah, a nine-branched menorah – one candle for each evening. The ninth candle is the shamash (the servant candle) from which the other candles are lit. Foods cooked with oil - such as doughnuts and latkes (potato cakes) – are traditional to remember the miracle with oil that happened at this time.</p>	Friday 11th December – Friday 18th December	Sunday 28th November – Monday 6th December	Sunday 18th Monday 26th December
		Advent and the Nativity	<p>Christianity – The Christmas story</p>	Sunday 29th November – Thursday 24th December	Sunday 28th November – Friday 24th December	Sunday 27th November – Saturday 24th December

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