



**WORKING PAPER**

**COUNTRY REPORT: SCOTLAND**

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## **1. Historical context**

### *Early development of the educational system and the emergence of denominational schools*

The Education (Scotland) Act of 1872 forms the basis for the modern Scottish education system. However, prior to this the church, especially post Reformation, had promoted the development of the education system 'it was the means by which the essential precepts of religious beliefs were to be instilled in the young' (Devine, 2006: 91). During this period there was a big distinction between Lowland and Highland Scotland and also between the burghs and rural areas. In the Lowlands a large number of parishes had a school by 1696, though there was variation between different areas and in larger parishes with only one school there was unequal access. In the Highlands the parishes were large and the population Gaelic speaking, therefore the provision of schools teaching in English was more problematic. There was some development of parish schools but also of charity schools. Catholicism has lingered longer in these areas and to some extent the charity schools were developed in order to counter the teachings of Catholic missionaries (Smout, 1985).

The Act of the Privy Council and further Acts of The Scottish Parliament in 1633 and 1696 provided a legal basis for the provision of the parish school. In principle this covered both towns and rural areas. The impact of the parish school was such that Scotland had one of the highest literacy rates in Europe (though it was not unique). There was a strong gender bias with the literacy rate in the mid 18th century estimated at 65% amongst males and only 25%-30% among females. The financing of the parish school depended on landowners who were legally bound to provide a schoolhouse and pay the basic salary of the teacher; however, this was supplemented by fees paid by parents. The responsibility both for the quality of the schoolmaster and the teaching within the school lay with the church through the minister and the presbytery. At this time the church was the custodian not only of the parish schools but also of aspects of the judicial system.

The school system in towns differed from the rural areas and the schools that emerged were not necessarily provided by the church. There were schools in the burghs during medieval times with the main function to teach Latin in preparation for university entrance. To this was later added modern subjects that reflected growing commercial interests. These schools were later, towards the end of the 18th century

consolidated into Academies. There was no statutory obligation supporting the burgh schools (Devine, 2006). There was therefore a divide between rural and urban provision with the church providing in rural parishes and town councils supporting schools in urban areas. In addition, there were a number of private schools both in rural and urban areas with different functions, e.g. to train young men for commercial life and young women for marriage.

The earlier school system reflected a mainly agrarian society, industrialisation and growth of city dwelling brought about change in the system. The main change in education occurred through the Act of 1872 which created a universal state school system and mixed gender education became the norm. Education was made compulsory from the age of five to thirteen. The school leaving age was raised to fourteen in 1883 but pupils could leave earlier if they had mastered the three 'Rs' (reading, writing and arithmetic). In 1901 this changed and all pupils had to stay until they were fourteen.

Prior to this, from the 1830s there had been state aid to education. In 1846 this aid was reorganised. It was provided to schools that followed the curricular Code laid down by the state and there was no discrimination between denominations. The new Free Church (Church of Scotland) engaged in the development of an educational programme for all; the Episcopalian and Catholic denominations developed provision for its own adherents and became voluntary schools because they did not accept the state control imposed by the curricular Code (Fitzpatrick, 2003). The development of Catholic schools occurred mainly in the west of Scotland as a result of 19th century immigration from Ireland. Following the 1872 Act the only compulsory subject in school was religion and, in effect, in the non-denominational schools this could be equated to the Presbyterian religion (Anderson, 2003). However, whilst the religion taught within the non-denominational schools was Presbyterian, the church had to relinquish control of the schools and hand that over to the newly created school boards.

The new act in 1918, the Education (Scotland) Act 1918, aimed to discourage religious intolerance. It therefore provided state funding for the Catholic and Episcopalian schools that had previously been voluntary schools. The new act allowed Catholic schools to retain the control over the religious education and approval of teachers (Anderson, 2003). The new act also handed over control of the non-denominational schools to ad hoc education authorities. In 1929 the

responsibility for schools was transferred to all-purpose local authorities. The local authorities are now responsible for all state funded schools but Catholic schools retain important controls over aspects of the Catholic schools.

### **1.1. Religious education in schools from the 1970s**

The Millar Report (SED, 1972) which reported on moral and religious education in non-Catholic schools, noted that 78% of non-denominational schools used the Bible as the basis for its teaching of religion. The Millar Report advocated the use of both a more child-centred approach to teaching religion and also the social function of religion in imbuing children with moral ethical values in keeping with Christianity. The report also emphasised the different tasks that the school, the home and the church had in a child's religious development (Conroy, 2003). A teaching qualification for Religious Education was developed in 1974 and the subject subsequently became examinable. Catholic schools developed differently at this stage, with separate qualifications being developed and delivered at Notre Dame College. Catholic schools also differed in that the school was considered fundamental in preparing the child for sacramental participation in the Church. The Catholic school syllabus was developed at a local level, diocese level and approved by the bishop and this practice led to variation across Scotland in Catholic schools (Conroy, 2003).

There is extremely limited information about Jewish and Episcopalian education in Scotland. An article by Miller (2001) noted that there has been a resurgence of Jewish education in the UK in recent years; however, she also stated the Jewish population in Scotland is so small and that the resurgence has been in England. Anderson, when examining 19<sup>th</sup> development of education commented that the Episcopalian schools virtually withered away during this period (Anderson, 2003).

## **2. Legal and constitutional framework**

In medieval times Scotland was a Catholic nation but the Scottish Reformation led to a separation from Rome and the development of the Church of Scotland around 1560. The Church of Scotland was then, and still is, governed by the General Assembly which meets every year in Edinburgh. The Assembly was set up in the early years of the Reformation but could not have the Head of State as its leader as she was still a Catholic and refused to give up her faith. The centuries that followed were marked by

conflict between Catholics and Protestants and within the Reformed Church itself between Episcopalian and Presbyterian followers. The development of the Church of Scotland was also influenced by the relationship between England and Scotland and the Union of 1707. The church initially opposed the union but accepted it in return for a guarantee of its privileges and rights (Devine, 2006). The main struggles between the two branches of the Protestant church centred on governance within the church. The Episcopalian church is governed by the diocese through the appointment of bishops and archbishops and in effect, landlords had the say over who became the minister within their parishes. This was not accepted by Church as the Presbyterian Church is non-hierarchical and ministers are elected by elders within the presbytery. Whilst the Church of Scotland was in theory separate from the State there was, during the 18th and 19th century considerable interference with its governance which led to the struggles. The most drastic 'Disruption' occurred in 1843, when the Free Church broke away from the main Church. There were further disruptions leading to the formation of the Free Church of Scotland and the Free Presbyterian Church of Scotland (sometimes known as the 'Wee Frees'). There was a further split as late as the 1990s. Followers of the 'Wee Frees' are located mainly in the Western Highlands and are particularly powerful still in the Western Isles. One contentious issue in this part of Scotland centres on the observance of the Sabbath and there have, until recently been no transport (ferries and air) to and from the Outer Hebrides on a Sunday.

## 2.1. Religion in Scotland today

Table 1: Current religion in Scotland for the whole population

Religion	Numbers (000s)	Percentage
Church of Scotland	2,146.3	42.4
Roman Catholic	803.7	15.88
Other Christian	344.6	6.81
Buddhist	6.8	0.13
Hindu	5.6	0.11
Jewish	6.4	0.13
Muslim	42.6	0.84
Sikh	6.6	0.13
Another religion	27.0	0.53
All religions	3,389.5	66.96
No religion	1,394.5	27.55
Not answered	278.1	5.49
All no religion/not answered	1,672.5	33.04
Base	5,062.0	100.00

Source: Scottish Executive 2005

Today, the main church in Scotland is the Church of Scotland and in the 2001 census 42% of the population regarded their religion to be Church of Scotland and just under 16% Catholic (see table 1). A further 7% report 'Other Christian' and this reflects mainly those that are members of the Free Church. A further breakdown between urban and rural areas show that 'Other Christian' are located mainly in rural and smaller urban areas; those from Roman Catholic, Hindu, Jewish, Muslim and Sikh religions are concentrated in large urban areas. Church of Scotland followers are located both in urban and rural areas. In total 67% of the population reported having a religion and 28% stated they had no religion. Around 5% did not respond to this question.

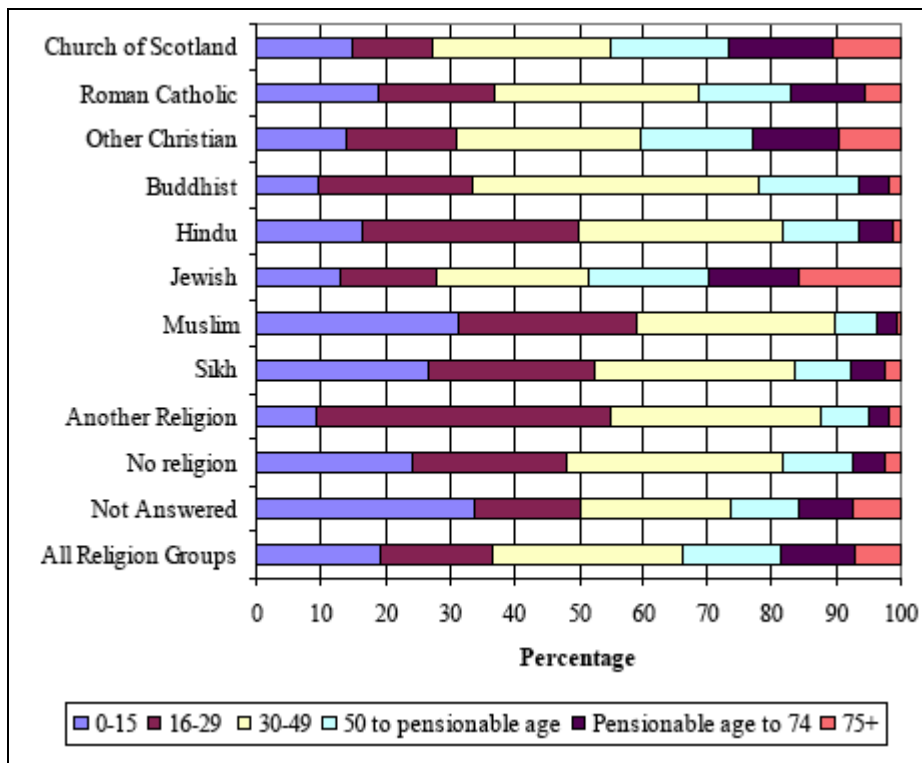
Table 2: Current religion and religion of upbringing for the whole population

Religion	Religion now	Religion of upbringing	Percentage change
Church of Scotland	42.40	47.27	- 4.87
Roman Catholic	15.88	16.98	- 1.10
Other Christian	6.81	8.38	-1.57
Buddhist	0.13	0.09	+ 0.04
Hindu	0.11	0.12	- 0.01
Jewish	0.13	0.15	- 0.02
Muslim	0.84	0.83	+ 0.01
Sikh	0.13	0.13	0.00
Another religion	0.53	0.17	+ 0.37
All religions	66.96	74.12	- 7.16
No religion	27.55	17.53	+ 10.02
Not answered	5.49	8.35	-2.86
All no religion/not answered	33.04	25.88	+ 7.16
Base	5,062,011	5,062,011	-

Source: Scottish Executive 2005

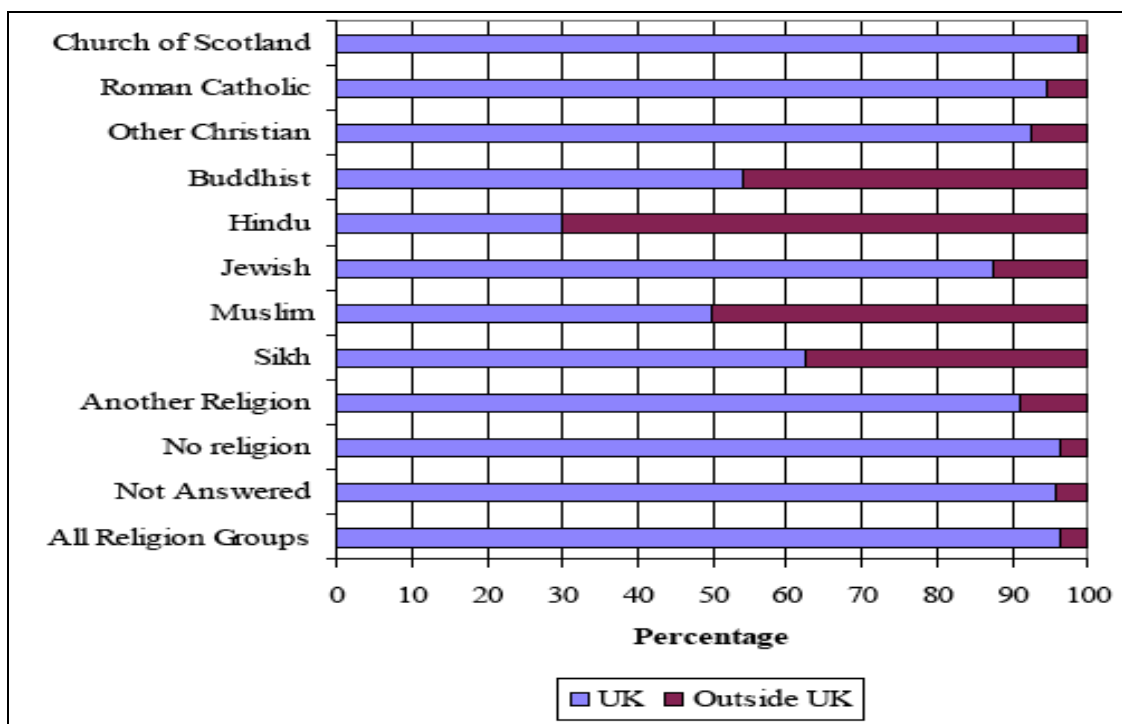
Table 2 shows that of those brought up as Church of Scotland 5% are no longer followers of the church. There is a move away from the religion of upbringing except among Muslims and Buddhists and this has been particularly marked in relation to the Church of Scotland. In terms of ages, Muslim and Sikhs have the youngest age population (figure 1) and Hindus and Muslims are least likely to have been born in Scotland, though 50% of Muslims are British born Figure 2).

Figure 1: Age composition and religion of the Scottish population



Source: Scottish Executive 2005

Figure 2: Country of birth by current religion for all people



Source: Scottish Executive 2005

## **2.2. Religion and human rights**

Religion and belief are now covered by the new equality legislation and the EU has been one of the main drivers in the development of equality and human rights legislation. The Equality Act 2006 came into effect on the 30<sup>th</sup> April 2007 and it covers Great Britain (not Northern Ireland which has separate legislation). In Scotland, equality policy has a wider ambit than the six strands covered by the Equality Act 2006. The Scotland Act defines equal opportunities in terms of ‘the prevention, elimination or regulation of discrimination between persons on grounds of sex or marital status, on racial grounds, or on grounds of disability, age, sexual orientation, language or social origin, or of other personal attributes, including beliefs or opinions, such as religious beliefs or political opinions’. This has led the Scottish Executive to be pro-active in encouraging the mainstreaming of equal opportunities (Breitenbach, 2004), with the Equalities Unit in the Scottish Executive charged with ensuring that all policy and legislation is ‘equality-proofed’. The Act did include some exemptions, for example, in relation to giving preference to Catholic children in the case of placing requests to Catholic schools (see below in section on School Choice).

## **3. Primary school structure**

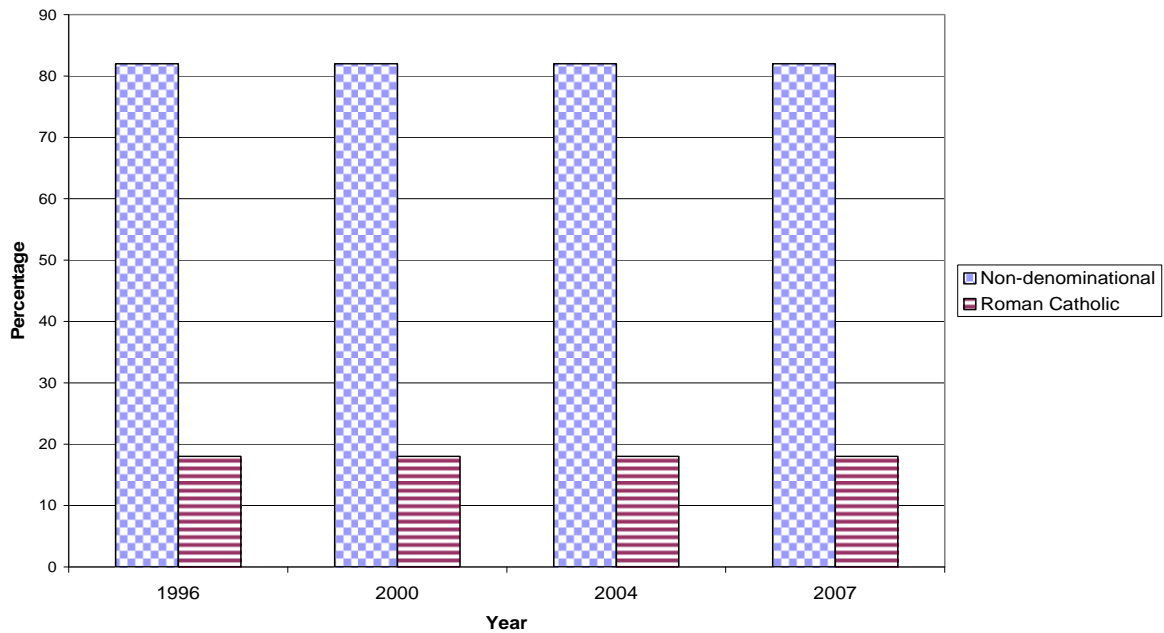
### **3.1. School sectors**

Scottish education has four sectors: primary schooling, secondary schooling, further education colleges and higher education institutions. Children start primary school at around age 5 and, after 7 years move to secondary school at around age 12.

There is large variation in school size with about a third of primary schools having fewer than 100 pupils, and with the average size being 175 pupils. Smaller schools are mostly to be found in rural areas and in the islands. The average class size in primary schools is 23.6 pupils. The Scottish Government currently has a commitment to reduce maximum class sizes to 25 in the first year of primary (Primary 1). Many of the smaller schools operate ‘composite’ classes, where pupils at different stages are taught together by one teacher. In 2007, 27% of primary schools were composite and 23% of pupils were in composite classes. Pupil teacher ratios have been improving since 1997, and now stand at 16.3 pupils per teacher (Scottish Government 2008b).

Nearly all teaching is through the medium of English although there are around 2,600 pupils receiving at least some of the curriculum through Gaelic medium education (Scottish Government 2008b).

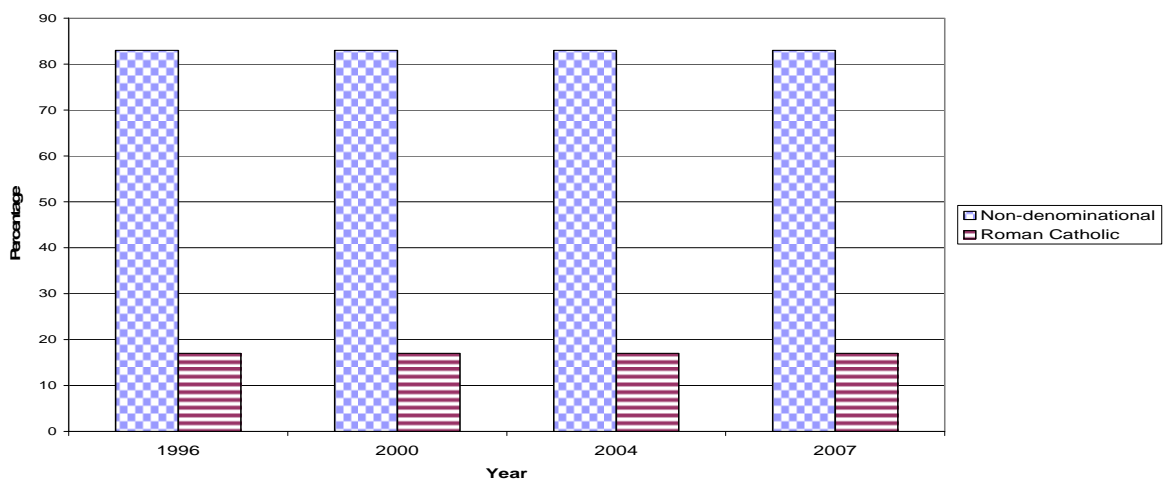
Figure 3: Percentage of primary pupils attending non-denominational schools compared to those attending Catholic schools<sup>1</sup>



Source: Scottish Government, 2008b

1. Other denominational schools have been omitted as the percentage attending these schools amount to less than 1%.

Figure 4: Percentage of secondary pupils attending non-denominational schools compared to those attending Catholic schools



Source: Scottish Government, 2008b

### **3.2. Faith schools in Scotland**

In Scotland there are 392 state-funded faith schools – 388 Catholic, 1 Jewish and 3 Episcopalian schools. There are 327 Catholic primary schools out of a total of 2,164 primaries in Scotland. These schools are all managed by the local authorities ‘in the interests of’ (sic) the Catholic Church, which is represented across 8 dioceses and 29 council areas.

There was a total of 375,946 primary pupils in 2007; of these 66,622 (18%) are in Catholic schools. Eighty-two percent of pupils go to non-denominational schools and 0.1% to other faith schools (see figure 3). Although secondary schools are outwith the remit of this study it is worth noting that almost the same percentage of secondary pupils attend Catholic schools as do primary pupils (see figure 4). There is a difference of 1 % with 17% of all secondary pupils attending Catholic schools. We don’t know if this is the same population staying within the system but it is likely that the majority are. In 2006, there were 382,783 pupils in 2,184 primary schools (Scottish Government 2008b). Pupil numbers have been reducing overall, in line with a fall in the population. Whilst the numbers of pupils attending Catholic schools are published there are no official statistics giving the religion of the pupils attending these schools.

Table 3 below indicates that most of the Roman Catholic schools are in the west of Scotland and mainly in the lowlands. In terms of pupil numbers, just over 15,000 pupils out of just under 38,000 in Glasgow city are educated in Catholic schools. This represents 40% of the primary school population in the city.

There have been a number of debates around the retention of faith schools in Scotland and also whether denominational and non-denominational schools should share campuses. In 2003 the Herald newspaper conducted a poll of just over 1000 people and almost half stated that faith schools ought to be abolished (BBC News, 13.01.03). In another report, this time on the growing trend in shared campuses, the paper reports on an evaluation of shared campuses. This report stresses the positive benefit of shared campuses in terms of improved facilities and also that the majority of parents were in favour. However, the Catholic Church had objected because of lack of separate entrances and staff rooms. These they felt was essential in order to ensure that the ethos of the Catholic school was maintained (The Herald, 4<sup>th</sup> September 2007). Whilst parents were generally positive, there was some evidence of non religious parents objecting to religious iconography.

Table 3: Number of non-denominational and denominational primary schools and pupil rolls

Local Authority	School			Pupil Roll		
	Non-denominational	Roman Catholic	Other denominational	Non-denominational	Roman Catholic	Other denominations
Aberdeen City	50	3	-	11,676	609	
Aberdeenshire	152	-	-	19,257	-	
Angus	53	2	-	8,571	170	
Argyll & Bute	80	5	-	5,683	580	
Clackmannanshire	17	2	-	3,770	161	
Dumfries & Galloway	100	6	-	10,241	425	
Dundee City	27	12	-	7,345	2,375	
East Ayrshire	40	7	-	8,208	845	
East Dunbartonshire	29	8	-	6,475	2,042	
East Lothian	31	4	-	6,821	630	
East Renfrewshire	17	6	1	5,935	2,285	151
Edinburgh City	79	15	-	21,560	3,154	
Eilean Siar	38	-	-	1,963	-	
Falkirk	43	6	-	9,899	1,608	
Fife	128	14	-	24,202	2,585	
Glasgow City	106	64	-	22,737	15,094	
Highland	180	3	1	16,585	417	57
Inverclyde	15	11	-	3,381	2,414	
Midlothian	23	7	-	5,542	812	
Moray	43	3	-	6,780	258	
North Ayrshire	43	10	-	8,695	1,797	
North Lanarkshire	79	48	-	16,365	10,655	
Orkney Islands	21	-	-	1,462	-	
Perth & Kinross	71	4	1	9,187	775	95
Renfrewshire	35	16	-	9,593	3,424	
Scottish Borders	61	4	-	8,128	249	
Shetland Islands	32	-	-	1,849	-	
South Ayrshire	38	6	-	7,187	787	
South Lanarkshire	96	29	-	17,776	6,139	
Stirling	38	3	1	6,069	498	82
West Dunbartonshire	21	13	-	4,057	2,832	
West Lothian	50	16	-	11,479	3,002	
All local authorities	1,836	327	4	308,478	66,622	385
Grant aided	1	-		461	-	

Source: Scottish Government 2008b

### **3.3. Degree of school choice**

Scotland's state schools operate on a 'catchment' basis. Most children attend their local state school and preference is given by schools to children who live in their catchment area. However, since the Education (Scotland) Act 1980, parents have had a legal right to express a preference for a particular school for their child usually in the same area (Scottish Government 2007a). Most placing requests are for entry to school at Primary One, with around 20% of pupils overall taking a place as a result of a placing request. In 2000, about 2% of pupils in later primary years moved as a result of placing requests (Paterson 2003) overall, though numbers vary substantially in different parts of the country. Parents in rural areas are least likely to exercise their right to choose a school other than the catchment primary.

Usually placing requests are met, though the Council may refuse a place if, for example, this would mean that another teacher would have to be employed or another class created. There is an appeals system in place. When there are more requests for a school than places available, schools have some discretion. They may give preference to siblings of children already attending the school.

It is also possible to ask to attend a school run by another Council area and this may happen, for example, where a family stay very close to an area boundary.

Travel to the local catchment school must be provided by the Council if:

- A child is under 8 years of age and lives more than 2 miles (3.2km) from school; or
- A child is 8 years or over and lives more than 3 miles (4.8km) from school.
- A Catholic child admitted to a Catholic school can be provided with free transport up to 5 miles from their home; however, the Council does not need to provide free transport to a non-Catholic child that has been admitted as a result of a placing request.

The law requires that all public schools are open to all pupils irrespective of their faith (Scottish Executive, 2007). Parents wishing to enrol their children at a Catholic

school usually have an automatic right, if places are available. Catholic schools can often have geographically large catchment areas. The Guidance on the Equality Act (2006) issued by the Scottish Executive to schools (2007) and the Briefing Notes from SCES (2007) state that denominational schools can take account of a pupil's religious belief when considering a placing request and give preference to pupils of that particular faith.

### **3.4. Management and funding structures**

#### *3.4.1. Funding and funding structures*

The first Scottish Parliament in 300 years was set up in 1999. Education is administered by the Scottish Government's Education and Training Department.

National expenditure on schooling comprises a substantial part of the Scottish budget. In 2003-4 it was around £3.3bn from a local government total of £7.7bn (Midwinter 2003). Local authorities receive a block allocation for spending on education. Gross revenue expenditure on primary education in 2006-2007 was £1.7 billion, a four per cent increase from 2005-06 (1.5 per cent in real terms). Expenditure was £4,403 per pupil, an increase on the previous year of £265 per pupil (Scottish Government 2008a).

The removal of 'ring-fencing' (Scottish Parliament 2008) within education is also now being brought forward by Government. According to Paterson, 'devolved management and school boards are likely to make the system less governable than previously. Because they also can be presented as a form of devolution of power, they are consistent with the principle of decentralization that was one motive behind the setting up of the Scottish Parliament' (2003, p.25).

#### *3.4.2. Schools management*

Within primary schools, head teachers lead a team of teachers, assisted by a deputy head teacher and a principal teacher.

Devolved management of schools from the local authorities has been in place since 1996 and has 4 key principles:

- To improve the quality of decision-making by allowing schools greater flexibility in deciding spending priorities at the local level;

- To allow schools to respond quickly to needs, changes and priorities at local level;
- To ensure resources were used more efficiently and provide value for money;
- To raise the morale of head teachers and their staff (Scottish Executive 2001).

Schools' management has been assisted by school inspectors since 1840 in Scotland. It is only since 1983, however, that Her Majesty's Inspectors of Education (HMIE) inspections have included religious education. Prior to this inspection of religious education had not been allowed. Previously closely allied to government, Her Majesty's Inspectorate of Education became an Executive Agency of Scottish Government Ministers, in 2001, with responsibility to 'promote sustainable improvements in standards, quality and achievements for all learners in a Scottish education through first-hand independent evaluation' (HMIE 2005).

In addition, schools are also supported by a non-departmental public body, Learning and Teaching Scotland (LTScotland), 'the lead organisation for curriculum development in Scotland, we offer support and guidance to teachers, early years practitioners, schools and education authorities to help improve achievement for all' (LTScotland 2008).

For Catholic schools, support also comes from the Scottish Catholic Education Service (SCES), established by the Catholic Education Commission (CEC) on behalf of the Bishops' Conference of Scotland. It sets national policy on all educational matters. In 2004, the Charter for Catholic Schools in Scotland was published by SCES. It sets out aims for Catholic schools in broad terms.

### **3.5. The role of the school in the local community**

The introduction of school boards and more recently parent forums, with the introduction of The Scottish Schools (Parental Involvement) Act 2006, establishes a new structure and process for establishing a parent representative body for each school. The parent body of each school is known as the Parent Forum. All parents who have a child at the school automatically become a member of the Parent Forum. The Forum then decides on the kind of parent representative body, called the Parent Council, they would like. The main aims of the Parental Involvement Act are to:

- help parents become more involved with their child’s education and learning;
- welcome parents as active participants in the life of the school; and,
- provide easier ways for parents to express their views and wishes.

According to the most recent statistics (Scottish Executive 2008b), there were 138 different languages reported as the main home language across primary and secondary schools (information is not available separately for primary schools). The most common after English were Punjabi, Urdu, Polish, Cantonese, Arabic and Gaelic. Punjabi was the most common main home language after English in eleven authorities, and Polish in nine authorities. In order to ensure involvement of parents whose main language is not English information on important aspects of education is available in a range of different languages. Interestingly, the Catholic Church offers particular guidance on school admission in Polish.

#### **4. Curriculum for religious education**

Legislation regarding Religious and Moral Education is governed by the Education Act 1980 in Scotland. It states that Councils ‘shall be at liberty’ (Section 8, sub-section 1) to include RME in the school curriculum, subject to what is known as the ‘Conscience Clause’ (Section 9). This gives parents the right to withdraw their children from ‘religious instruction’ and religious observance. This clause does not make exceptions, for example, for pupils in denominational schools.

##### **4.1. The main bodies involved in writing the curriculum**

The main bodies involved in writing the curriculum are LTSScotland, the non-departmental public body, described earlier. The Scottish Catholic Education Service (SCES) also contributes to this process.

##### **4.2. Focus of Religious Education**

Guidance on the focus of religious education is given by the Government in Scotland. Scottish schools are currently undergoing a major reform of the curriculum. The new curriculum guidance is called Curriculum for Excellence (CFE) and work on its development began in 2004. The position of Religious Education in denominational schools is set out in law. This section deals first with Religious and Moral Education

(RME) in non-denominational schools and then with Religious Education (RE) in Catholic schools at it stands at present<sup>1</sup>.

It then goes on to describe the imminent changes for all schools; non-denominational and denominational, now beginning to take place at a national level, in as much detail as is currently available.

### **4.3. Religious and Moral Education 5-14**

The term ‘Religious and Moral Education’ is used in non-denominational schools.

The new Guidance will replace current national guidelines for children and young people aged 5-14 years which cover the structure, content and assessment of the curriculum in primary schools and in the first two years of secondary education. Schools are not legally required to follow these national guidelines but nearly all have done so. The current guidelines are often known simply as the ‘5-14 Guidelines’ (Scottish Office 1992) and are divided into five broad curricular areas: language, mathematics, environmental studies, expressive arts and religious and moral education. It is not yet clear whether the previous distinction between religious education and moral education within the overall curriculum area will continue to exist.

The Guidelines at present outline expected outcomes for pupils at different sequential stages known as ‘Levels A-E’, starting with Level A, generally targeted at pupils in lower primary school.

The strands of the present RME curriculum are outlined as follows:

- Celebrations, festivals, ceremonies and customs
- Sacred writings, stories and key figures
- Beliefs
- Sacred places, worship and symbols.
- Moral values and attitudes

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<sup>1</sup> In the national guidance, denominational schools equates with Catholic schools. There is no reference or discussion within the ‘5-14 Guidelines’ or within Curriculum for Excellence documentation that refers to how the one Jewish or three Episcopalian primary schools have developed their curriculum in the past or may do so in the future.

The time allocation for RME is currently grouped with Personal and Social Development (PSE) and Health Education and stands at a minimum of 15% of time available for teaching in primary schools (LTScotland 2000). The rationale for this grouping is based on their shared themes of ‘values, rights and responsibilities and making personal decisions’ (Scottish Executive 2000, p.17).

The present guidelines contain an expectation of ‘a curriculum for religious education that is firmly based on the experience of Christianity’ (LTScotland 2000, p.26). Teaching of RME is expected to be undertaken by the class teacher in primary schools.

#### **4.4. Religious Observance**

Religious Observance as well as religious education is a legal requirement in schools under the Education (Scotland) Act 1980. Regardless of whether children attend a denominational or non-denominational school, parents have a legal right to withdraw their children if they wish. The Act specified that a minimum of 10% of curriculum time be spent on religious and moral education and that religious observance was to be held at least once a week in primary schools. Religious observance usually refers to assemblies. The Religious Observance Review Group (Scottish Executive, 2004) notes that it is essential ‘that all pupils and staff can participate with integrity in the forms of religious observance devised by their school without compromise to their personal faith’ (p. 24). It emphasises the continuing need for regular assemblies and that these should move from being peripheral to become a central feature of schools acting as a ‘guarantor of the school’s commitment to realising the full potential of every person in the school community’ (p24). The review group clearly saw a central role for ‘religious observance’ but not one that necessarily focused on a particular faith. It would seem then, that the Review Group have moved further towards the inclusion of other religions than the guidance provided by the Scottish Office in 1992 (see below).

The aims of religious observance, as noted in the RME 5-14 Guidelines are:

- To promote pupils spiritual development
- To increase their understanding of religious practices such as prayer and meditation and the religious experience which underlies them

- To promote the ethos of the school through expression and celebration of shared values
- To provide opportunity for individual reflection on spiritual and moral concerns

The Guidance follows this by stating,

In non-denominational schools religious observance should be of a broadly Christian character: that is, it should reflect the broad consensus of Christian beliefs and values without being specific to any one denomination'. It goes on to add, 'This does not exclude the possibility of drawing on other religious traditions at times'. (Scottish Office 1992, p.55)

#### **4.5. Chaplaincy**

The present 5-14 Guidelines also give advice about the role of the chaplain in Scottish schools. In non-denominational schools, the headteacher makes the invitation and this is ratified by the local authority. The role of chaplain is primarily seen as associated with religious observance and pastoral care rather than with school policy regarding religious education (Scottish Office 1992, p. 56).

#### **4.6. Assessment**

Assessment is seen as a necessary part of all aspects of the curriculum, including RME. The Guidelines offer advice about assessment which emphasises that it is the insight and skill shown in exploring or developing questions about, for example, moral dilemmas or about the existence of God, which are to be assessed. The personal stances of pupils are not to be assessed.

#### **4.7. Religious Education: 5-14 – Denominational Catholic Schools**

The main guidance for RE within the 5-14 programme has come from 5-14 Guide for Teachers and Managers - Religious Education: Roman Catholic Schools (1994). It too focuses on Christianity, Other World Religions and Personal Search.

The attainment targets focus on:

- The Sacraments.
- Liturgical cycle, celebrations, festivals, ceremonies and customs.
- Sacred writings, stories and key figures.
- Community, worship, sacred places and symbols.
- Moral values

It is stated clearly that ‘it is inappropriate to assess pupils' attitudes in Religious Education in Catholic schools’ (1994, Section 6). It adds, ‘Since some members of the school community may be from non-faith or other-faith backgrounds, care should be taken to ensure that they do not feel isolated from the liturgical life of the school’ (1994, Section 7).

#### **4.8. Role of preparation for the sacraments**

According to the 5-14 Guide for Teachers and Managers - Religious Education: Roman Catholic Schools (1994), primary school teachers have a responsibility for preparation for and the reception of the sacraments of the Eucharist, Reconciliation and Confirmation.

#### **4.9. Religious and moral education: a curriculum for excellence**

The new national curriculum, now being developed, aims to provide more freedom for teachers, greater choice and opportunity for pupils and a single coherent curriculum for all children and young people aged 3-18 years. It is developing its approaches based on the identification of four capacities of education:

- successful learners
- confident individuals
- responsible citizens
- effective contributors.

Within religious and moral education (RME), these four capacities are interpreted at a national level as follows:

##### Developing successful learners

Religious and moral education offers insights into human beliefs, values and behaviour. It considers challenging questions and responses, and encourages children and young people to learn about different kinds of thinking and how faith and reason can help people to find meaning in life. There are important connections between themes in religious and moral education and, for example, in history, science and the arts. These connections can reinforce and enrich learning.

### Developing confident individuals

Religious and moral education makes an important contribution to the personal and social development of children and young people. The development of secure values and beliefs plays an important part in children and young people's emotional and spiritual wellbeing. They learn to be secure in expressing their beliefs and values. Through the ethos of the school, children and young people can feel the security of being valued as individuals: learning in religious and moral education can reinforce this message. Their study of Christianity gives children and young people an understanding of one of the key influences in shaping Scottish society.

### Developing responsible citizens

Through religious and moral education children and young people can be encouraged to develop an understanding and respect for people of faiths and beliefs other than their own and for those who adopt a stance for living which is independent of religious belief. By considering moral and ethical questions in a secure environment children and young people can develop their own ability to make moral and ethical judgements about right and wrong. They can learn to act with concern for others and for the world we live in.

### Developing effective contributors

One of the most important outcomes of learning through religious and moral education is that children and young people put their values and beliefs into action in positive ways which benefit others in the local, national and global communities.

([www.curriculumexcellencescotland.gov.uk/buildingthecurriculum/buildingthecurriculum1/religiousandmoraleducation/intro](http://www.curriculumexcellencescotland.gov.uk/buildingthecurriculum/buildingthecurriculum1/religiousandmoraleducation/intro))

Within the Curriculum for Excellence (CfE), teachers will be asked to take account of the religious and cultural diversity within local communities and to encourage an ethos of inclusion and respect. In planning teaching and learning, they will take account of celebrations and family events, 'whilst recognising the unique role of Christianity within the story of Scotland' (CFE 2008).

In contrast with the 5-14 Guidelines, CfE emphasises the importance not only of academic attainment but of exposure to experiences. It talks of 'Experiences and Outcomes' rather than attainment. The Experiences and Outcomes for RME are to be grouped under the two headings; Christianity and Other World Religions, although

final detail on content is not expected to be available until December 2008. The RME curriculum will also pay attention to the concept of ‘personal search – establishing personal views, stances and beliefs ... [and] that the process of personal search will relate to a religious standpoint for many children but not all’. The CFE guidance notes the importance of recognising links with other curricular areas, for example, with teaching regarding health and wellbeing.

#### **4.10. Curriculum for excellence in denominational catholic schools**

The term ‘Religious Education’ (RE) is preferred in Catholic schools. As with the CFE guidance for non-denominational schools, the experiences and outcomes are to be grouped under two headings: Christianity and Other World Religions. Personal search is intended to permeate both of these groupings, rather than be taught as a separate element as in the 5-14 Guidelines.

The following extract from the CFE documentation contains the detail currently available on content:

RE in Catholic schools takes place within the context of the Catholic faith community. Religious education in Catholic schools is designed to nurture faith and assist children and young people to be able to make an informed response to God in faith. Children and young people in Catholic schools will be at different places in the spectrum of faith development. While most young people will be of the Catholic tradition, some will be of other denominations and faiths, or have different stances for living. Religious education should support all children and young people, irrespective of religious affiliation, in their personal search for truth and meaning in life, and so it is central to their educational development. For those who demonstrate active faith participation, however, it also contributes to the development of their personal response to God in faith.

[www.curriculumforexcellencescotland.gov.uk/buildingthecurriculum/Buildingthecurriculum1/religiousandmoraleducation/denominationschools/intro.asp#Catholic\\_schools](http://www.curriculumforexcellencescotland.gov.uk/buildingthecurriculum/Buildingthecurriculum1/religiousandmoraleducation/denominationschools/intro.asp#Catholic_schools))

The religious education curriculum offers a valuable contribution to the whole school approach to the development of faith, attitudes and values. Learning through religious education enables children and young people to:

- develop their knowledge and understanding of significant aspects of Catholic Christian faith and an understanding of other Christian traditions and world religions
- investigate and understand the responses which faith offers to questions about truth and the meaning of life
- highlight and foster the values, attitudes and practices which are compatible with a positive response to the invitation to faith
- develop the skills of reflection, discernment, critical thinking, and deciding how to act in accordance with an informed conscience when making moral decisions
- develop their beliefs, attitudes, moral values and practices through personal search, discovery and critical evaluation, and make a positive difference to the world by putting their beliefs and values into action.

The new CFE Guidelines for non-denominational (outlined earlier) and for Catholic schools share some similarities but, as expected, have some significant differences too.

As well as the CFE guidelines, the Briefing Note on the Equality Act from SCES (2007) offers more detail, and notes for example, that the Catechism of the Catholic Church teaches that homosexual people ‘must be accepted with compassion, respect and sensitivity’ and that ‘every sign of unjust discrimination....should be avoided’ (CCC, 2358).

#### **4.11. Degree of flexibility across schools in curriculum**

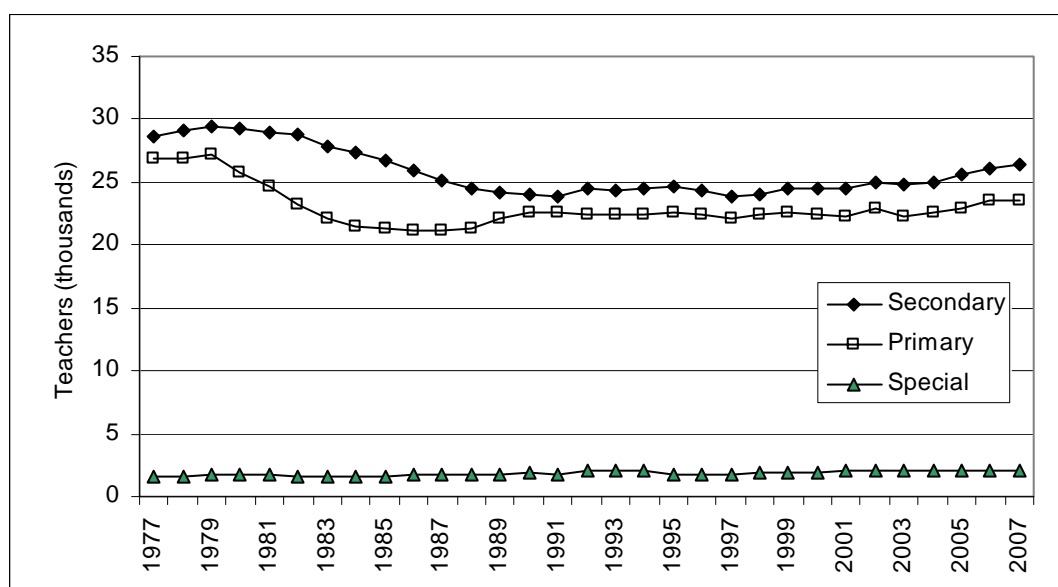
There are general guidelines from the Government about flexibility in the primary school (HMIE 2007). The Curriculum for Excellence, as noted earlier, prioritises flexibility, although the implications for RME in non-denominational and denominational schools have not yet been elucidated.

## 5. Teacher preparation and nature of teacher education

### 5.1. Profile of teachers

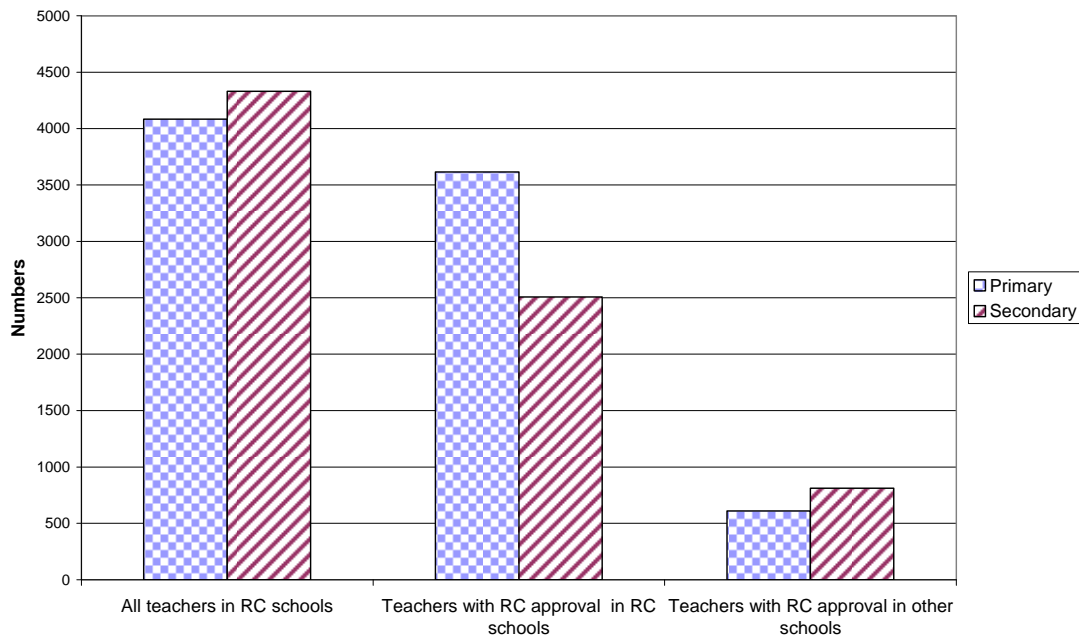
As can be seen the numbers in the teaching force went down during the period 1976 to 1990 then remained relatively stable. There has been a slight increase from 2003 onwards. The downward turn is to some extent a reflection of the decrease in the population over that period. Figure 6 shows that the majority of teachers (85%) teaching in Catholic primary schools are Catholics who have approval from their priest. In secondary schools the number with approval is lower with around 58% having approval.

Figure 5: Numbers in Scottish publicly maintained secondary, primary and special schools.



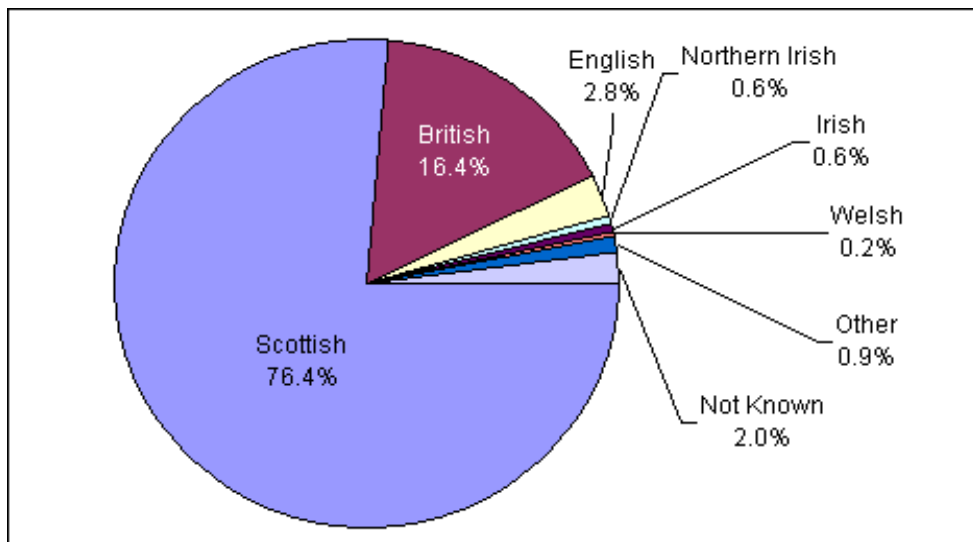
Source: Scottish Executive, 2008c

Figure 6: A comparison of the overall numbers of teachers in Catholic schools with those who have RC approval and those with RC approval teaching elsewhere



Source: Scottish Executive 2008c

Figure 7: National identity of the Scottish teaching force

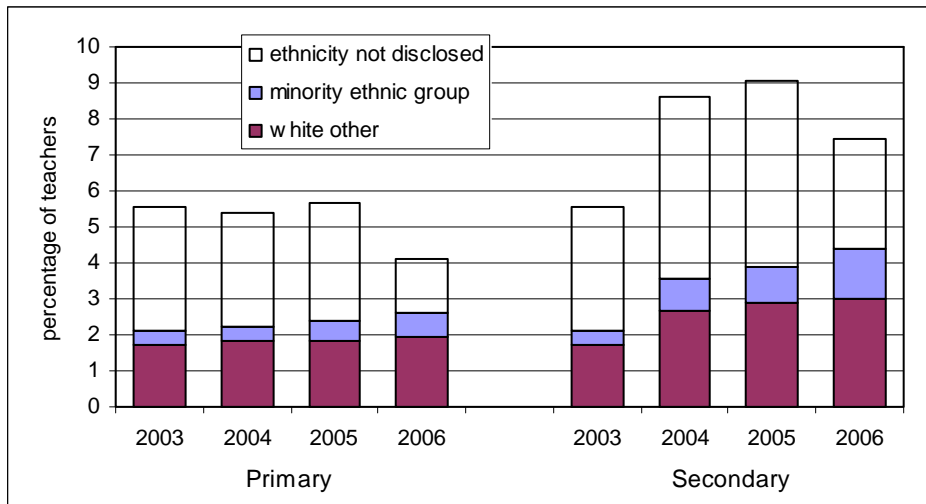


Source: Scottish Executive 2008c

Figure 7 shows that the majority of Scottish teachers consider their national identity to be Scottish. This suggests that the majority are likely to be Scottish White in terms of ethnicity; however, a large proportion of the workforce chose not to disclose their ethnicity (see figure 8). As can be seen from figure 9, the majority of teachers in

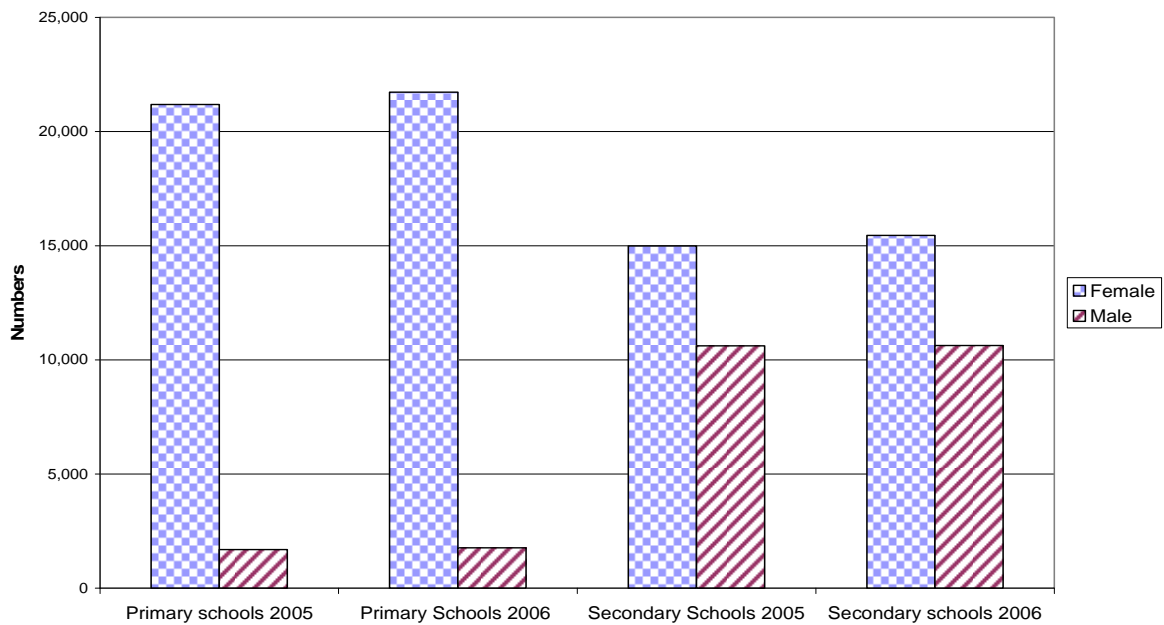
primary schools are female. The fact that the majority of teachers are White Scottish and female may lead to a focus on Christianity within the teaching of Religious and Moral Education at the expense of other religions.

Figure 8: Ethnicity of Scottish teaching force



Source: Scottish Executive 2007

Figure 9: Gender balance in the Scottish teaching force, 2005-2006



Source: Scottish Executive 2007

### *5.1.1. Teacher preparation*

Teachers in Scotland can train in one of three ways:

Bachelor of Education (B Ed): undergraduate, 4 year degree

Post-Graduate Diploma in Education post-graduate, 1-year full-time course  
(PGDE):

Post-Graduate Diploma in Education post-graduate, part-time course.

(PGDE):

The part-time course is usually undertaken in partnership with certain local authorities.

There are seven universities which offer teacher training. All courses lead to the Teaching qualification (Primary Education) or the Teaching Qualification (Secondary Education) although recent Government initiatives have begun to promote 'conversion' courses to encourage staff to move across sectors. Scottish Ministers officially seek a balance of 55:45 undergraduate to post-graduate trained teachers, although this varies from time to time. National standards for Initial Teacher Education (ITE) were revised in 2006 and there is a developing framework for Continuing Professional Development (CPD) following ITE.

### *5.1.2. Nature of teacher education*

All courses, whether under-graduate or post-graduate have three main components: direct practical experience in schools; study of school curriculum; and 'professional studies' which focuses on the theory and practice of education. In addition, most courses also have optional elements which allow students to develop an interest or insight into particular or more specialized aspects of education. Once ITE is complete there is a probationary period, usually of one year, before a trainee is eligible for full registration as a teacher.

### *5.1.3. The place of RME in primary teacher preparation*

RME is a required subject within ITE, as it is a core subject in schools, both primary and secondary. At Edinburgh University, for example, students doing the BED undertake one half-course within the years 1-3. They may then choose to study RME as an option in their fourth year.

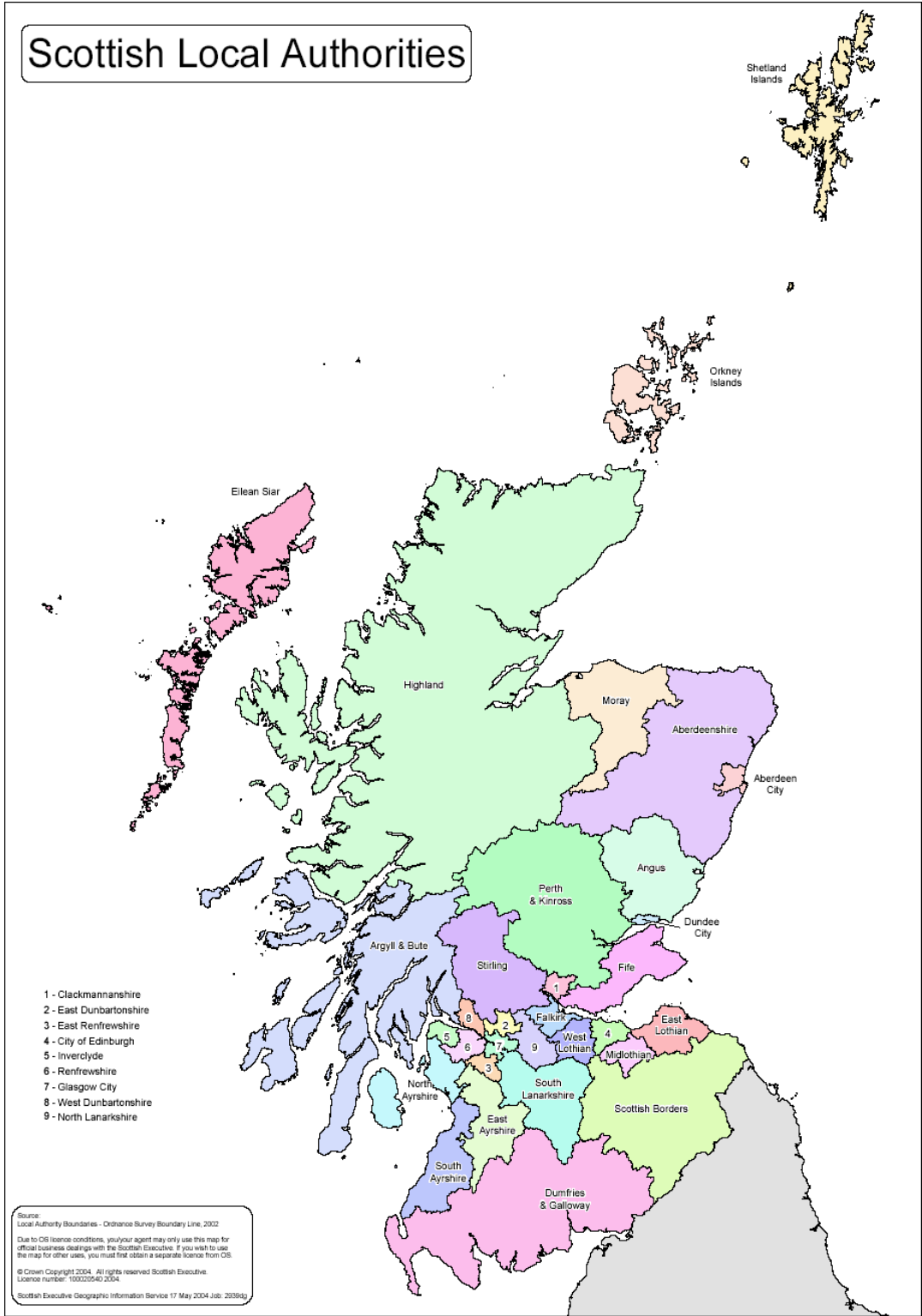
#### *5.1.4. Preparation to teach RE in Catholic Schools*

The relevant legislation on the management of denominational schools in Scotland states that, 'A teacher appointed to any post on the staff of any such school by the education authority. . . shall be required to be approved as regards religious belief and character by representatives of the church or denominational body in whose interest the school has been conducted'.

The SCES adds, 'To enable Councils to fulfil their statutory responsibilities with regard to such appointments, the Catholic Church requires to be assured that the "religious belief and character" of all teachers appointed to Catholic schools is appropriate to the responsibilities of the post to which they are appointed. For those teaching posts which impact on the teaching of Religious Education, teachers will, in addition, be expected to have obtained an appropriate teaching qualification in Catholic Religious Education'.

The SCES advises potential applicants to apply for 'Approval' at the same time as applying for a post in a Catholic school. Applicants must provide a statement to show how their 'personal belief and character' will help them in their post in a Catholic school. A referee who can comment on the applicant's 'religious belief and character' is also required and if the applicant is Catholic, a reference from a priest is also needed. This issue of approval is still contentious. In a recent employment tribunal a Glasgow teacher not approved by the church, argued that he should be entitled to apply for a promoted post in a Catholic school. He was successful; however, the council seem to be accepting the rights of the SCES to continue to approve teachers in Catholic schools (The Herald, 18.03.08) and stating that this may have to go a higher court or to the Government for a decision.

# Scottish Local Authorities



Source: Scottish Government 2008

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### Government Acts

Education (Scotland) Act of 1872

Education (Scotland) Act 1918

Education (Scotland) Act 1980

Equality Act (2006)

Scottish Schools (Parental Involvement) Act 2006

Scotland Country Notes: Glossary

BEEd	Bachelor Education (under-graduate degree in Education)
CEC	Catholic Education Commission
CEHR	Commission for Equality and Human Rights
CPD	Continuing Professional Development (post-ITE training for teachers)
HMIE	Her Majesty's Inspectorate of Education
ITE	Initial Teacher Education
LTScotland	Learning and Teaching Scotland
PGDE	Post-graduate Diploma in Education
RE	Religious Education (Catholic schools)
RME	Religious and Moral Education (Non-Catholic schools)
SED	Scottish Education Department
SCES	Scottish Catholic Education Service
TQ	Teaching Qualification