



Lancashire Standing Advisory Council on Religious Education (SACRE)

Monday, 29th November, 2021 at 10.00 am to be held as a Virtual Zoom Meeting

Agenda

No. Item

Part 1 (Open to Press and Public)

- 1. Annual General Meeting: Election of Chair and Deputy Chair**
- 2. Apologies**
- 3. Minutes of the Meeting held on 27 September 2021** (Pages 1 - 6)
- 4. Draft Annual Report** (Pages 7 - 38)
- 5. Website Monitoring Feedback**
- 6. Online Training Feedback**
- 7. Funding for Academies**
- 8. Pupil Voice Survey** (Pages 39 - 42)
- 9. Application for a Determination Proforma** (Pages 43 - 48)
- 10. Collective Worship in Lancashire Schools Guidelines** (Pages 49 - 82)
- 11. Correspondence**
- 12. Members' News**
- 13. Observers' Contributions**

14. Proposed Dates of Meetings in 2022

SACRE:

Monday 7 February 2022 10.00am
Monday 25 April 2022 10.00am
Monday 4 July 2022 10.00am
Monday 26 September 2022 10.00am
Monday 28 November 2022 10.00am (Annual General Meeting)

QSS:

Wednesday 12 January 2022 at 10.00am
Wednesday 16 March 2022 at 14.00pm
Wednesday 8 June 2022 at 10.00am
Wednesday 7 September 2022 10.00am
Wednesday 2 November 2022 10.00am

15. Date of Next Meeting

The next scheduled meeting of the SACRE will be held at 10.00am on Monday 7 February 2022.

Paul Bond
Clerk to the SACRE

County Hall
Preston

Agenda Item 3

Lancashire Standing Advisory Council on Religious Education (SACRE)

**Minutes of the Meeting held on Monday, 27th September, 2021 at 10.00 am
in Zoom Virtual Meeting - Zoom**

Attendees

Teachers Associations The Chair, Mr Peter Martin (ASCL)
Julie Gordon (ATL)

Lancashire County Council County Councillor Anne Cheetham
County Councillor Nweeda Khan
County Councillor Yousuf Motala
Francis Williams

Church of England Mr John Wilson
Mrs Helen Sage

Hinduism Mrs Harsha Shukla

Methodist Professor Alan Gillies

Islam Ahmed James

Buddhism Kelsang Pagpa

Judaism Robert Ash

University of Cumbria Rebekah Ackroyd

Co-optee Non-Voting

LASGB Mrs Kathleen Cooper

Community Representatives

Burnley Building Bridges Sajda Majeed MBE
Peter Lumsden

Observers

Bahá’i Faith Dr Malcolm Craig

Humanists Keith Pennington

Officers

Mrs Alison Lloyd – School Advisor, Lancashire County Council
Mrs Misbah Mahmood – Senior Democratic Services Officer, Lancashire County Council

Garth Harbison – Democratic Services Support Officer, Lancashire County Council

1. Apologies

Apologies were received from Mrs Joan O'Rourke, Karen Stephens, Lisa Fenton and Aruna Patel.

2. Minutes of the last meeting held on 5 July 2021

The minutes of the last meeting held on 5 July 2021 were agreed as a true and accurate record.

3. Lancashire Agreed Syllabus for Religious Education 2021

The Lancashire SACRE thanked Alison Lloyd and Joanne Harris for all the work they had done on the Lancashire Agreed Syllabus for Religious Education 2021. The Chair, Peter Martin, had written to Joanne Harris as well as the Chair of the Board of Governors at her school, thanking her for all the work she had done in preparing the syllabus.

The syllabus had now been approved by Cabinet and schools were now using it. Fundamentally the structure of the syllabus was the same, there had been minor amendments and the syllabus had been completely refreshed and rebranded and now looked much smarter. There had been some additional things added at Key Stage 3 (KS3) and there was now 'Progressive Knowledge and Skills included at KS3 for Years 7, 8 and 9. Concept Maps for the primary years which underpinned the teaching of the syllabus were also included and the 'Pillars of Progression' at KS3. Each of the exemplifications would be on the website shortly. KS3 had now got a new 'Model Curriculum Overview'.

The syllabus was being used not just in Lancashire but by other authorities as well.

4. Report to SACRE September 2021

Alison Lloyd informed members that there was now a series of online training sessions for teachers being delivered to support the launch of the new Lancashire Agreed Syllabus.

Two sessions had been arranged for primary schools on Monday 27 September and Monday 11 October 21. The sessions were a collaboration between the county council and Lat Blaylock. Lat was to provide a specific session on how to implement the 'searching for personal meaning' element of the Field of Enquiry. Consultants would provide key messages around the implementation of the syllabus. There were two sessions for secondary schools to explore the new resources, these had been arranged for Wednesday 29 September and Wednesday 20 October 21. These would be led by Joanne Harris, Associate RE

Consultant. For out of county schools a separate session was being led by Joanne Harris on 17 November 21.

Collective worship materials had been updated for 2021. Members, who had attended the QSS meeting on 8 September discussed the matter in detail and were to provide feedback by October 7 prior to them being uploaded to the website.

The SACRE was also informed that an autumn newsletter had been circulated to schools and advised teacher of the 2021 syllabus update.

It was noted that there were a few tasks that needed to be completed by December 2021, these included:

- Developing a determinations proforma.
- Response to Pupil Voice. Draw together a Pupil Survey with support from Helen Sage.
- Plan for re-engagement with the North North West Hub. This was about sharing information and initiatives with other SACREs.
- Produce a draft copy of the Annual Report 2020-21.

5. NASACRE Online Training

NASACRE was the National Association of SACREs to which the Lancashire SACRE was a member.

The NASACRE online training was available to all members of the Lancashire SACRE. Some of the training sessions on offer had already taken place. One session, which would have been useful, was entitled 'So, you've joined your local SACRE' had taken place in June 2021 but members were informed that another session on this would take place in May or June 2022. Members would be updated on this. If any member wished to attend any future virtual training sessions, they were invited to inform Alison Lloyd who would arrange the attendance of the sessions.

Alison was hoping to attend the training session entitled 'New SACRE Annual Report Template', which was taking place on 7 October 21. The Chair, Peter Martin, was interested in attending the session on 10 November 21 entitled 'What do SACREs need to know and understand about worldviews'. John Wilson, Malcolm Craig, Keith Pennington, County Councillor Anne Cheetham and Kathleen Cooper expressed interest in attending the session also.

6. Revised advice from NASACRE on the contents of Annual Reports

Lancashire SACRE had received revised advice from NASACRE on the new SACRE Annual Report Framework. It was a statutory requirement for Lancashire

SACRE to produce an annual report and that it be appropriately submitted. The format for this was changing and this was formal advice from NASACRE.

It was noted that some of the requirements from the new draft framework had not been completed due to the Covid pandemic, for example under Section 2 of the new draft framework, monitoring standards of RE, had not been completed as yet.

One thing that had been done last year and not been followed up was looking at schools' websites. A grid had been circulated to schools with information about what they should have on their websites. Alison asked for volunteers to support this work by looking at school websites in their area using the grid to find out what was mentioned about RE. They could then feedback to Alison who would include the information in the annual report. Helen Sage, Malcolm Craig, Kathleen Cooper, John Wilson, County Councillor Anne Cheetham and the Chair, Peter Martin, volunteered to look at 5 or 6 schools in their area. Alison would recirculate the evaluation grid to these volunteers. Volunteers would report back on their findings at the next SACRE meeting on 29 November 21.

7. NASACRE Conference

Members were informed that the next NASACRE Conference would take place on Monday 23 May 2022. It would be held in Birmingham at the Macdonald Burlington Hotel. It was hoped that this would be a face to face conference. The theme for the conference was 'Ambitious SACREs'.

8. Interfaith Week 2021

Inter Faith Week 2021 would take place from 14 November to 21 November. In past years several significant events had taken place around Lancashire. The Forum of Faiths in Preston had been very proactive in the past.

Malcolm Craig of the Bahá'í Faith was preparing a template ready to send out to faith communities. The template would include 2 or 3 events which were already planned. Other faith communities would be invited to share any events they were planning. A final version of the template would then be drawn up for circulation.

Peter Lumsden informed the SACRE that Burnley already had an extensive programme planned for Inter Faith Week. There would be an Inter Faith walk on Sunday 14 November 21 and a stall in Burnley Town Centre on Wednesday 17 November 21. There was also an event on the 'Knife Angel' in Blackburn Cathedral on the Wednesday morning. On Thursday 18 November 21 in Burnley there would be a speaker on Palestine and on Friday 19 November 21 there would be a Sikhism festival in Preston to celebrate the birthday Guru Nanak and this would last the weekend. The Lancashire Forum of Faiths was hoping to organise another Lancashire Leaders online meeting around changes to the Government White Paper on Health. There would also be an evening discussion held virtually on the 'Perceptions of the Common Good'. This would either be held on Tuesday 16 November or Wednesday 17 November 21.

SACRE members were asked to notify Alison Lloyd of any events they knew about in Inter Faith Week. This list would then be circulated to the group. The list would also be put on the RE website and the Schools Portal.

9. Update from Burnley Building Bridges

The SACRE was informed that Building Bridges Burnley was still catching up on outstanding visits to schools. Despite the disruption of the pandemic, Building Bridges Burnley had still managed to have some engagement with schools. There were 38 schools still with outstanding visits. Building Bridges Burnley's new Service Level Agreement were being sent out to those schools where visits had been completed.

10. Proposed Dates of Future SACRE and QSS Meetings

A list of proposed future dates for the Lancashire SACRE and the SACRE QSS Working Group had been circulated to members with the agenda papers. If members had concerns about these dates, they were asked to notify Misbah Mahmood, Senior Democratic Services Officer, as soon as possible.

The SACRE members were asked to consider whether in the future they would prefer physical meetings or continue to hold meetings virtually. A discussion took place and it was felt the online Zoom meetings had worked extremely well over the past 18 months and had made it much easier for a number of members to attend the meetings. It was felt that at least one meeting a year should be held in person to allow members the opportunity to network, possibly the Annual General Meeting. Consideration for the next meeting of the Lancashire SACRE to be held as a physical meeting would take place closer to the time with a view of the national picture. Members would be notified of the decision.

11. Lancashire Youth Voice

There was nothing to report on the Lancashire Youth Voice. At the last SACRE QSS meeting, it was agreed that a Pupil's Survey would be developed. Helen Sage had forwarded to Alison sample resources of Pupil's Surveys. The Pupil's Survey topic would be rolled over to the next QSS meeting as a continued item for discussion.

12. Correspondence

There was no correspondence.

13. Members' News

There was no Members' News.

14. Observers' Contributions

Malcolm Craig informed the SACRE that the Pope and senior faith leaders would be issuing an urgent call for action on the morning of 4 October 21 ahead of the UN Climate Conference, COP26, which was taking place this November in Glasgow. Crucially, they would also pledge that their own organisations would undertake practical action on the climate and environment.

The Faith Plans network would follow this call with its own announcement on the afternoon of 4 October 21 of the Faith Plans programme as the practical tool by which hundreds of faiths around the world were putting this call for bold action into practice. It would also call upon others to join the movement.

It was highlighted that what the Faith Plans Network had to announce was truly impressive – an extraordinary coalition of partners, showing the breadth and depth of the commitment to this programme from a range of faith traditions as well as from environmental organisations. And already, at this early stage, the outreach of the faith groups that were currently drawing up Faith Plans amounted to millions of people around the world, from Ethiopia to China.

15. Date of Next Meeting

The next scheduled meeting of the Lancashire SACRE would be held at 10:00am on Monday 29 November 2021. Members would be informed in early November if the meeting would be held in person or via Zoom.

Paul Bond
Clerk to the SACRE

County Hall
Preston

New SACRE Annual Report framework

Format for the new Annual Report. NASACRE in conjunction with the DfE will be doing a national analysis of Annual Reports using this framework from September 2021.

1. An introduction including:

- Table of contents
- Words from the Chair of SACRE
 - welcoming new members, celebrating successes, thanks, etc.
- Overview, number of times SACRE has met and attendance at meetings, venues, and a brief overview of content of these meetings including Self-evaluation too – link to SACRE Development plan
- Overview as above for the ASC if this is currently sitting, working groups, progress
- *Executive summary (if report is over 10 A4 pages long this might be helpful as a separate document, so readable for schools?)*

2. **A section on RE (statutory responsibilities)** including:

- The local agreed syllabus and RE in schools, including whether any academies have adopted the LAS
 - Monitoring the AS, relationship with an AS review
 - Work of the ASC and associated working parties if this is currently sitting showing progress, links to other work nationally or locally
- Standards and monitoring of RE
 - This can include monitoring by scrutinising exam data, conversations with schools, teacher groups, website trawls, presentations from teachers. What has SACRE done and how has the monitoring helped SACRE to commend successes and support improvements?
 - Have any schools applied for or achieved REQM awards?
- Teacher training and materials and advice for schools
- Other information (withdrawals and how the SACRE monitors, advises or supports schools with this, complaints)
- Advice to the LA

3. **A section on Collective Worship (statutory responsibilities)** including:

- Standards and monitoring of CW
 - This can include monitoring by scrutinising Ofsted reports, conversations with schools, teacher groups, website trawls, presentations from teachers. What has SACRE done and how has the monitoring helped SACRE to commend successes and support improvements?
- Determinations
 - How many are current and how many have been applied for and what happened? Link to Determination Process documents online. Is that refreshed, or does it need updating?

- Teacher training provided (locally or national training circulated to schools) materials and advice for schools
 - Other information (withdrawals and how the SACRE monitors, advises or supports schools with this, Complaints)
 - Advice to the LA
4. A section on links with other bodies
- National bodies, e.g. NASACRE, the REC, central faith and belief organisations
 - Local bodies, e.g. Dioceses, Inter Faith Groups, Peace Walks, HMD events
5. A section on other areas of SACRE involvement locally
- Governor training
 - Advice on issues within the community, e.g. Ramadan advice for schools in partnership with the local communities
6. A section on SACRE's own arrangements (**statutory responsibilities**) including:
- Professional and administrative support and how the LA supports the SACRE (clerking, adviser, links to council initiatives)
 - Membership, representation & recruitment - quoracy, issues and successes with recruitment
 - Training for SACRE (and ASC) members
 - Finance given to SACRE for its work
7. Appendices
- Table of GCSE – short and full, A/S & A Level RS results
 - Details on CPD provided to schools
 - Any LA/SACRE policy statements on RE or CW
 - Development plan tied to funding
 - Circulation details for this AR

**Lancashire
Standing Advisory Council
on
Religious Education
ANNUAL REPORT**

2020- 2021



**This report covers the work of the Lancashire SACRE for the period
September 2020 to September 2021.**

Please note: This report has been written following the new annual report framework which was released by the NASACRE/ DFE in the autumn term 2021.

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1. Words from the Chair of SACRE



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Peter Martin
Chair, Lancashire SACRE

DRAFT

1.Meetings of the Lancashire SACRE

Lancashire SACRE met five times over the year. All meetings were held virtually as informed by current Lancashire C19 risk assessments and national guidance.

The following table gives a brief overview of the key contents of these meetings:

Date	Contents
5th October 2020	<ul style="list-style-type: none"> -Convening an Agreed Syllabus Conference. -Ratifying new RE policy -Sharing completed syllabus exemplifications including those for the Early Years. -CPD report shared -School visits protocol discussed -Annual report arrangements agreed -NASACRE school website framework evaluation tool shared -Building Bridges update -Interfaith week update. -Youth Voice -Members news/Observer's contributions
30th November 2020	<ul style="list-style-type: none"> - AGM – election of Chair and Vice Chair - Draft annual report circulated -Agreed Syllabus Conference report. -Feedback from NASACRE annual conference -Faith Engagement Consultation discussed -Collective Worship working party established -Meeting dates agreed -Youth Voice -Members news/Observer's contributions
1st February 2021	<ul style="list-style-type: none"> -School Visits protocol finalised - Report from Agreed Syllabus Conference -Report from collective worship working party - CPD report shared -Youth Voice -Members news/Observer's contributions
26th April 2021	<ul style="list-style-type: none"> -Evaluation of the SACRE development plan. -Report from Agreed Syllabus Conference -Report from collective worship working party -Report from Building Bridges -Youth Voice -Members news/ Observer's contributions
5th July 2021	<ul style="list-style-type: none"> -New SACRE development plan (2021-23) agreed. -Report from Agreed Syllabus Conference -Final school visits protocol shared. -Feedback from NASACRE conference -Ofsted Research Paper – summary points shared and discussed -Update from Building Bridges -Youth Voice -Members news/ Observer's contributions
27th September 2021 This additional meeting has been reported to show how tasks were completed	<ul style="list-style-type: none"> - Revised Lancashire Syllabus shared 2021 and discussed - Newsletter shared and discussed - CPD report shared and discussed - New collective worship guidance shared and discussed. - Participation in NASACRE online training agreed

from September 20 – September 21.	<ul style="list-style-type: none"> - New NASACRE guidance on annual reports shared - Plans for Interfaith week reported. - NASACRE conference 2022 – details shared. - Update from Building Bridges - Future dates agreed - Youth voice -Members news/ Observer's contributions
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Minutes of the meetings can be accessed on the SACRE web site:

<http://council.lancashire.gov.uk/mgOutsideBodyDetails.aspx?ID=385>

A list of members and their attendance at these meetings can be found in **Appendix A**

Quality and Standards Sub-Committee

The QSS meets between meetings of the full SACRE to drive forward the SACRE's business. Meetings of this smaller committee are open to all members and were held twice during the reporting period as follows:

Date	Contents
17 th March 2021	<ul style="list-style-type: none"> -Review of collective worship guidelines -Agreeing school visits protocol
9 th June 2021	<ul style="list-style-type: none"> -Responding to the Ofsted Research Review -Finalising the new SACRE development plan -Discussing the NASACRE annual conference

Agreed Syllabus Conference

The SACRE asked Lancashire County Council to convene an Agreed Syllabus Conference (ASC) in October 2020 as the syllabus needed to be legally reviewed by September 2021.

Membership was agreed and the ASC met on four occasions over the year to review the content of the syllabus. Membership was drawn from the four SACRE committees with expert advice being provided by Joanne Harris (Head of Humanities at Broughton High School/ LCC RE Associate Consultant) and Lat Blaylock (RE Today).

The syllabus was re launched, following formal Cabinet approval, in September 2021.

The format is now more user friendly (to dovetail with the RE website) and some additional resources have been included to enhance the teaching of the 'Field of Enquiry'. For example:

- Concept maps for Islam, Christianity and Hindu Dharma at primary level. These explain how concepts are built on cumulatively within the syllabus and inform subject knowledge.
- Suggested pillars of progression at KS3 for the progressed religions (to build on from those recently produced at KS1 and KS2).
- A model KS3 curriculum overview with exemplifications provided.

The ASC was keen to ensure that the syllabus provided a coherently structured and progressive curriculum where knowledge and skills are built on cumulatively towards clear end points. As far as was possible in the time allowed, the ASC also took the time to evaluate the syllabus against the recommendations in the Ofsted Research Review prior to re-launch.

2. Religious Education

During the reporting period, the Lancashire Agreed Syllabus for Religious Education (RE) was adopted by five Lancashire academies and 15 non-Lancashire academies. Warrington, Halton, St Helens, and Blackpool authorities also used the syllabus and bought into the website resources.

Three associate consultants support the work of an LA officer who is attached to the SACRE. This enables the authority to provide a continuous programme of teacher training to improve subject knowledge in the teaching of RE. The following support/ resources were provided during 2020-2021, despite C19 restrictions:

- Newsletters which signposted schools to online RE resources for remote learning.
- A model RE policy template (see **Appendix B**)
- Medium term planning exemplifications for all RE units from Reception – Y9.
- Training delivered in partnership with RE Today on improving subject knowledge in the teaching of Hinduism and Islam. This was led by Lat Blaylock on 21st October 2020.
- Free training hosted by one of the RE consultants on 9th February 2021 to share new resources that were being written as part of the syllabus review.
- Several 1: 1 consultancies and bespoke training sessions (both face to face and online) were provided to individual schools and clusters over the year.
- A series of free online training sessions for primary and secondary schools were delivered to support the launch of the new syllabus from September 2021.

The usual round of free termly network meetings was cancelled in response to C19 restrictions.

Lancashire SACRE has continued to improve methods of communication with schools. This includes the website, a termly newsletter and a twitter page in addition to use of the county portal and emails.

Standards and Monitoring of Religious Education

SACRE typically uses several methods to monitor standards and the quality of provision in RE. For example:

- Scrutinising inspection reports.
- Collecting end of key stage attainment data.
- Requesting the completion of an annual questionnaire to check statutory duties and request feedback from schools.
- Analysing the Lancashire pupil attitude questionnaire.
- Undertaking school visits to celebrate and share good practice.
- Monitoring school websites
- Monitoring requests for withdrawal

During 2020/21 opportunities to monitor provision were curtailed by the pandemic. As statutory assessments were cancelled for the second time, it was deemed inappropriate to gather assessment data from schools. Ofsted inspections were also postponed, and the pupil attitude questionnaire was adapted to provide a tool for schools to measure the impact of C19. Plans are in place to recommence the usual cycle of monitoring in the summer term 2022.

Despite the obstacles caused by the pandemic, Lancashire SACRE used the time available to review their **school visits protocol** in readiness for future monitoring. They also used the **NASACRE website evaluation tool** to monitor school websites and provide feedback.

Requests for Withdrawal from Religious Education

Schools are signposted to SACRE protocols for advice on dealing with parental requests for withdrawal. Data collected from schools would suggest that:

XXXXXXXXXXXX

Advice provided to the Local Authority

During 2020/2021 the SACRE has provided advice to the Local Authority on a range of matters relating to policy and provision for Religious Education. For example:

- Recommendations on the variety of professional development and breadth of support provided to schools.
- Advice on remote learning opportunities in RE during C19 restrictions
- Advice on the review of the collective worship guidelines
- Advice on more efficient methods of communication with schools.
- Feedback on the revised Agreed Syllabus.
- Advice on a school visit monitoring protocol

SACRE has not referred any issues to the Department for Education during the past academic year. Plans are being made to work more proactively in partnership with local academies some of whom use the Lancashire Agreed Syllabus.

Complaints and FOI requests

SACRE has a role in investigating complaints against schools in relation to RE and Collective Worship. No such complaints were received in the past year.

During the reporting period, the Local Authority received 1 request for information under the FOI act.

REQM award

Schools can apply for three levels of the REQM award. Evidence and provision are assessed by an external assessor against nationally recognised criteria. Lancashire SACRE encourages

all schools to access the REQM assessment materials to use as an audit tool, even if they feel the time and cost of full accreditation are not immediate priorities. See <http://www.reqm.org/> Six Lancashire schools are currently in receipt of a REQM award – all awarded prior to 2020.

3. Collective Worship

During the reporting period the SACRE took the opportunity to revise their collective worship guidance and accompanying resources. Lancashire's approach to collective worship is entitled 'Mirrors and Doors 2'. This comprises of a comprehensive guidance document plus the following appendixes:

- A. Example of a collective worship Policy
- B. Resources
- C. List of themes for primary RE
- D. Suggested programme of themes in action for primary RE
- E. Suggested programme of themes in action for secondary RE
- F. Long Term Planning Grid
- G. A Planning, Recording and Evaluation Pro-forma for a Week
- H. An Act of collective worship Pro-forma
- I. Monitoring Pro-forma
- J. 32 ideas about collective worship from RE Today (2011)
- K. Where is God? A visual resource to demonstrate an assembly idea (2011)

The pandemic curbed the SACRE's ability to undertake any meaningful monitoring of collective worship. This will be undertaken once the new resources have been fully shared with schools and training provided as referenced in the new SACRE development plan (see **Appendix D**). It is hoped that SACRE monitoring will enable the Local Authority to cascade good practice via the website to support other schools.

Determinations

Determinations are made where a school, on behalf of a number of parents, requests Collective Worship other than that set down by statute. No such requests have been received by SACRE during the past year.

During the reporting period a **Determination Request Proforma** was designed and created by SACRE for use if needed.

Requests for Withdrawal from Collective Worship

Schools are signposted to SACRE protocols for advice on dealing with parental requests for **withdrawal**. Data collected from schools would suggest that:

XXXXXXXXXX

4. Links with other Agencies

The Lancashire SACRE continue to maintain positive links with a number of agencies namely:

The Lancashire Association of School Governing Bodies

The National Association of SACREs (NASACRE)

The Chair of SACRE represented Lancashire at the NASACRE Annual Conference which was held virtually in May 2021. Feedback was provided to all SACRE members.

Diocesan Groups

Lancashire SACRE maintains positive links with the following Diocese e.g.
Anglican – Blackburn, Liverpool, Leeds and Manchester
Roman Catholic – Liverpool, Lancaster and Salford.

NATRE and RE Today

Several SACRE members have strong links with NATRE and RE Today. This ensures that all members are continually updated with new national developments in the teaching and assessment of RE.

Universities

During the last academic year Lancashire SACRE forged positive links with local universities. Two representatives from the University of Cumbria were co-opted as members of the SACRE whilst regular contact was made with Edge Hill University through the Senior lecturer in RE and former NASACRE chair.

North, North West Hub

Lancashire SACRE usually hosts the North, North West Hub network where representatives from several SACREs come together to raise issues of common concern and share good practice. All meetings were cancelled during the pandemic but are starting again virtually in December 2021.

Representatives from Halton, Blackpool, Bolton, Bury, Cumbria, Lancashire, Rochdale, Warrington, St Helens and Wigan are usually represented. Prior to the pandemic, the network group was growing from strength to strength; benefitting from the attendance of the current Chair of NASACRE and a number of North West AREIAC members.

Youth Voice

Lancashire SACRE have always pioneered youth voice. Although plans for a pupil debate were unrealistic during 2020-21, the SACRE contributed to the creation of two pupil surveys

which can be used by subject leaders and SACRE members during school visits. The surveys are designed to gather pupil views about their experiences of being taught RE in their school

5. Local SACRE Involvement

'Building Bridges' continues to deliver assemblies, and facilitate visits from Faith Leaders and to places of worship. Schools are also encouraged to be actively involved in Interfaith Week celebrations.

'Building Bridges' main aim is to raise standards and breakdown stereotypes through school and community linking; contributing to community cohesion in the school/college and therefore in the wider community.

The 'Faith Friends' programme continues to be popular with schools. The 'Faith Friends' support schools by bringing the RE curriculum to life through making connections between life and learning.

'Building Bridges' also work with local faith organisations and schools to tackle issues around Relationships and Sex Education, halal food provision and attendance.

Termly reports are provided to the SACRE on the work that has been undertaken and the number of schools involved. The aim is to boost inclusion, community cohesion, mutual respect and tolerance between different religions and non-religious world views

During COVID 19 restrictions schools have been offered on-site visits subject to schools risk assessments. Alternatively, school visits and places of worship visits have been offered as interactive virtual sessions.

Governor training?
Interfaith week?
Advice to local groups?

6. SACRE Management and Operation

During the reporting period, Lancashire SACRE was supported by the following officers of the County Council:

Mrs A Lloyd, LA Officer
Misbah Mahmood
Garth Harbison

Special Support School Adviser
Senior Democratic Services Officer
Democratic Services Officer

SACRE continues to be well supported by the Local Authority. Funding has been used to pay for:

- The services of RE consultants e.g. for writing resources, providing consultancy support and leading INSET
- The time of the LA Officer (18 days/ year)

- Administrative support (0.5/ week)
- Supply cover for teachers supporting the work of the SACRE
- Attendance at NASACRE conferences and travel expenses
- Room letting rates for meetings, e.g. hosting the NNWHub.
- Subsidising courses

The membership of Lancashire SACRE reflects the religious and ethnic diversity of the local/regional community and supports the teaching of the Agreed Syllabus.

Attendance is regularly reviewed and reported upon (see **Appendix A**). All meetings were quorate. A move to online meetings during 2020-2021 had a positive impact on attendance. In recognition, SACRE members voted to embrace a hybrid approach to meetings, post pandemic, to allow a mix of face to face and online interaction.

When vacancies arise the Senior Democratic Services Officer and Chair of the SACRE are proactive in seeking replacements. An induction pack is given to new members and a warm welcome provided. This includes the current terms of reference and mission statement (see **Appendix C**) A non-attendance policy is also in operation to address any lack of engagement from members.

SACRE members are keen to embrace ongoing training and have responded positively to the online NASACRE training planned for 2021 -2022.

National Reports

The following national reports/guidance/ events were considered by Lancashire SACRE over the year:

- New NASACRE annual report framework
- Ofsted Research Review
- World Interfaith Harmony Week.

This report will be circulated to all Lancashire schools, the DFE, NASACRE,

7. Appendices

Appendix A

SACRE Dates of Meetings and Record of Attendance for 2020/21

During the academic year 2020/2021, the Lancashire SACRE met on five occasions. The dates and frequency of the meetings are determined by the SACRE itself in relation to what has become a customary pattern. Due to the Pandemic the Lancashire SACRE meet virtually via Zoom Meetings. The dates of the meetings during the year and numbers attending according to records are detailed below. Members are encouraged to check that the records present a true record for accuracy purposes:

Name	05/10/20	30/11/20	01/02/21	26/04/21	05/07/21	Total
Officers						
Alison Lloyd	✓	✓	✓	✓	✓	5
Misbah Mahmood	✓	✓	✓	✓	✓	5
Representing the Roman Catholic Church						
Mr Ben McMullen	✓	✓	Apologies	Absent	✓	3
Representing the Methodist Church						
Alan Gillies	✓	✓	✓	Apologies	✓	4
Rachel Slaney (Left Oct 20)	✓	-	-	-	-	1
Representing Islam						
Mufti Khalid Ibrahim	✓	✓	✓	Absent	✓	4
Mrs Tibret Safraz	Apologies	Apologies	Absent	Absent	Apologies	0
Mufti Javid Pathan (Left July 21)	Absent	Absent	Absent	Absent	Apologies	0
Ahmed James (Joined Feb 21)	-	-	-	✓	Absent	1
Representing Hinduism						
Mrs Harsha Shukla	✓	✓	✓	✓	✓	5
Mr Ishwer Tailor	Absent	✓	✓	✓	Apologies	3
Representing Judaism						
Mr Robert Ash	Apologies	✓	✓	✓	Apologies	3
Representing Buddhism						
Kelsang Pagpa	✓	✓	✓	Absent	Apologies	3
Representing the ASCL						
Mr Peter Martin (Chair)	✓	✓	✓	✓	✓	5
Representing the NAHT						
Karen Stephens	Apologies	Apologies	Apologies	Apologies	Apologies	0
Representing the NEU						
Julie Gordon	✓	Absent	✓	✓	Absent	3
Representing the NASUWT						
Aruna Patel	-	-	-	-	Apologies	0
Representing the Church of England						
Mrs J E O'Rourke	✓	✓	✓	✓	✓	5
Mrs Helen Sage	Absent	✓	✓	✓	✓	4
Mr John Wilson	✓	✓	✓	✓	✓	5
Mrs Lisa Fenton	✓	Apologies	✓	Apologies	✓	3
Representing Lancashire County Council						
Mr Francis Williams	Absent	Apologies	✓	Absent	✓	2

CC A Cheetham	✓	✓	✓	✓	✓	5
CC Y Motala (Vice-Chair)	✓	✓	✓	✓	✓	5
CC A Ali (Left 6 May 2021)	Apologies	Apologies	Apologies	Absent	-	0
CC P Steen (Left 6 May 2021)	Absent	✓	✓	Apologies	-	2
CC N Khan (Joined 6 May 2021)	-	-	-	-	Apologies	0
CC S Jones (Joined 6 May 2021)	-	-	-	-	Apologies	0
Teachers in the Secondary Sector						
Ms Joanne Harris	Absent	Absent	Absent	Absent	Absent	0
Representing the Higher Education University of Cumbria						
Sally Elton-Chalcraft	Apologies	Apologies	Absent	-	-	0
Carolyn Reade	✓	✓	✓	✓	Apologies	4
Rebekah Ackroyd (Joined Sept 21)	-	-	-	-	✓	1
Representing the LASGB						
Mrs Kathleen Cooper	✓	✓	✓	✓	✓	5
The Faith Centre						
Mrs Sajda Majeed	Apologies	✓	Apologies	✓	✓	3
Peter Lumsden	✓	Absent	✓	✓	Apologies	3
Observers						
Representing the Bahá'i Faith						
Dr Malcolm Craig	✓	✓	✓	Apologies	✓	4
Representing the Humanists						
Keith Pennington	✓	✓	✓	Apologies	✓	4

Appendix B



Developing a policy for Religious Education

The following guidance is intended to assist schools when writing or reviewing their R.E. Policy.

Recommended text is included.

Prompts are written in italics to assist schools when including their own local arrangements.

School Name and School Crest

This policy has been adopted by the Governors in consultation with the Head teacher, RE subject leader and staff. It was approved by Governors on and will be reviewed on

The context of RE

As a *community school/ voluntary controlled school* Religious Education is taught in accordance with the Lancashire Agreed Syllabus 'Searching for Meaning'. This is an ambitious curriculum and outlines the curriculum intent and methods of implementation that will enable all pupils to achieve well and attain high level outcomes by the end of each key stage. The curriculum is taught from Reception to Y6 and reflects the fact that religious traditions in Great Britain are in the main Christian, while taking account of the teaching and practices of the other principal religious traditions represented in Great Britain.

The syllabus aims to support pupil's personal search for meaning as they explore what it means to be human. It follows the Lancashire 'Field of Enquiry' medium term planning model, but also specifies knowledge and skills which build towards clear goals at the end of each key stage. This ensures that the curriculum is progressive, clearly sequenced and suitably ambitious. It is rooted in disciplinary knowledge based in theology, social sciences and philosophy.

We recognise the variety of religious and non-religious backgrounds from which our pupils come. The taught syllabus is not designed to convert pupils, or to promote a particular religion or religious belief. As a school we maintain that teaching about religions and worldviews should be sufficiently fair, balanced and open. We aim to promote mutual respect and understanding, whilst not undermining or ignoring the role of families and religious or belief organisations in transmitting values to successive generations.

Purpose and Aims of Religious Education

We believe that studying religious and non-religious worldviews is essential if pupils are to be well prepared for life in our increasingly diverse society. Pupils need to acquire the necessary knowledge and skills to make sense of the complex world in which they live so that they can 'respect religious and cultural differences and contribute to a cohesive and compassionate society' (RE Review 2013).

Religious Education provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong, and what it means to be human. Pupils learn to weigh up the value of wisdom from different sources, to develop and express insights in response, and to agree or disagree respectfully.

Pupils are encouraged to articulate clearly and coherently their personal beliefs, ideas, values and experiences so that they can hold balanced and well-informed conversations about religions and worldviews whilst respecting the views of others.

Our curriculum for Religious Education aims to ensure that all pupils:

1. Know about and understand a range of religions and worldviews, so that they can:
 - describe, explain and analyse beliefs and practices, recognising the diversity which exists within and between communities and amongst individuals.
 - identify, investigate and respond to questions posed, and responses offered by some of the sources of wisdom found in religions and worldviews; and
 - appreciate and evaluate the nature, significance and impact of different ways of life and ways of expressing meaning.
2. Express ideas and insights about the nature, significance and impact of religions and worldviews, so that they can:
 - explain reasonably their ideas about how beliefs, practices and forms of expression influence individuals and communities.
 - express with increasing discernment their personal reflections and critical responses to questions and teachings about identity, diversity, meaning and value, including ethical issues; and
 - appreciate and appraise varied dimensions of religion or a worldview.
3. Gain and deploy the skills needed to engage seriously with religions and worldviews, so that they can:
 - find out about and investigate key concepts and questions of belonging, meaning, purpose and truth, responding creatively.
 - enquire into what enables different individuals and communities to live together respectfully for the wellbeing of all; and
 - articulate beliefs, values and commitments clearly in order to explain why they may be important in their own and other people's lives

(‘A Curriculum Framework for Religious Education in England’ Religious Education Council October 2013)

Curriculum Structure – what we teach, when.

Things to consider for inclusion in this section:

The organisation of the long-term curriculum map – how units link together over time.

How knowledge and skills are taught progressively as part of a spiral curriculum.

How teachers ensure that pupils learn more and remember more over time.

How religions are taught – which are taught progressively? How are all religions encountered across the whole curriculum map?

The end goals at the end of each key stage.

How time is allocated to different religions (50% Christianity etc.) [N.B RE curriculum time does not include assembly or collective worship. Christmas and Easter production rehearsals and performances are not RE.]

How much time is allocated to the teaching of Religious Education overall.

How planning is undertaken for mixed age classes.

The medium-term planning format and an explanation about the Field of Enquiry.

An explanation about how the Field of Enquiry drives forward knowledge linked to the academic disciplines of theology, social sciences and philosophy.
How work should be stored to support assessment and moderation.
How the curriculum is shared with stakeholders and interested parties via the website.

Curriculum Implementation – how we teach Religious Education well.

Things to consider for inclusion in this section:

Effective pedagogy e.g.

- *Well planned, clearly structured lessons which drive forward key skills and knowledge.*
- *Sequenced lessons that connect chunks of learning over time.*
- *Accurate information, vocabulary and good subject knowledge.*
- *Clear instruction and modelling to introduce the key learning.*
- *Varied questioning techniques to stimulate discussion, promote enquiry, deepen learning and support assessment.*
- *Engaging resources and teaching strategies.*
- *Opportunities for discussion and reflection to develop personal meaning. Time is given for consideration of deep learning around ' bigger questions'.*
- *How CPD is provided to develop subject knowledge.*
- *How teachers tackle sensitive issues.*
- *Use of Resources*
- *How learning is adapted to meet the needs of different pupils* [Specific mention needed for SEND pupils, those who require additional challenge and the disadvantaged]
- *Reference to the Practice Code for Teachers of RE* [see RE website for the 8 principles].

Assessment recording and reporting

Things to consider for inclusion in this section:

- *Learning goals at the end of each key stage.*
- *Age related expectations as identified in the knowledge and progression grids.*
- *How teachers form summative judgements for RE at the end of each term.*
- *Formative assessment and how this informs day to day planning.*
- *How summative judgements are moderated.*
- *End of year reporting to parents.*
- *Reporting to the SACRE*
- *How standards are recorded and reported – standards files? Portfolios?*
- *How work should be marked.*
- *How standards of achievement are shared at the points of transition.*

Equal Opportunities

Religious Education is taught in accordance with our school's Equality Opportunity Policy. Stereotypes are avoided. Attempts are made to ensure that examples of religious figures reflect all aspects of diversity within society.

Pupils will develop a sense of citizenship through many aspects of the explicit RE curriculum. Links will be made with people and communities within the locality.

The RE curriculum makes a significant contribution to pupils' spiritual, moral, social and cultural (SMSC) development and awareness of Prevent and British values.

Links with other subjects

Although Religious Education is taught as a separate subject discipline, opportunities arise in lessons for children to apply skills from other subject areas. For example, in English, art,

drama, computing, technology. This ensures that the curriculum is taught in a creative and engaging manner as well as being knowledge rich and ambitious.

Monitoring & Evaluation

Standard self-evaluation procedures are used to monitor and evaluate pupil achievement, the quality of teaching and the effectiveness of curriculum provision in Religious Education.

The subject leader will maintain a clear overview of the intent, implementation and impact of Religious Education through planned monitoring tasks included with the school's overall monitoring schedule. This might involve reporting to SLT and Governors to support their evaluation and contributing to the school's 'self-evaluation' in preparation for the next Ofsted inspection.

It is the statutory duty of the governing body to ensure that:

- Religious Education is included in the basic curriculum and that the school meets its statutory duties.
- Sufficient time and resources are devoted to Religious Education to provide a curriculum of quality.

Withdrawal

We note the Human Right of parents to withdraw their children from Religious Education and of teachers to withdraw from teaching the subject. We aim to provide an open curriculum which can be taught to all pupils, by all staff.

Teachers are asked to refer to the head teacher any questions from parents about withdrawals. Requests for full or partial withdrawal from RE should be made in writing to the head teacher and a record kept of them.

Our full guidance on withdrawal can be found on the school website.

Visitors and visits to places of worship

We enrich the curriculum by organising visits to places of worship in the immediate vicinity of the school. Faith leaders and other members of the community are also invited when appropriate to contribute to learning in the classroom as an additional valued resource.

Guidance on visits and visitors can be found in the school's visitor policy.

The RE subject leader supports class teachers to organise these educational visits.

RE Link Governor:

Named RE subject leader:

Headteacher:

Clerk to Governors:

Date:

Date for review:

Appendix C

Mission Statement of the Lancashire SACRE

To offer Lancashire Local Authority high quality, informed advice in relation to the provision of both Religious Education and Collective Worship in schools.

Values

In undertaking its statutory functions, the Lancashire SACRE will

- Value and promote religious and community harmony and the establishment of positive partnerships
- Recognise, respect and value the individual beliefs, perspectives and talents of its members
- Recognise itself as a valuable resource to support the development of both Religious Education and Collective Worship in Lancashire schools

Aims

The Lancashire SACRE has agreed the following statement of aims

1. To promote a positive image of Religious Education and the valuable contribution that it can make to young people's education and personal development.
2. To maintain and develop further the status of Religious Education in Lancashire schools, encouraging schools to see it as an effective, important and relevant part of the education that children receive.
3. To recognise and celebrate high quality provision of both Religious Education and Collective Worship in Lancashire schools and to disseminate good practice.
4. To promote processes of learning, discussion and reflective thinking which enable pupils to 'Learn from Religion' and to apply their learning, experience and thoughts to aid their understanding of the communities and world in which they live.
5. To promote learning which enables pupils to explore what religious belief involves and to develop positive values and beliefs by which to live their lives.
6. To encourage schools to develop an explicit and planned approach which enables both Religious Education and Collective Worship to make an effective contribution to pupils' spiritual, moral, social, cultural and physical development.
7. To promote high quality advice and training based on 'Best Value' principles to secure high standards of teaching and learning, high teacher expectations and the raising of pupils' achievement.
8. To ensure that SACRE members are well- informed and aware of current thinking in both Religious Education and Collective Worship.
9. To monitor and evaluate:
 - The advice, support and training provided to schools
 - Standards of both Religious Education and Collective Worship provision to schools
 - The implementation of the Lancashire Agreed Syllabus, and
 - The effectiveness of the Lancashire SACRE.



Lancashire SACRE Development Plan 2021-2023

This Development Plan sets out SACRE's key priorities for improvement from 2021-2023
Progress in implementing the plan is evaluated on an ongoing basis so that priorities can be adjusted and revised as needed.

Key Priority 1	To raise standards by improving the quality of teaching, learning and assessment in Religious Education.
	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what is ongoing or has been started but not yet embedded and what has not yet been achieved.
Measures of success.	<p>1. Leaders are clear about the standards and expectations within the Lancashire Agreed Syllabus for Religious Education 2021. They use this knowledge to construct a balanced curriculum which specifies how knowledge and skills are built on cumulatively towards clear end goals.</p> <p>2. Teachers have the subject knowledge needed to effectively implement the RE curriculum following the Field of Enquiry methodology and current national recommendations into effective pedagogy. A more formal method of school-to-school support is established.</p> <p>3. The LAS reflects the religious and non-religious traditions practised locally and nationally following the release of the 2021 census findings.</p> <p>4. Teachers make reliable assessment judgements at the end of each key stage prior to submission to the Local Authority.</p> <p>5. Leaders have the skills needed to continuously evaluate the quality of education in Religious Education and take action to address priorities for improvement.</p> <p>6. The Lancashire Agreed Syllabus for Religious Education is fully inclusive and meets the needs of vulnerable pupils and those with SEND.</p> <p>7. The effectiveness of the Lancashire Agreed Syllabus is evaluated annually by gathering the views of pupils (youth voice) and teachers.</p>
Success evaluated by:	<p>An annual report and monitoring report are shared with all Lancashire schools and published on the Lancashire RE/ SACRE website and NASACRE site annually.</p> <p>The impact of the action plan is evaluated once/ term by the full SACRE.</p>

Objectives	Action / tasks	Date	Lead	Monitoring/ Quality assurance	Success criteria	Evaluation
<p>1.1 Leaders are clear about the standards and expectations within the Lancashire Agreed Syllabus for Religious Education 2021. They use this knowledge to construct a balanced curriculum which specifies how</p>	<p>Launch the Lancashire Agreed Syllabus 2021 across all schools. Separate training is provided for primary and secondary schools.</p> <p>Training focusses on statutory duties and the construction of the curriculum intent (knowledge, concepts, vocab and skills).</p> <p>Training is provided for out of authority schools that buy into the syllabus.</p>	By Dec 21	AL	<p>Evaluations following training are analysed and reported to the SACRE</p> <p>A selection of school websites are monitored by SACRE members to check for compliancy.</p>	<p>Leaders are confident in constructing a well-balanced RE.</p> <p>Knowledge builds on cumulatively towards clear end goals and ensures that pupils are 'secondary ready.'</p>	

Objectives	Action / tasks	Date	Lead	Monitoring/ Quality assurance	Success criteria	Evaluation
knowledge and skills are built on cumulatively towards clear end goals.	The website password is changed in line with the new syllabus to ensure protected access to resources.					
1.2 Teachers have the subject knowledge needed to effectively implement the RE curriculum following the Field of Enquiry methodology and current national recommendations into effective pedagogy.	<p>A suite of RE training is offered to schools by associate consultants:</p> <ul style="list-style-type: none"> - Planning using the Field of Enquiry (focus ECM teachers and HLTAs) - 'Ways of knowing' RE – effective implementation. - Subject knowledge. <p>Free network meetings are offered in the East, North and South of the county so that updates are shared in a timely manner. Sample knowledge organisers are uploaded to the website.</p>	By July 2019	AL	Evaluations following training are analysed and reported to the SACRE	Evaluation data shows that teachers are improving their subject knowledge and gaining confidence in the implementation of the syllabus.	
1.3 The LAS reflects the religious and non-religious traditions practised locally and nationally following the release of the 2021 census findings.	<p>Findings from the 2021 census are shared with the SACRE. Implications for the structure of the syllabus are discussed.</p> <p>RE consultants work on exemplifications for KS1 and KS3 which reflect any non-religious traditions.</p>	By July 2022	AL	<p>Census findings are discussed at SACRE level.</p> <p>New exemplifications are shared, ratified and uploaded to the website.</p>	The LAS ensures that pupils are prepared to take their place in today's diverse multi religious and multi secular society.	

Objectives	Action / tasks	Date	Lead	Monitoring/ Quality assurance	Success criteria	Evaluation
1.4 Teachers make reliable assessment judgements at the end of each key stage prior to submission to the Local Authority.	<ul style="list-style-type: none"> Standards files are created to model different expectations along the line of progression. Sample assessment tasks are shared at network meetings Network meeting sessions are provided where standards can be moderated between schools. Assessment data is collected and analysed June 2022 and 2023. 	by July 2022	RECs /AL	<p>Standards files and assessment procedures are shared with SACRE.</p> <p>Attainment data is reported to the SACRE and Lancashire schools.</p>	Increasing proportions of teachers are confident in assessing achievement in RE. Assessment judgements are more reliably reported.	.
1.5 Leaders have the skills needed to continuously evaluate the quality of Education in Religious Education and take action to address priorities for improvement.	<p>Provide training for subject leaders on how to audit, monitor and evaluate the impact of the RE curriculum and set targets for improvement.</p> <p>A suite of monitoring and evaluation proformas are created and shared with teachers to support deep dive monitoring exercises.</p>	By Dec 2022	AL/R ECS	<p>Evaluation feedback is shared with the SACRE.</p> <p>New materials are shared with the SACRE</p>	Leaders are confident in measuring the impact of the RE curriculum and using monitoring evidence to inform plans for improvement.	
1.6 The Lancashire Agreed Syllabus for Religious Education is fully inclusive and meets the needs of pupils assessed to have special needs and/or disabilities.	<p>Provide training on the LAS for special schools. Training focusses on how to successfully adapt lesson planning and lesson delivery without compromising on ambition. Schools are signposted to resources, ideas and further reading.</p> <p>Provide different models to show how planning can be adapted in response to different special needs.</p>	By Dec 2022	AL/SE ND	<p>Evaluation feedback is shared with the full SACRE.</p> <p>New materials are shared with the SACRE</p>	The LAS is fully inclusive and can be easily adapted to meeting with needs of pupils who are assessed to have special needs and/or disabilities.	

Objectives	Action / tasks	Date	Lead	Monitoring/ Quality assurance	Success criteria	Evaluation
1.7 The effectiveness of the Lancashire Agreed Syllabus is evaluated annually by gathering the views of pupils (youth voice) and adults.	Surveys are distributed to schools and students annually, The findings are analysed and shared with the SACRE. Next steps are agreed and shared with stakeholders.	Annually July 2022 and 2023	AL	Survey findings are analysed by the SACRE and next steps agreed.	The LA gathers, listens and responds to the views of stakeholders in order to continually evaluate the success of the LAS.	

Next Steps	
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Key Priority 2	The SACRE works in effective partnership with the LA to monitor and evaluate standards and the quality of provision for RE in Lancashire schools
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Relevant columns should be RAG rated at the end of each term to indicate **what has been achieved**, **what has been started but not yet embedded** and what has not yet been achieved.

Measures of success.	2.1 The SACRE has robust processes in place to analyse standards at all key stages as well as examination entries in secondary schools. 2.2 The SACRE monitors the quality of provision in RE through undertaking school visits across a range of schools and key stages. 2.3 Youth voice events gather the views of pupils across all key stages.
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Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.
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Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria	Evaluation
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<p>2.1 The SACRE has robust processes in place to analyse standards at all key stages as well as examination entries in secondary schools.</p>	<ul style="list-style-type: none"> •Provide clear guidance to schools with regards to the attainment scores that will be collected at Y2, Y6, KS3 and KS4. • SACRE analyse submitted data to keep a check on standards across all key stages. Share standards with schools and compare with NATRE findings. •Agree any implications and next steps. 	<p>June 2022 and June 2023</p>	<p>AL/PM</p>	<p>Data is analysed and reported to the SACRE in September 2022 and 2023</p>	<p>Trends in achievement are monitored and strengths and weaknesses identified. Standards are maintained or improve.</p>	
<p>2.2 The SACRE monitors the quality of provision in RE through undertaking school visits across a range of schools and key stages.</p>	<p>SACRE Continues to monitor RE via:</p> <ul style="list-style-type: none"> - SACRE visits to a range of schools. - Data analysis - Evaluations and Feedback forms - Annual consultation - Monitoring of Ofsted reports to identify strengths and weaknesses across Lancashire. - Findings from the pupil attitude questionnaire - Feedback during Youth Voice events. - Analysis of any complaints. <p>The SACRE agrees how to respond when a school is identified as not meeting its statutory responsibilities. A ramped approach is agreed.</p>	<p>Termly</p> <p>Completed by April 2022</p>	<p>PM</p>	<p>Visits findings are reported back to each SACRE meeting.</p> <p>Findings from all monitoring activities are added to an annual calendar and reported as they occur.</p> <p>Findings are reported to NASACRE/DFE via the annual report.</p>	<p>Methods of monitoring provide the SACRE with a clear picture of standards and the quality of teaching, learning and assessment across Lancashire.</p> <p>SACRE responds quickly when statutory duties are not being fulfilled.</p>	
<p>2.3 Youth voice events gather the views of pupils across all key stages.</p>	<p>Working party established to agree an approach to Youth Voice. Pupils are consulted to establish which events they would find helpful. A calendar of activities is agreed. Schools are approached and events advertised. Events are published in the termly newsletter.</p>	<p>Autumn 2021</p>	<p>PM/JH</p>	<p>Pupil evaluations are shared with the full SACRE. SACRE members are represented at events and report back to the full council.</p>	<p>Pupils have a voice in setting the direction for improvement for RE in Lancashire. Their views are listened to</p>	

					Pupils have ongoing opportunities to debate questions relating to RE with their peers.	
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Next steps	
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Key Priority 3 To improve the provision of Collective Worship

Relevant columns should be RAG rated at the end of each term to indicate **what has been achieved**, **what has been started but not yet embedded** and **what has not yet been achieved**.

Measures of success.	3.1 The revised Mirrors and Doors materials are shared with schools. These include exemplar good practice materials
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria	Evaluation
3.1 The revised Mirrors and Doors materials are shared with schools. These include exemplar good	The CW policy and guidelines are updated, shared with the SACRE and uploaded to the website. Materials are advertised in the autumn term newsletter. Teachers are invited to submit good CW exemplars which are shared with schools.	August 2021 Autumn Newsletter Annual evaluation	AL	School visits are reported to the full SACRE. Evaluations are shared with the full SACRE.	The Mirrors and Doors materials helps schools to deliver effective collective worship in line with their vision thereby contributing to the development of	

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria	Evaluation
practice materials	SACRE members visit CW during school visits, and feedback to the full council. Teacher's confidence and skills in planning, delivering and monitoring CW is surveyed during the annual consultation.				SMSC and British Values across Lancashire.	

Next steps	
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Key Priority 4 To ensure that the SACRE is effectively managed and works in close cooperation with the LA and other key stakeholders.

	Relevant columns should be RAG rated at the end of each term to indicate what has been achieved, what has been started but not yet embedded and what has not yet been achieved.
Measures of success.	4.1 SACRE meetings are purposeful and well represented. 4.2 The SACRE builds positive relationship with academies across Lancashire.
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria
4.1 SACRE meetings are purposeful and well represented.	<ul style="list-style-type: none"> Actively recruit members to fill vacancies and ensure that all major local religious communities are represented of the SACRE e.g. Sikh Dharam, Apply the agreed attendance policy as needed. Vary venue e.g. County Hall, Zoom, places of worship. Ensure that each meeting includes time for social networking. 	Ongoing	Democratic Services/ Chair	<p>Annual feedback and consultation with SACRE members – views gathered and analysed via electronic poll.</p> <p>Attendance of members is monitored and analysed.</p>	SACRE meetings are efficient, representative, engaging, & productive. All members feel included and that their views are considered and respected.
4.2 Consideration is given to how SACRE can build a positive relationship with academies across Lancashire.	<ul style="list-style-type: none"> The Lancashire Agreed Syllabus will be promoted in all academies – e.g. flier/newsletter/ order form. The views of academies who buy into the syllabus will be gathered on an annual basis so that they can regard themselves as stakeholders and partners with the SACRE. 	June 2018	AL/ PM	<p>Academies data base shared with the full SACRE.</p> <p>Views analysed and feedback provided to the full SACRE.</p>	<p>The SACRE develops a positive partnership with local academies.</p> <p>Increasing proportions of academies buy into the syllabus and see themselves as key stakeholders.</p>

Next Steps	
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Key Priority 5	To reinforce the close link between the teaching of religious education, promotion of British Values and development of Spiritual, Moral, Social and Cultural development.
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Relevant columns should be RAG rated at the end of each term to indicate **what has been achieved**, **what has been started but not yet embedded** and **what has not yet been achieved**.

Measures of success.	5.1 The SACRE works closely with the EMAGRT team and Building Bridges to promote community cohesion, and inclusion regardless of religion and belief within a climate of mutual respect and tolerance. 5.2 Schools are confident in planning for progressively deeper opportunities to promote spiritual development.
Success evaluated by:	An annual report and monitoring report is shared with all Lancashire schools and published on the NASACRE site annually. The impact of the action plan is evaluated once/ term by the full SACRE.

Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria	Evaluation
5.1	The criteria for the Religion and Belief quality mark are shared with SACRE members. Feedback is given. The quality mark is promoted via the SACRE website. Enhancing the quality and impact of RE; Building Bridges will offer a SLA to schools to promote cohesion, inter faith dialogue, and religious literacy	September 21	PM	Reports are provided to SACRE from Building Bridges at each termly meeting.	SACRE actively supports the work of other Lancashire agencies in promoting inclusion, mutual tolerance and respect. Number of schools engaged; number of events; training opportunities provided.	
5.2	Schools are signposted to resources to support them in: <ul style="list-style-type: none"> - Defining spirituality - agreeing an approach to planning - ensuring that spiritual development is progressive. 	Sept 22	AL	The annual survey includes an evaluation on school's confidence in planning to promote spiritual development. Resources are shared with the SACRE.	Leaders and teachers are confident in planning for the development of spirituality both within RE lessons and across the wider curriculum.	

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Objectives	Action / tasks	Start date	Lead	Monitoring/ Quality assurance	Milestone/Success criteria	Evaluation
	<ul style="list-style-type: none"> - Gathering evidence to ensure consistency. <p>Advice is provided for schools on the how to create opportunities for spirituality through the teaching of RE. This is interwoven within each RE course.</p> <p>Good examples are shared on the RE website</p>					

Pupil Voice Agenda Item 8

A round table discussion with a small group of pupils

*Please select from the following bank of starter questions
and ask pupils to bring their RE books.*

The best lesson I've had in RE was when.....

Most recently I've been learning about....

Last term I was learning about....

I feel that I am knowing more and remembering more about.....

New vocabulary I have learnt recently is.....
A religious artefact I have learnt about is

I receive feedback about my performance in RE by.....
I find the level of challenge in lessons.....

RE would be better if.....

I can share by own views, beliefs and opinions in RE when....
I have an opportunity to ask questions in RE such as.....

I learn more about myself in RE lessons through.....

Key stories/ texts I have engaged with are.....
They are important because....

The last religious place I visited was.....
The last RE visitor I encountered was.....
Something that surprised me was.....

RE is an important subject because

Pupil Voice

A round table discussion with a small group of pupils

*Please select from the following bank of starter questions
and ask pupils to bring their RE books.*

**I would like to learn more about XXX in RE.....
I would like the opportunity to**

**I like RE because...
I don't enjoy RE because...**

RE has made me think about.....

Any other comments?

KS3 Pupil Voice

A round table discussion with a small group of students together with their RE books

Please choose from the following bank of starter questions

RE in our school is

RE is a valuable subject because....

The best lesson I've had in RE was when.....

Most recently I've been learning about....

Last term I was learning about....

I feel that I am knowing more and remembering more about.....

New vocabulary I have learnt recently is.....

**I receive feedback about my performance in RE by.....
I find the level of challenge in lessons.....**

A good RE teacher.....

RE would be better if.....

**I can share by own views, beliefs and opinions in RE when....
I have an opportunity to ask questions in RE such as.....**

I learn more about myself in RE lessons through.....

**Key stories/ texts I have engaged with are.....
They are important because....**

I have the chance to produce a range of written work in RE, such as.....

KS3 Pupil Voice

A round table discussion with a small group of students together with their RE books

Please choose from the following bank of starter questions

<p>In RE the last discussion/ debate I took part in I contributed by.....</p>
<p>The last religious place I visited was..... The last RE visitor I encountered was.....</p>
<p>RE is an important subject because</p>
<p>I would like to learn more about XXX in RE..... I would like the opportunity to</p>
<p>Any other comments?</p>

Agenda Item 9



APPLICATION FOR A DETERMINATION

Please refer to the SACRE policy on granting a determination (this can be found on p5 of this proforma)

When complete, this proforma should be returned electronically to advisory.support@lancashire.gov.uk

A, DETAILS ABOUT THE SCHOOL

Name of School			
School Address			
Headteacher's contact details			
Type of School		Numbers on roll	
Is this application for a renewal of a previously granted determination?		When will the current determination expire?	

B, REASONS FOR SEEKING A DETERMINATION

Please explain why collective worship (that is wholly or mainly of a broadly Christian character) is inappropriate in respect of the family backgrounds of the pupils for whom alternative worship is sought.

B1, Is this a request for a <u>whole school</u> determination?	YES/ NO
B2, Is this a request for a determination for <u>part of the</u> school?	YES/NO
If the answer is YES to B2.... How many pupils does this apply to?	
What is the % of pupils for whom alternative worship is sought?	
B3, Please describe how you will safeguard the interests of parents of children for whom broadly Christian reflection would be appropriate.	

C, PLANS FOR ALTERNATIVE WORSHIP

Please explain the school's broad plans for alternative worship in the box below and attach detailed plans for alternative worship for the forthcoming term as part of the school's collective worship policy.

Please explain:

1. Style and character
2. Management and organisation including meeting the provision for daily worship
3. Content
4. Leadership of alternative worship
5. Arrangements for withdrawn pupils

--

D, RELIGIOUS BACKGROUND OF PUPILS

RELIGION	NUMBER OF PUPILS	% OF PUPILS
Baha'i		
Buddhist		
Christian		
Hindu		
Jain		
Jewish		
Muslim		
Sikh		
Humanist		
Atheist/ Agnostic		
None		
Not known		
Others (specify if known)		

E, PUPILS WHO ARE CURRENTLY WITHDRAWN FROM COLLECTIVE WORSHIP

E1, Number of pupils who are withdrawn	
E2, Family religious background of pupils who are withdrawn	
E3, Current provision for pupils who are withdrawn	

F, EVIDENCE OF CONSULTATION

Please tick appropriate boxes

Governing Board		Parents (strongly advised)	
Teachers		Faith communities	
Pupils		Others	

Details of the consultation process

Please attach extracts from Governing Board minutes and any relevant paperwork as evidence of consultation

Date of governing body meeting at which the decision to (re)apply for a determination was formally approved. Please attach a copy of relevant minutes.	

A determination, if granted, lasts for five years. If a school wishes to continue to provide alternative worship that is other than broadly Christian, it will need to reapply to SACRE to seek a renewal of its determination.

The SACRE will consider the application for a determination and may request to visit the school and meet the headteacher in person to clarify any issues and answer any questions. The visit might also involve taking part in a sample act of collective worship.

The SACRE will notify the headteacher and governors of its decision within 10 days of formal approval by the full SACRE.

Document checklist prior to submission

Governing Board minutes	
Parental consultation if undertaken	
Collective worship policy and plans for the forthcoming term	
Relevant evidence of consultation	

This application is submitted by:

_____ **Headteacher**

Date: _____

_____ **Chair of Governors**

Date: _____

Determinations (extract taken from SACRE Collective Worship Guidelines 2021)

The Education Reform Act of 1988 (sections 6, 7, 9 12) entitles schools to apply to the SACRE for a 'Determination' if, in the opinion of the headteacher, the requirements to have 'broadly Christian' collective worship is inappropriate for either the whole or particular groups within school. A 'Determination' will allow the school to adjust the legal requirements and allow worship of a different character to take place.

Applying for a Determination:

1. The headteacher consults with the governors to determine the extent to which the requirement for collective worship to be 'wholly or mainly of a broadly Christian character' is not appropriate for the school or groups of pupils within the school. It is also advised that the matter is brought to the attention of the school's link adviser or the adviser responsible for RE and collective worship.
2. The headteacher and the governors consult with parents.
3. The number of withdrawals from broadly Christian collective worship should be considered.
4. If a decision to seek a Determination has been reached, the headteacher must apply to the SACRE in writing, outlining the reasons why a Determination is being sought and giving evidence to support this. The application may relate either to a clearly defined group or to the whole school.
5. The SACRE will consider the application for a Determination and may request the headteacher to present the application in person to clarify any issues and answer any questions.
6. In considering the application, the SACRE will take account of the views of
 - a) the Officer representing the Director of Education
 - b) the family background of the pupils concerned.
7. The SACRE may accept or reject an application but cannot modify it. Each constituent group on the SACRE is allowed one vote, with the decision being reached on a majority.
8. The SACRE will notify the headteacher and the governors of its decision in writing.
9. A determination will last for 5 years from the date of its effect, after which time it must be reviewed.
10. Where such a determination is made in respect of all or some of the pupils in the school, daily collective worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative collective worship may be provided for those pupils as a whole.

The proposed alternative worship will be educational in nature and affirm the values of the school community. It will be nondenominational and will not attempt to indoctrinate or evangelise.

Parents continue to have a right to withdraw their children from the collective worship.

Please note: Although Lancashire County Council encourages and supports 'inclusive' acts of collective worship which should be appropriate for the whole school community, irrespective of belief, non-belief or life stance, this does not remove a school's right to apply for a Determination.

MIRRORS AND DOORS

Collective Worship in Lancashire Schools

Foreword from the SACRE

The Lancashire Standing Advisory Council on Religious Education (SACRE) is pleased to be able to offer this updated guidance on collective worship to its schools for 2021.

Our intention is to support schools in providing all pupils with an opportunity to worship through engaging in relevant and meaningful experiences. Collective worship is one of the main ways to contribute to pupils' spiritual, moral, social and cultural development.

We believe that collective worship offers opportunities to explore issues of interest and concern to the school community that cannot be afforded attention through the basic curriculum. It is a way of celebrating the school as a community and enhancing its ethos.

The Lancashire SACRE reminds its schools and Sixth Form Colleges that they are required to:

- Ensure that legal requirements for collective worship are met
- Provide collective worship time, which is distinctive from the curriculum
- Produce a policy statement and implement a collective worship programme in line with the guidance offered by this document.
- Be familiar with the Lancashire guidelines on requests for parental withdrawal.

Mirrors and Doors

The title 'Mirrors and Doors' reflects the purpose of collective worship as an opportunity given to pupils to reflect on spiritual, moral, social and cultural experiences from where they are. Through this they may or may not choose to enter the door opened to them by the collective experience of worship.

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- F. Long Term Planning Grid
- G. A Planning, Recording and Evaluation Pro-forma for a Week
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- K. Where is God? A visual resource to demonstrate an assembly idea (2011)

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Section One:

Collective Worship in the Life of the School

Why Collective Worship?

Schools have a legal duty to provide collective worship. But even without this requirement, there are many reasons for making space in every busy day for pupils and teachers to think about and reflect upon what is worth most in life.

Collective worship offers a uniquely special time where a school can nourish a sense of community and explore its shared values. It's a time to 'catch the life' of the school and feel its pulse. It is an opportunity to reflect on the fundamental questions of life and to celebrate things of worth.

Collective worship provides a focus for personal development and reflection where everyone's contributions are celebrated.

Here, in 'Mirrors and Doors', we invite all pupils to engage in **reflection** on what really matters in life (Mirrors) and to **enter into** worship if they wish (Doors). The 'Mirrors and Doors' will be clearly marked, **but using them will be invitational, never a requirement.**

Collective worship contributes to the ethos of the school and to the spiritual well-being of pupils when it:

- offers space and stillness for pupils to reflect on the values the school seeks to live by;
- fosters a spirit of community in the school, year group or class;
- explores the wonders and worries of the world;
- celebrates achievement and special times;
- helps pupils to reflect on what it means to be human;
- enables the joys and sorrows of those present to be shared and reflected upon;
- enables those present to share concerns, interests and reflections;
- provides alternative views of life and lifestyles for pupils to consider;
- help pupils ponder on the many ultimate questions life presents;
- offers insights into religious and other beliefs and commitments in an open way;
- shares what unites the community and acknowledges and celebrates diversity;
- provides opportunities for believers to come close to God;
- provides opportunities for all to reflect on the direction of their lives;
- offers opportunities for pupils to create their own 'space for the spirit'.

The Legal Requirements

The Education Reform Act of 1988 and Circular 1/94 set out the law regarding collective worship. The following bullet points give a concise summary of these requirements:

1. All maintained schools and academies, whether or not they have a religious character, are required to have daily acts of collective worship and to teach religious education as part of their curriculum. Schools with a religious character provide denominational collective worship in line with their foundation and are not subject to

- the requirement to provide 'wholly or mainly broadly Christian' acts of collective worship.
2. All pupils (5 - 18) are required to take part in an act of collective worship on each school day. Pupils in special schools should take part in an act of collective worship as far as it is practicable. Children under the age of 5 are not required to take part in an act of collective worship but those in reception classes should be included.
 3. Collective worship may be held at any time during the school day.
 4. Separate acts of collective worship may be arranged for different age or school groupings. Not all acts of worship need to be at whole school level.
 5. Collective worship must take place on school premises, but governors of aided and religious foundation schools may on special occasions arrange collective worship elsewhere.
 6. In a community or non- religious foundation school the majority of acts of collective worship must be 'wholly or mainly of a broadly Christian character'. That is, the worship must reflect the **broad traditions** of Christian belief without being distinctive of any one Christian denomination (see The nature of collective worship below).
 7. Collective worship must be appropriate having regard to the family backgrounds, ages and aptitudes of the pupils.
 8. Where worship which is wholly or mainly of a broadly Christian character is inappropriate, the headteacher and governors may apply to the local SACRE for permission to arrange worship for all or some of the pupils which is not wholly or mainly of a broadly Christian character (See Determinations).
 9. Parents have the right to withdraw their children from collective worship (See Withdrawals).
 10. Teachers cannot be compelled to lead or participate in collective worship, but it is the responsibility of the headteacher and governing body to ensure that it takes place.

The nature of Collective Worship

a) What is Collective Worship?

'Corporate worship' is the term applied to worship activities within a faith community, where all the adherents share belief, are committed to their faith and worship in the same fashion. This is impossible in a school setting, which is an educational institution, not a faith community. Even within schools of a religious character, there may be pupils of varying beliefs and none. It is impossible therefore, to expect all pupils to 'worship as one body'. Hence the term 'collective', whereby those with or without a faith commitment are

gathered together and given the opportunity of making a reflective response. This is 'worship' in its broadest sense and is related to the derivation of the term in Old English, 'to shape worth'.

DFE Circular 1/94 (which the DfE stated in 2011 that it would not be reviewing), section 50 says:

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

The term 'worship' is not defined by the legislation governing collective worship in schools but circular 1/94 talks of 'participation and response'. This cannot be compelled and the individual must feel sufficiently motivated to make a response. However, the law does not demand that our pupils are 'compelled' to worship, but that they are given the opportunity to do so.

b, Invitational

Participation in collective worship cannot be compelled, and involvement must **be invitational** in nature. Pupils must be provided with an opportunity to reflect and respond to God (if appropriate for them) but should not be instructed to do so. Pupils should not be coerced into saying prayers or singing religious songs.

This requires a sensitive use of language on behalf of the teacher especially in relation to times of prayer or reflection. The following phrases may be useful:

1. *We are now going to have a moment of silence. You may want to use this time to pray or think about God, or you may want to focus on today's theme or message.*
2. *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 want to pray, please think carefully about today's message and what it means to you.*
3. *Christians have a special prayer about today's theme. Please listen to it and make it your prayer if you want to.*
4. *I'm going to tell you this story which has meaning for many people including Humanists. We can all reflect on what this story says/ you might find something in it which is helpful to you.*
5. *We are sharing this Hadith which is important to many Muslims so we can understand what it says and let it affect us in a way that is right for us.*
6. *Now we can use this quiet time to reflect, meditate or pray according to our own beliefs.*

c, Wholly or Mainly of a Broadly Christian Character

In any one term, the acts of worship should be of a 'wholly, mainly or broadly' Christian character. It is character, not content that is the requirement, and the teachings, beliefs and stories of Christianity, like those from other major faiths, present themes which will be of interest or concern and relevance to all. In selecting 'wholly' Christian material or 'mainly' Christian material or any other material, it is important that schools ensure that acts of worship are 'inclusive'. It must be remembered that it is not the role of the school to nurture religious faith. This kind of collective worship offers opportunities for spiritual, moral, social and cultural development.

Pupils are not required to follow Christian worship practices, and DFE Circular 1/94 (s.63) states that acts of worship do not need to contain only Christian material, though some elements relating 'specifically to the traditions of Christian belief and which accord a special status to Jesus Christ' are to be included in the programme.

During a term a school may have acts of worship which include elements which are wholly Christian, those that are broadly in the tradition of another faith, for instance when celebrating a festival such as Divali or Eid, and some where elements are drawn from a number of different faiths.

Christian beliefs centre on such themes as the creation, the fall, the life, ministry, death and resurrection of Jesus, and the kingdom of God. From these themes spring broad areas of spiritual and moral concern to all people: ecology, pollution, stewardship of resources, prejudice, cruelty, war and alienation, justice, love, charity, sacrifice, saying sorry, honesty, peace and harmony. Assemblies that raise these issues provide opportunities for 'broadly Christian' collective worship as well as stimulating all young people to reflect, to feel awe, to learn to be still and to consider the direction and meaning of their lives.

d, Inclusion

Collective Worship is for everyone. All must gain from it regardless of individual faith, views, or beliefs.

All pupils should be given the 'opportunity' to worship and collective worship must be appropriate to the ages, aptitudes and family backgrounds of the pupils. In order to achieve 'inclusive collective worship', it is important to ensure that:

- the focus relates to the experiences, concerns or interest of all pupils present
- difference and diversity are explored and celebrated
- prayers, hymns and songs are carefully selected
- pupils are not coerced into saying prayers or singing hymns or religious songs
- there are times of stillness or silence where pupils can pray or reflect in accord with their own beliefs
- pupils are invited to listen to the words of a prayer and reflect on it. If they agree with what is being said, they may join in or say 'Amen'

- at times, the focus will centre on the traditions, practices and celebrations of a faith/s represented in the school or local community
- pupils are affirmed in their faith or non-faith stance
- pupils' needs are taken into account in the planning and delivery
- use inclusive language
- pupils should not be withdrawn from collective worship for any reason other than it is the wish of their parents.

e, Assembly v Collective Worship

Schools may assemble for a number of reasons, other than to hold an act of collective worship. It is understood however, that the term 'assembly' is commonly used to indicate the occasion of an act of collective worship. Whichever terminology is used, it is important here to clarify the differences and indicate good practice:

1. Schools will often use assembly time for administrative purposes as well as providing an act of collective worship. If this must be done, then ensure that there is a clear division between the giving out of notices or certificates and the act of worship.
2. It is a good idea to deal with administrative affairs before the act of worship rather than at the end. In this way, pupils leave the assembly with the collective worship fresh in their minds, allowing more reflection time before their lessons begin.
3. Separate the administrative affairs and the worship by:
 - a) playing some music
 - b) lighting a candle
 - c) changing the lighting
 - d) changing personnel
 - e) sharing a moment of silence
 - f) revealing or setting up a focal point
 - g) singing a song / hymn
 - h) reading a poem or prayer or extract from literature or scripture
4. Avoid complaints and reprimands which will destroy what you are trying to achieve in collective worship. Deal with these at some other time, even if it means assembling the school twice in one day.
5. Hymn practice does not necessarily constitute an act of collective worship. To combine the two, select an aspect of the hymn or song to expand and explore, remembering to identify its relevance to pupils. This does not have to take more than a few minutes. Offer some time for reflection.
6. Achievement assemblies where pupils receive their awards or certificates do not necessarily constitute an act of collective worship. To combine the two, select a quality or value which has been necessary for a pupil/s to achieve their award. Explore this and relate it to all pupils and offer some time for reflection.

Contribution of the curriculum to Collective Worship

Drawing from all areas of the curriculum, and feeding into them, is sound educational practice and provides valuable experiences in collective worship. There will be times when all pupils can gain by reflecting on the work done by particular classes or individuals. There will be times when collective worship will enrich classwork through its consideration of subject matter from different perspectives.

In particular, religious education, personal, social, health and economic education, citizenship, music and English may have much to contribute or gain from collective worship. However, the time must not be used as a vehicle to deliver religious education or any other curriculum subject. Collective worship time is distinct from curriculum time. In the curriculum subjects the emphasis is on study and learning, while in collective worship the focus is much more on reverence, celebration and reflection or prayer.

Spiritual, Moral, Social and Cultural Development and British Values

Schools should have a policy on spiritual, moral, social and cultural development (SMSC) which will offer guidance on providing opportunities during collective worship.

Effective provision for SMSC will make a positive contribution to pupils' understanding of the fundamental **British Values** of democracy, individual liberty, the rule of law and mutual respect and tolerance.

To ensure collective worship provides opportunities for spiritual, moral, social and cultural development it should be varied, address a wide variety of themes and topics, use a wide variety of stimuli and resources and provide pupils with the opportunity to 'respond' on their own level.

Spiritual development is best fostered when pupils are provided with opportunities to:

- Use all of their senses
- Use their imagination in creative ways
- Consider what is good about life
- Consider fundamental questions about life
- Develop self-knowledge and identity
- Reflect quietly
- Explore relationships
- Foster a sense of awe, wonder and mystery
- Express their thoughts, emotions, beliefs and feelings
- Explore feelings of transcendence
- Appreciate silence as a form of communication.

The following table provides exemplar definitions for spiritual, moral, social and cultural development and shows how acts of collective worship may provide appropriate opportunities for such development to take place.

Spiritual development is concerned with helping pupils develop an awareness of self and an awareness of all that is not self. It

relates to exploring the complexity, wonder, purpose and meaning of life and developing a sensitivity to change and suffering.

Lancashire SACRE Guidelines for Collective Worship

Collective worship promotes **spiritual development** by providing opportunities for pupils to:

Moral development is concerned with helping pupils to consider, respond and make judgements and choices relating to matters of right and wrong, values and behaviour.

Social development is concerned with helping pupils to develop their own sense of identity, worth and belonging, in the context of promoting and encouraging positive relationships and encouraging individual and communal responsibility.

Cultural development is concerned with pupils' growing awareness and appreciation of the diversity and richness in their own culture and others.

- contemplate and reflect on their own beliefs, values and principles (religious or otherwise)
- gain knowledge of and respect for different people's faiths, feelings and beliefs.
- reflect on life's fundamental questions as they learn about the world round them
- develop imaginative, and creative thinking e.g. by responding to the aesthetic
- explore a sense of the sacred

Collective worship promotes **moral development** by providing opportunities for pupils to:

- recognise questions of right and wrong, and good and evil and reflect on how these may relate to their own lives
- develop understanding of the reasons why people behave in certain ways
- Understand the consequences of their own behaviour and actions so that they can make informed moral choices
- Encourage a respect for others and care for the environment.

Collective worship promotes **social development** by providing opportunities for pupils to:

- Consider their place within an inclusive community with a shared ethos and values
- celebrate special times together and individual talents and achievements.
- reflect on the need to live harmoniously together in a diverse world

Collective worship promotes **cultural development** by providing opportunities for pupils to:

- experience aspects of their own and others' cultural and religious traditions through stories, music and celebrations
- experience what visitors have to say and do with regard to their own cultural traditions
- reflect on the richness in diversity and how this has a positive effect on their own lives

Section Two

The Management of Collective Worship

Headteachers

Headteachers should:

- be aware of their legal responsibilities in regard to collective worship, taking account of the requirements of the Education Reform Act 1988, Education Act 1996 and the School Standards Framework Act 1998
- take account of the policy and guidelines for collective worship issued by Lancashire County Council
- ensure that governors and staff are informed and receive training to enable the school to implement statutory requirements and take full account of the Authority's guidelines on collective worship
- ensure that the legal requirements for collective worship are met and that a daily act of collective worship takes place. Headteachers may designate the responsibility for managing collective worship to a co-ordinator or team (see the Role of the Co-ordinator).
- through the school brochure or prospectus, inform parents of their child's entitlement to a daily act of collective worship and their right to withdraw their child if they wish (see Withdrawals). This statement should be distinct from the statement on Religious Education
- if necessary, apply to SACRE for a Determination (see Determinations).

Governors

Governors should:

- be aware of their legal responsibilities in regard to collective worship, taking account of the requirements of the Education Reform Act 1988, Education Act 1996 and the School Standards Framework Act 1998
- take account of the guidelines for collective worship issued by Lancashire County Council
- in a Voluntary Aided or Controlled School, also take account of the School Trust Deeds and guidance offered by the Diocese. They are also responsible for appointing a Section 48 Inspector for the inspection of collective worship and should consult the Diocese or appropriate faith foundation authority on this matter
- be aware of any documentation relating to collective worship, produced by the school on their behalf
- ensure that all pupils receive their entitlement to a daily act of collective worship;
- monitor and review the provision and development of collective worship as part of the whole school development or improvement plan
- if necessary, consider Determinations (see Determinations)
- ensure that statements about collective worship in the school brochure or prospectus are distinct from statements relating to Religious Education.

The Role of the Collective Worship Co-ordinator or Team

Schools should appoint a person to co-ordinate the organisation and delivery of collective worship to ensure that the statutory provision offers pupils worthwhile experiences.

Some schools may establish a planning group or team who share the responsibility for co-ordinating collective worship. Such a team with a lead co-ordinator, might also include the headteacher, governors, staff, local clergy, representatives of local faith groups and pupils. The planning team needs to be of a manageable size and consideration needs to be given to the frequency and objectives of its meetings.

The role of the collective worship Co-ordinator / Team will vary depending upon the individual needs of the school. In some cases, they will be solely responsible but may at times involve other members of staff or professionals.

Duties may include the following:

- assisting the governors and headteacher to carry out their legal responsibilities with regard to collective worship
- creating a policy for collective worship
- reporting to the governors and headteacher on matters of concern and development
- communicating with members of the school community regarding the significance and content of acts of collective worship
- ensuring that there is a development plan for collective worship which may at times form part of the whole school development plan
- organising / leading training
- developing and maintaining documentation for the effective planning, recording, monitoring and evaluating of acts of collective worship.
- being responsive to the needs and views of other members of the school community
- buying resources, providing access and advising staff on their use, including books, posters, visual aids, artefacts and music
- organising visitors
- long and short-term planning, planning themes and organising rotas
- preparing and displaying termly and weekly planning sheets
- ensuring that a record of acts of collective worship is maintained
- monitoring collective worship.

Withdrawal of Pupils

Parents have the right to withdraw their child from attending an act or acts of collective worship. Parents should make their wishes known to the headteacher who will arrange that any pupils who are withdrawn will be supervised appropriately during the acts of collective worship.

Schools should ensure that parents who want to withdraw their children from collective worship are aware of the programme and its intention to be open to and respectful of all

pupils' personal beliefs. They should be given the opportunity to discuss this, if they wish. The school may also wish to review such a request each year, in discussion with the parents. It might be appropriate to ask parents to observe an act of collective worship as on occasions withdrawal will be requested through a lack of understanding.

The use of the right to withdraw should be at the instigation of parents (or pupils themselves if they are aged 18 or over), and it should be made clear whether it is from all or some specific acts of collective worship. No reasons need be given, though parents may make arrangements for alternative religious worship to take place for their child provided that such arrangements can be made at no additional cost to the school and provided the effect would not be to replace the statutory non-denominational collective worship in the school (see Determinations below).

Parents have the right to choose whether or not to withdraw their child from collective worship without influence from the school, although a school should ensure parents or carers are informed of this right and are aware of the educational objectives and content of the collective worship programme. In this way, parents can make an informed decision. Where parents have requested that their child is withdrawn, their right must be respected,

If parent and the school agree that the pupil should be allowed to remain physically present during the collective worship but not take part in it, nothing in the law prevents this.

Pupils should not be withdrawn so that they may participate in other activities. Schools have a duty to supervise pupils who are withdrawn from collective worship, though not to provide additional teaching or to incur extra cost. Pupils will usually remain on school premises.

Determinations

The Education Reform Act of 1988 (sections 6, 7, 9 12) entitles schools to apply to the SACRE for a 'Determination' if, in the opinion of the headteacher, the requirements to have 'broadly Christian' collective worship is inappropriate for either the whole or particular groups within school. A 'Determination' will allow the school to adjust the legal requirements and allow worship of a different character to take place.

Applying for a Determination:

1. The headteacher consults with the governors to determine the extent to which the requirement for collective worship to be 'wholly or mainly of a broadly Christian character' is not appropriate for the school or groups of pupils within the school. It is also advised that the matter is brought to the attention of the school's link adviser or the adviser responsible for RE and collective worship.
2. The headteacher and the governors consult with parents.
3. The number of withdrawals from broadly Christian collective worship should be considered.
4. If a decision to seek a Determination has been reached, the headteacher must complete a standard proforma and submit it to the SACRE; outlining the reasons why a Determination is being sought, what the alternative worship will involve and give

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evidence to support this. The application may relate either to a clearly defined group or to the whole school.

5. The SACRE will consider the application for a Determination and may request the headteacher to present the application in person to clarify any issues and answer any questions.
6. In considering the application, the SACRE will take account of the views of
 - a) the Officer representing the Director of Education
 - b) the family background of the pupils concerned.
7. The SACRE may accept or reject an application but cannot modify it. Each constituent group on the SACRE is allowed one vote, with the decision being reached on a majority.
8. The SACRE will notify the headteacher and the governors of its decision in writing.
9. A determination will last for 5 years from the date of its effect, after which time it must be reviewed.
10. Where such a determination is made in respect of all or some of the pupils in the school, daily collective worship must still be provided for them. Where a determination has been granted in respect of a class or description of pupils of a particular faith or religion, the alternative collective worship may be provided for those pupils as a whole. The proposed alternative worship will be educational in nature and affirm the values of the school community. It will be nondenominational and will not attempt to indoctrinate or evangelise.
Parents continue to have a right to withdraw their children from the collective worship.

Please note: Although Lancashire County Council encourages and supports ‘inclusive’ acts of collective worship which should be appropriate for the whole school community, irrespective of belief, non-belief or life stance, this does not remove a school’s right to apply for a Determination.

A Policy for schools

A collective worship policy should include:

- a statement concerning the status of the school (including acknowledgement of legal requirements/trust deeds and guidance documents from the local authority or Diocese)
- a definition / description of collective worship
- the aims / intentions of collective worship
- the contribution of other areas of the curriculum to collective worship
- the contribution of collective worship to other aspects of the curriculum (including cross curricular themes and spiritual, moral, social and cultural development)

- a statement on the management of collective worship (who is responsible and areas of responsibility)
- a statement on the organisation of collective worship (including details of pupil groupings, timings, leaders and role of visitors)
- a statement on the planning of collective worship (including the Scheme/Cycle of Themes)
- a statement on the recording, monitoring and evaluation of collective worship
- a statement on the delivery of collective worship
- information about the right of withdrawal.

As a policy needs to go before the governors *every time* it is altered/amended it may be that some of the above, e.g. the Scheme or the details regarding Leaders / Visitors, can be placed in appendices and therefore altered more conveniently as they develop. You may also wish to include in appendices: guidelines for visitors, the role of the co-ordinator / team and resource lists / inventory.

An example of a collective worship policy can be found in the appendix.

Section Three:

Developing Collective Worship

The climate for Collective Worship

Before planning for collective worship begins, some consideration should be given to the 'climate' for collective worship in the school. Firstly, this is important because pupils should see their time in collective worship as a positive, valuable experience. Secondly, so that if pupils are sufficiently stimulated and moved to do so, they can respond in a positive way, which may be considered by any one faith group or many as being 'worshipful'.

Creating a favourable climate involves developing the right attitude to and the right atmosphere for collective worship. Consideration needs to be given to:

Venue

The room or hall generally used for collective worship will be multi-functional, its main use being a classroom, dinner hall or gymnasium. Consider how you can quickly and easily 'change' the space to make it different and perhaps more special for worship. You may need to make a large space feel more inviting, secure and welcoming. With a small space, you need to consider that it might make pupils feel claustrophobic, or that their 'personal space' is being invaded.

Pupil Comfort

If pupils are expected to stand for the duration, they are likely to become restless and their ability to see what is going on at the front be affected. Sitting on the floor may be acceptable to younger pupils, but older pupils often feel it is undignified and resent having their clothes dirtied.

In many secondary schools, pupils have to carry bags and coats with them and these add to problems of attention and engagement in a confined space.

Sound Quality

The acoustics can be affected by a number of factors, including the size of the room, and its furnishings. Meeting in a gym hall or having a kitchen adjacent to where you meet also affect the quality of sound and pupils ability to hear clearly. If the collective worship is taking place in a dining hall, ask the kitchen staff to carry out 'quiet' tasks for the duration, or invite them to attend.

Ensure that all pupils can hear what is being said clearly or they will quickly disengage.

Quality of Vision

Seating arrangements can sometimes affect how clearly pupils see the leader and worship activities. Schools may need to consider changing the way seating is arranged, particularly in long halls when pupils at the back are likely to feel excluded from the activities because they cannot see clearly.

Punctuality

Pupils become restless when they are waiting for long empty minutes until all the school are assembled. If you have a large school, consider staggering the time pupils are expected to leave their classrooms to meet in the hall and open more than one entry into the hall. Ensure that all staff are aware of the importance of this factor and that they release pupils on time.

Focus for worship

Providing a focus for the collective worship activities helps to change the room from its main purpose. It should be seen as more than lighting a candle. The focus may change daily or weekly or take the form of a permanent artefact or piece of artwork on the wall. Use available display space for prayers, prose, quotations and artwork of a spiritual, reflective nature. On occasions, the focus tied to the weekly theme, may build or develop over the duration and can aid pupils' reflections.

Using an auditory signal to mark the start of worship (e.g. rain stick, singing bowl, chime bars or piece of music) can calm the atmosphere and focus the mind.

Assembly v Collective Worship

There should be a distinction between assembly and collective worship. See Section One.

Staff presence

The law safeguards teachers who do not wish to participate in acts of collective worship, but schools should consider carefully what kind of messages they are sending out if the staff do not attend collective worship.

Involving staff in leading acts of collective worship is valuable for professional development. There is often anxiety over 'performing' in front of peers, but this should be developmental. Consider addressing a class, a year group, a key stage, before addressing the whole school. This also gives staff the opportunity to be something other than a subject or a class teacher.

Pupil ownership

Involving pupils in the planning and delivery of acts of collective worship is very important. It increases motivation, promotes self-esteem, enhances skills, develops their understanding and creates further opportunities for spiritual development.

The best collective worship is often pupil led and should be a developmental process. Initially the teacher will make most of the decisions but increasingly pupils can take more initiative so that by upper KS2 they are actively involved in policy, planning and evaluation. Pupils can be involved by:

- joining the worship committee; helping staff plan the music, themes and reading etc.
- actively evaluating collective worship. Pupils could survey the school to gather ideas and views.
- Taking turns to signal the start/end of worship e.g. lighting the candle and saying a brief sentence to introduce worship.
- Taking turns to read stories, prayers or sayings; perhaps with everyone holding hands.
- Leading class worship in pairs.
- Inviting older pupils to plan and deliver worship in small teams (of 2 -4) around a theme to the whole school or another class.

A worthwhile, positive experience

Addressing issues which are meaningful and relevant to pupils, even though some elements may be challenging, will encourage them in feeling that they are being offered worthwhile, positive experiences in collective worship. However, delivering an address on the environment, for example, and using it as a stick to beat the pupils with over the state of litter in the school yard is not a positive experience! Any matters of discipline should be dealt with at another time, allowing clear reflection on the focus of the act of collective worship.

Classroom Collective Worship

Legislation provides for acts of collective worship to be held at any time of the school day and in any grouping desired by the school. Whole school assembly is not always possible because of the difficulties accommodating large numbers, but there are merits in holding year group, key stage or classroom-based acts of collective worship.

Collective worship in the classroom should not be seen as an odd five minutes to be slotted into the day at a convenient time. It should be planned for, and the same ground rules apply to it as with other acts of worship. Attempts should be made to create the right atmosphere and developing the right attitude. When meeting in the hall for collective worship, the time set aside for it is marked by the transition from classroom to hall. The walk from the class to the hall will have given the pupils time to switch mentally from “lesson mode” to “collective worship mode”. Consider ways in which this time in the classroom can be marked as ‘special’. Play some music, perform a relaxation or stilling exercise, light a candle, develop a routine or liturgy.

Collective worship in the classroom provides opportunities to:

- explore particular issues which are pertinent to the age group or curriculum
- extend the ways in which pupils respond to the stimulus. In a large gathering, the only practical responses may be reflection or prayer, but in a classroom the responses could be much more creative involving music, dance, movement, artwork, writing of prose and poetry.

Planning

To ensure quality in the curriculum, thought is given to learning outcomes, teaching and learning strategies and monitoring and evaluating success. This same rigour should apply to collective worship. In most schools, pupils will be engaged in collective worship for 10 to 20 minutes a day, which is approximately an hour or more (and in some schools probably about two hours) a week. That is more time than is allocated to some subjects in the curriculum. In a busy school week, we cannot justify ‘filling in time’ for up to two hours. Any time spent in school should provide pupils with valuable, worthwhile, learning experiences. Although it will always be right to ‘catch the moment’ and deal with something current, newsworthy, of immediate importance to the school community, we cannot ensure that we are offering quality experiences without planning.

Long Term Planning

Planning a two-year (or more) cycle of themes will actually save time and effort in the long run. When opting for a two-year cycle, it will be necessary to bear in mind continuity and progression within themes, to avoid repetition and the boredom of pupils. Using the suggested themes in the appendix, a five-year cycle of themes could be developed. As many schools now organise their collective worship around a weekly theme, a very simple, long term planning grid allowing for the maximum number of weeks in a term can be found in the appendix. This should be customised by schools to take account of the length of term and the half term break.

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It is a good idea to begin planning as a staff team, particularly if all members of staff are given the opportunity to lead acts of collective worship.

Teachers might complete the long-term planning grid by identifying the areas for focus suggested below. Using a different coloured pen for each focus area will enable planners to see at a glance if the scheme is balanced and addresses the development of the 'whole child'.

The areas for focus are:

- Festivals normally celebrated by the school. Should any other festivals be included? This may depend on the faith backgrounds of the pupils
- Events which are significant to the school and the pupils. These might include: new beginnings, leavers' ceremony, founder's day, achievements of a famous and / or local personality, local community or charity events
- National events which pupils should be aware of and reflect on, such as World Book Day and Remembrance day
- Brainstorm the question 'If you could give one pupil a gift or quality when they leave school what would it be?' Integrate the results into the grid. Answers might include 'self esteem'
- Complete the grid by selecting themes from the suggested list in the appendix. Selected themes should address areas and opportunities that have not been fully explored or fully exploited. These themes should be relevant to the school and the school community and may address, for example, moral or social development, national, international or local culture, citizenship or PSHE.

Please note that opportunities for spiritual development should be an aspect of every act of collective worship. Attention should be given at the planning stage to ensure that pupils are given the opportunity to make a response - there needs to be a '**space for reflection**'.

Medium Term Planning

One theme can deliver a variety of foci for collective worship. It is important not to exhaust a theme, but equally important not to overlook the opportunities it may offer. The easiest way to 'break down' a theme is to brainstorm it with colleagues, selecting those aspects most suitable for promoting school issues and concerns, whilst taking account of the ages, ability and aptitudes of the pupils.

For example, a brainstorm on the theme of 'Love' might include: sacrificial love, love of one's neighbour, agape, love of possessions, hedonism, love of God, unconditional love, love of self.

Some aspects may not be considered appropriate, but others may form the basis of a week's collective worship. Future planning may use the same theme but draw on another aspect. Materials from religious and non-religious sources may be used to explore the theme.

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A weekly planning, recording and evaluation pro-forma, designed for use with a weekly theme can be found in the appendix. This will need to be customised, particularly in a school where, for example, separate key stage, or classroom acts of collective worship take place on the same day. The intention of this pro-forma is to provide an administratively lightweight framework for leaders to plan, record and evaluate. At a glance leaders will be able to see that all legal requirements are met and that there is continuity and progression in terms of the activities and resources used.

There is space on the pro-forma for the overall aim of the weekly theme to be identified but it may be appropriate for each leader to identify their own aim for their individual exploration of the theme. The content should be identified in brief, but specific resources should be named so that they are not used repeatedly. One-word answers or code letters or symbols will be sufficient to identify that opportunities for spiritual, moral, social or cultural development will be provided, or that a particular faith or cross curricular theme or dimension will be addressed. These aspects form the 'planning' of the acts of collective worship or assemblies.

The 'evaluation' column gives the opportunity to record what actually happened - 'according to plan'; 'story too complex'; 'children responded well'; 'opportunity to address citizenship arose'; etc. The evaluation need not be lengthy but completing this means that the planning sheet has also become a recording sheet. This will be a valuable tool in effective monitoring and planning for future provision.

Short Term Planning

The weekly 'planning, recording and evaluating pro-forma', described in 'medium term planning' may be all you need. However, leaders may find the 'An Act of collective worship Pro-forma' in the appendix useful.

More guidance on planning individual acts of collective worship is given in Section Four of this document.

Monitoring and Evaluation

There are two kinds of evaluation which are important for collective worship.

The first is **self-review of delivery**. All leaders of collective worship should be reflecting on their own practice and identifying opportunities to improve. Being open to evaluative ideas from colleagues and pupils is also helpful.

The second type of evaluation is concerned with **reflecting on outcomes**.

In the first instance, monitoring the provision and quality of collective worship will be the responsibility of the co-ordinator or worship team. A report will then need to go to both the headteacher and the governors. In a community school, it is the headteacher who has the

overall responsibility to provide collective worship, but in an aided or voluntary controlled school, it is the responsibility of the governors.

In reaching a decision on the quality of collective worship, the monitoring process will need to take account of:

- examples of acts of collective worship from each type or grouping
- comments from teachers regarding the support they receive, and whether their needs for training or resources have been met
- comments from pupils on their involvement and reactions to the experiences offered
- comments from other members of the school community or visitors on their perceptions of the collective worship experience
- documentation for collective worship, which should be current and reflect practice. It should include a policy statement, and evidence of planning and recording
- input from visitors as to whether this was appropriate to the identified aims in the collective worship policy
- resources in terms of leaders, materials, artefacts, visual aids, etc.
- views of parents as part of a questionnaire

An example of a monitoring pro-forma can be found in the appendix.

Evaluating the current position and determining the next steps for developing collective worship follows the monitoring process.

Section Four

Delivering Collective Worship

Delivering an Act of Collective Worship

Once a theme for the week has been selected, the following process may be helpful in planning individual acts of worship:

- Select one aspect of the theme to focus on and develop
- What is the point or the aim?
- What strategies and resources are available and are most appropriate?
- How can this be related to the experiences of the pupils?
- How can the pupils be involved?
- What opportunity will be planned for pupils to make a response? (Could this be considered as providing the opportunity for a 'worshipful response'?)
- How will you close?

Remember to:

- Check planning sheets to ensure other leaders are not exploring the same aspect of the theme
- Set up or add to the focal point
- Complete a recording / evaluation pro-forma

There are several effective **models** which support planning for collective worship. Schools might like to develop their own format or model.

This might include:

1. A **gathering** to mark the beginning of this special time and awaken interest
2. An **engagement** session which focuses on a particular story, article, artefact or message
3. A **response** which invites pupils to reflect, consider and ponder on the engagement.
4. A **sending out** where pupils are challenged to feed the experience into their lives.

An individual pro-forma for a single act of collective worship which follows this model can be found in the appendix.

Styles and Strategies for use in Collective Worship

Any styles and strategies used in a classroom situation can be applied in acts of collective worship. Pupils are likely to come from a mixture of faith and non-faith backgrounds and varying the approaches we use provides pupils with a wide variety of experiences. It is also important to vary the approaches so that pupils do not become bored with the same routine and disengage. Using a variety of styles and strategies enriches the stimulus material and so makes the opportunity for response more likely.

The following is not an exhaustive list, but it may encourage leaders to try something new. As in a lesson, a particular strategy should only be used if it actually enables pupils to reach the intended outcome, and overuse will render it ineffective.

Artefacts

There are rules of respect and sensitivity to observe when using artefacts, but they are excellent windows into a faith. Use them as you would in the classroom – to stimulate interest, to provoke questions, to illustrate an aspect of faith, to provide a sensory experience. An artefact may provide a focus for worship, but they should not be used only as a 'display item' without pupils understanding what it is and its significance.

Bible / Sacred Text

Looking at the Bible or other sacred text, exploring its significance to believers, may be the focus for acts of worship or assembly. At times it will be useful to read directly from the text and at other times it may be appropriate to retell a story in your own words. It is useful to explore concepts and issues found in the Bible and other sacred text which have some relevance, relationship or impact on pupils' lives today.

Buzz Groups / Pairs

Allowing pupils to talk to each other in assembly / collective worship gives every pupil the opportunity to participate. This may require patience if you have never tried it before, but once the skills and the process have been learned and practised it is a very effective strategy.

Give pupils only 2 – 3 minutes to talk about a given subject (favourite things, why they like their best friend, who they turn to in times of trouble etc.) Feedback will include obvious answers which you can supplement. Their experiences provide the bridge to their understanding of the concept you are exploring.

Current News

As you read the newspapers cut out and preserve 'gems' for the future. If you are addressing a current issue use a video clip (BBC's Newsround) or newspaper cutting.

Remember:

- you should select a piece that can be easily read, understood, talked about.
- you will need time to think it through
- ask yourself: 'Why do I want to share this with my pupils?' - your aim
- be aware that your selection may or may not directly affect your pupils
- introduce the article with a general chat about what is happening

- focus on the article read / show / talk about
- encourage reflection by asking for their impressions. For example: What would be their response in a similar situation? What do they think will / should happen next? Who else should be involved? Use question and answer technique or as you speak, write up questions on OHT, for the pupils to discuss in pairs.
- if you have given yourself enough time, you may be able to add another dimension by using a reading / quote / religious teaching to further explore or reflect on the issue.

Discussion Groups / Pairs

This works best with upper KS2 and above, in year or class group assemblies. Give pupils 3 - 5 minutes and visit each group. They can discuss issues such as the world we live in, what matters to me, forgiveness means... etc. The discussion itself and / or the points raised may constitute a worship / 'reflection time'.

Everyday Objects

Using ordinary everyday objects as visual aids can be particularly effect and it is surprising just how many opportunities there are using this particular strategy. The next time you have an assembly planning meeting with other members of staff, bring along 10 items you've picked up around the home or classroom. Consider how you would use each item separately in different acts of worship and see what you come up with. Here are three examples and a few objects for you to think about:

- a bruised apple doesn't mean it is all bad (good and bad in everyone)
- a tube of Smarties contains lots of different coloured shells, same chocolate (one world, lots of different people essentially the same)
- different sizes and shaped candles, light them and the flame is the same (we may look different, but our spirit is the same)
- safety pin; balloon; party poppers; can of drink; soap; orange.

Gifts and Talents

A visitor, a member of staff or a pupil talks or is interviewed about his / her outstanding talent. This is not an occasion to explore how we use talents, but an opportunity to recognise positive aspects of life and humanity. Qualities such as courage, determination, perseverance, or things which are good, honourable, true, noble, loving, right, pure, just, or things which bring joy, happiness, contentment and hope - all deserve acknowledgement and praise.

Guided Imagery

'Stilling' and 'Relaxation' are the skills which need building to have success with this strategy. It is extremely effective and powerful, but there are ground rules and if you have never used this strategy with a class / group before you need to be careful and do not expect too much. It can be done in whole school assembly, but pupils need to have developed the necessary skills for this is a classroom situation first.

A simple way to become still is to focus on the breath or on a sound.

Improvisation

Most pupils will be happy to volunteer at primary level, but this tends to lose its appeal with some pupils once they enter secondary school. A stock of costumes, hats, masks etc. for them to wear whilst the 'story' is told does enhance the activity. Pupils will take their 'cue' from your structured narrative.

Liturgy

Some schools feel that developing a liturgy (ritual or regular set form or order) for collective worship, ensures that what is happening can truly be described as a worship activity. It overcomes the possibility that the assembly is a mere extension of the curriculum (usually RE or PSHE), rather than an opportunity to worship.

This may be a useful approach but not all faith groups follow a "liturgy". The Quaker tradition, for example, with the emphasis on silence as a way of worship - no creeds, songs, prayers, or sermons but a freedom to respond inwardly or outwardly if so moved. It is also the accepted view of most westerners that worship is an activity directed towards God as its focus. But if we examine the Buddhist tradition, although we will see no godhead, there is a meditative approach to life, which is spiritually fulfilling.

Liturgy may suit your needs and your school, but care must be taken to ensure that your ritual or set order is inclusive of all pupils.

Music

This is not only useful for creating atmosphere when pupils are entering or leaving the assembly hall or room. It can be used to great effect to explore concepts and themes. As music is very important to much youth culture there is a danger that your audience may not consider your choice of music as contemporary. It is a good idea to involve the pupils in music choices and presentation.

Interactive Whiteboard

This is an extremely valuable piece of equipment to have in the assembly hall or classroom. Many primary schools do use it to display the words of hymns or songs to be sung. It does however present many more opportunities. The smallest illustration in a book or picture postcard can become visible to all; you can write up answers to questions or comments that the pupils have made; use it for shadow puppetry, creating on the spot poems or prayers; use it to project an image which acts as a focus throughout the assembly. Some commercial resources are now featuring presentation slides in their packs or illustrations which could be projected onto the screen.

Posters and Photographs

In small groups, posters and photos are fine. For larger groups it is worth having them digitally scanned and projected though you must be careful with copyright. Use as you would in a classroom - including: What does the image say to you? What did the artist intend? What is being said? Why is this image important and to whom? Encourage pupils to consider, reflect on and think about the issues raised through the poster.

Poetry and Prayer

Use either children's own prayers or poems or some of the good examples available. Many poems are not only humorous but address issues of concern for today.

PowerPoint

PowerPoint presentations can offer a less threatening 'introduction' to leading assemblies as you need to rely less on a 'live' presentation. Sequences of slides, together with reflective music, with an occasional word screened to encourage reflective thought can be enriching.

Pupils as leaders

Work with pupils as part of a presentation team, or as their director, or simply as their facilitator. Given ownership of what they are going to talk about / present, pupils will often respond very positively. They may feel more confident in front of their own class or year group rather than the whole school.

Puppets

Can be as elaborate or as simple as you choose to make them, including using people, paper bags and shadow puppets.

Reflection Diary

This is useful for older primary and secondary pupils in group assemblies / collective worship. Each pupil keeps a diary and writes their thoughts in it, based on a focus for reflection. This is private, only to be shared with the teacher and therefore great care needs to be taken with confidentiality and security.

(Acknowledgements to Michael Beasley '*Space for the Spirit*')

Story

Use a good story to symbolise or illustrate an issue or a point, a modern parable for example, to explore the nature of God. Stories can be told in so many ways and it is worth trying out a few methods - using role play, puppets, masks, straight reading from a book, or dramatic retelling using your own words. If you think some key words might not be understood – explain them before you begin the story.

Stunt

These should not be overdone, or the element of surprise will be lost. Set something up to come as a complete surprise. You may consider following this up with a simple reflection rather than an elongated elucidation. For example: cutting off the headteacher's tie to illustrate 'Is seeing believing?' or a member of staff "heckles" over something - dealing with conflict.

Tableau

Position the pupils in a 'frozen' position, illustrating a scene from a story or a particular situation. If you wish characters can 'unfreeze' to tell you who they are, what is happening to them, where they are and how they are feeling.

Thought for the Day

Many schools follow this format used on radio. The speaker talks about any subject on which he or she has an opinion for a brief time. It may include anecdotes, humour, pathos, but its focus is one main point and offers scope for spiritual reflection. It is a good model, particularly for the secondary school as a variety of views can be presented by speakers of any faith or non-faith stance and it is best to keep the presentation brief. As it does not compel the listener to agree with a viewpoint, it is good for inclusive acts of collective worship.

Toys

Use children's toys to help illustrate a story or to explore a particular concept. These are particularly useful for younger children, but baby toys may be equally appropriate props in the secondary school, given the right circumstances. Pupils easily relate to toys and they are good aids for understanding. For example, a jigsaw with a piece missing - life is not complete for some people without their religious belief; teddy bears - special friends you can tell anything to, like praying to God.

Visitors

See the separate guidance on 'Using Visitors in Acts of collective worship' in this section.

Video

Depending on your theme, select any video which will illustrate your point. Use 'raising sensory awareness' strategies (listening to the dialogue with covered screen or watching the scene without the sound) to focus on a particular aspect. Or select a clip which you can talk about / discuss. For example, there are numerous scenes in 'Toy Story' which cover many dimensions for SMSC development.

Your own style

Commercially produced assembly books may be just what you want and there is no shortage of these on the market and the Internet. (See the Resources list in the appendix to this document). However, as a professional teacher you will have practised the skill of public speaking every day in your classroom. It is different and sometimes daunting to stand up in front of your peers, but it is a valuable professional development exercise and is skill building for both staff and pupils who lead. This is an opportunity to use your own talents - you may be good at retelling anecdotes, or role play or playing a musical instrument and you can draw on your own interests and experiences. Like teaching, you need to feel confident about what you are doing. This requires planning, a secure knowledge base, resources to back you up, a listening audience - and no notices.

Guidelines for using Visitors in Collective Worship

Using visitors to lead an act of collective worship or as a resource or participant can enrich the experiences of pupils. As with any visitor to the school, it is advantageous to have clear guidelines so that both the school and the visitor know what to expect. It is the school's responsibility to ensure that visitors know that:

- legal requirements may affect what they have to say. For example, there should be appropriate regard for the ages, aptitudes and family backgrounds of the pupils and that most acts of worship should be wholly or mainly of a broadly Christian character, without being distinctive of any one denomination
- representatives of faith communities may present their faith and the practices of their faith community for pupils to consider and reflect upon. They may not impose their views on pupils or criticise the viewpoints or faith stances of others.

To assist visitors make an effective contribution to the collective worship they should be made aware of:

- policy and guidelines for collective worship
- the structure and organisation of collective worship for the day of their presentation
- the ages, aptitudes and family backgrounds of the pupils attending the act of collective worship
- what is expected of them in terms of theme and focus
- any rules and routines e.g. management of behaviour
- use of language
- the length of time allowed for their presentation
- where their presentation fits into the overall programme for collective worship
- the resources and equipment available to them
- any recording documents they have to complete.

Visitors should never be left alone with groups of pupils during the act of collective worship while staff are engaged elsewhere. Safeguarding procedures must be followed at all times.

Charity fund raising addresses should be limited to once or twice a year. Regular visitors should be encouraged to use a variety of styles and strategies in their presentations. Occasionally a visitor may present an address which does not form part of the school's collective worship programme and this should also be recorded in the documentation.

Appendices

See the separate documents for:

- A. Example of a collective worship Policy
- B. Resources
- C. List of themes for primary RE
- D. Suggested programme of themes in action for primary RE
- E. Suggested programme of themes in action for secondary RE
- F. Long Term Planning Grid
- G. A Planning, Recording and Evaluation Pro-forma for a Week
- H. An Act of collective worship Pro-forma
- I. Monitoring Pro-forma
- J. 32 ideas about collective worship from RE Today
- K. Where is God? A visual resource to demonstrate an assembly idea

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