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Section 1: Historical context

This section provides a brief outline of development of educational system and place of religion within it. It also explains ownership of primary schools historically.

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 Roman 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, eg, 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 Roman 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 Roman 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 Roman Catholic and Episcopalian schools that had previously been voluntary schools. The new act allowed Roman 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 Roman Catholic schools retain important controls over aspects of the Roman Catholic schools.

Religious education in schools from the 1970s

The *Millar Report* (SED, 1972) which reported on moral and religious education in non-Roman 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). As a consequence of the Millar Report, the Religious Education curriculum became the responsibility of a statutory body for the first time (the Consultative Committee on the Curriculum) and a teaching qualification for Religious Education was developed in 1974. The subject subsequently became examinable at 'Ordinary Grade' in 1978 when it also became part of the core curriculum in secondary schools. A 'Higher Grade' qualification followed in 1986. This system remained in place until the introduction of the National Guidelines for ages 5-14 in 1992. These guidelines are currently being replaced by a Curriculum for Excellence (this is discussed in detail in Section 4).

The Scottish Central Committee on Religious Education (SCCORE) offered this definition at that time:

'RE in schools is concerned with understanding the experience of human beings in their search for meaning, value and purpose in life. The religions of the world are classic expressions of this search and, for many people, provide the context for meaning, value and purpose within which experience is to be understood. Through their understanding of this search, pupils are helped towards a deeper awareness of their identity, enabling them to grow and develop freely in a world of divergent beliefs and values' (SCCORE Bulletin 1, 1981).

Roman Catholic schools developed differently at this stage, with separate qualifications being developed and delivered at Notre Dame College, Glasgow. Roman Catholic schools also differed in that the school was considered fundamental in preparing the child for sacramental participation in the church. The Roman 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 Roman 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 small and that the resurgence has been in England. Anderson, when examining 19th development of education commented that the Episcopalian schools virtually withered away during this period (Anderson, 2003).

Section 2: Legal and constitutional framework

This section examines the role of religion in society and the separation between church and State. In addition it outlines its position within the equality and human rights framework.

In medieval times Scotland was a Roman 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 Roman Catholic and refused to give up her faith. The centuries that followed were marked by conflict between Roman 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.

Religion in Scotland Today

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% Roman 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 1: Current religion in Scotland for the whole population

<i>Religion</i>	<i>Numbers (000s)</i>	<i>Percentage</i>
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
<i>All religions</i>	<i>3,389.5</i>	<i>66.96</i>
No religion	1,394.5	27.55
Not answered	278.1	5.49
<i>All no religion/not answered</i>	<i>1,672.5</i>	<i>33.04</i>
Base	5,062.0	100.00

Source: Scottish Executive 2005

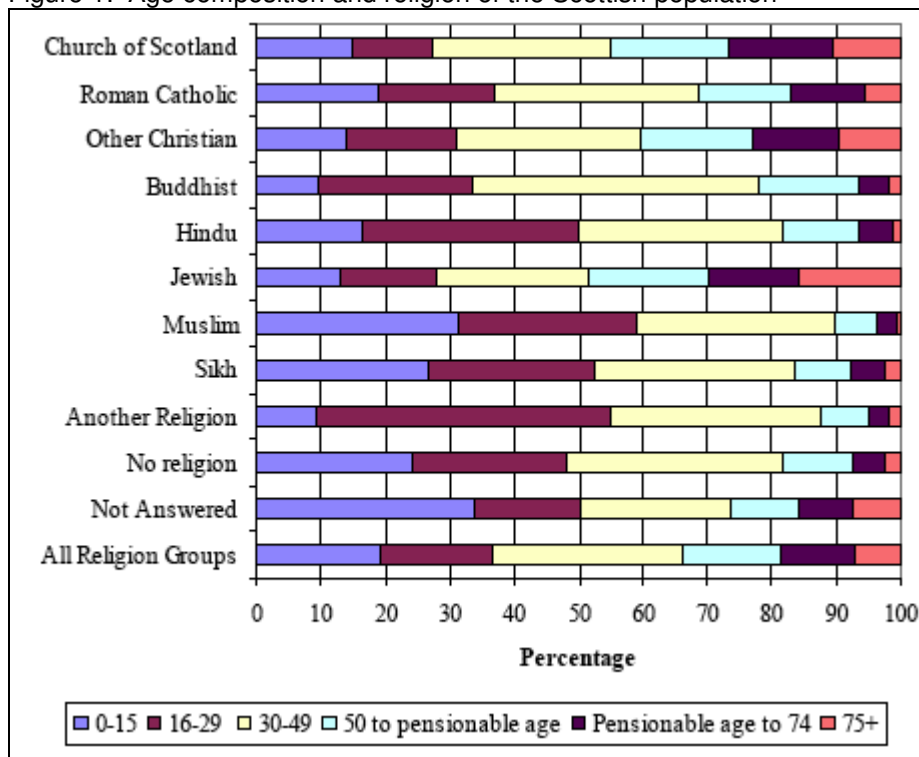
Table 2: Current religion and religion of upbringing for the whole population

<i>Religion</i>	<i>Religion now</i>	<i>Religion of upbringing</i>	<i>Percentage change</i>
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
<i>All religions</i>	<i>66.96</i>	<i>74.12</i>	<i>- 7.16</i>
No religion	27.55	17.53	+ 10.02
Not answered	5.49	8.35	-2.86
<i>All no religion/not answered</i>	<i>33.04</i>	<i>25.88</i>	<i>+ 7.16</i>
Base	5,062,011	5,062,011	-

Source: Scottish Executive 2005

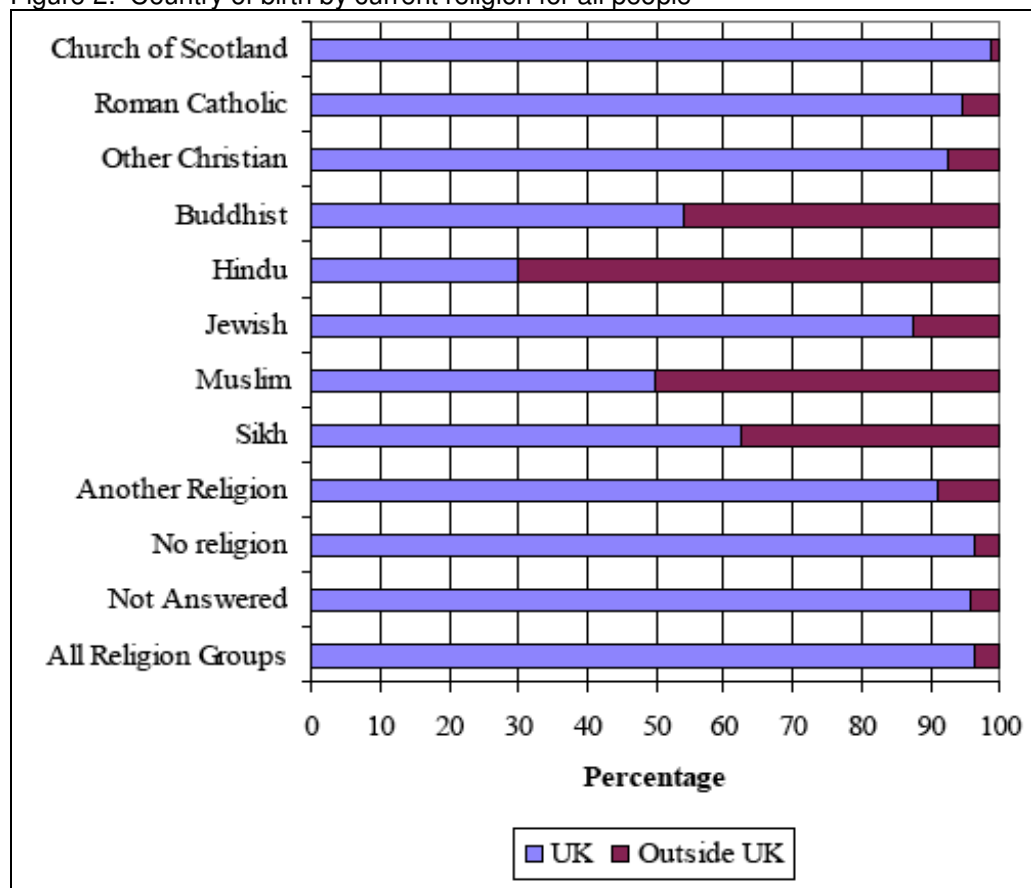
Table 2 shows that of those brought up as Church of Scotland 5% are no longer followers of the church. There is a move away from the religion of upbringing except among Muslims and Buddhists and this has been particularly marked in relation to the Church of Scotland. In terms of ages, Muslim and Sikhs 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

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 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 Roman Catholic children in the case of placing requests to Roman Catholic schools (see below in section on School Choice).

Section 3: Primary School Structure

In this section, the school sectors; management and funding structures are described. School choice and the role and the role of the school in local community is also considered.

School sectors

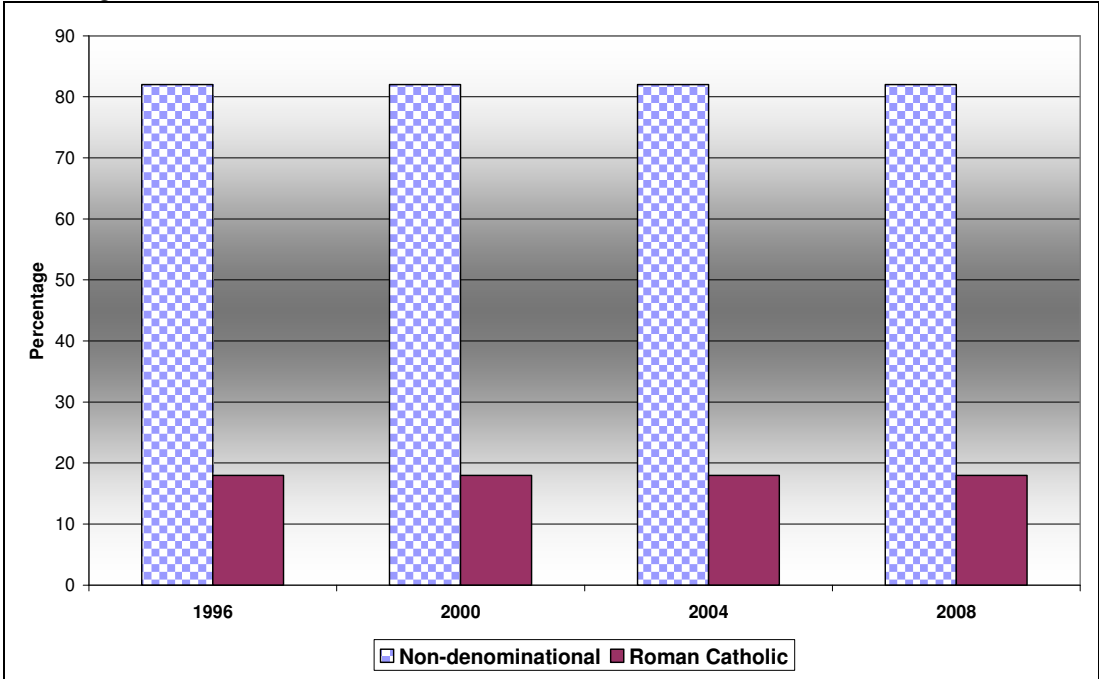
Scottish education has four sectors: primary schooling, secondary schooling, further education colleges and higher education institutions. Children start primary school at around age 5 and after 7 years move to secondary school at around age 12.

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 23.2 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 2008, 28% of primary schools were composite and 19% of pupils were in composite classes (Scottish Government 2009e). Pupil teacher ratios have been improving since 1997, and now stand at 16.0 pupils per teacher (Scottish Government, 2009f)

Nearly all teaching is through the medium of English although there are around 2,700 pupils receiving at least some of the curriculum through Gaelic medium education (Scottish Government 2009e).

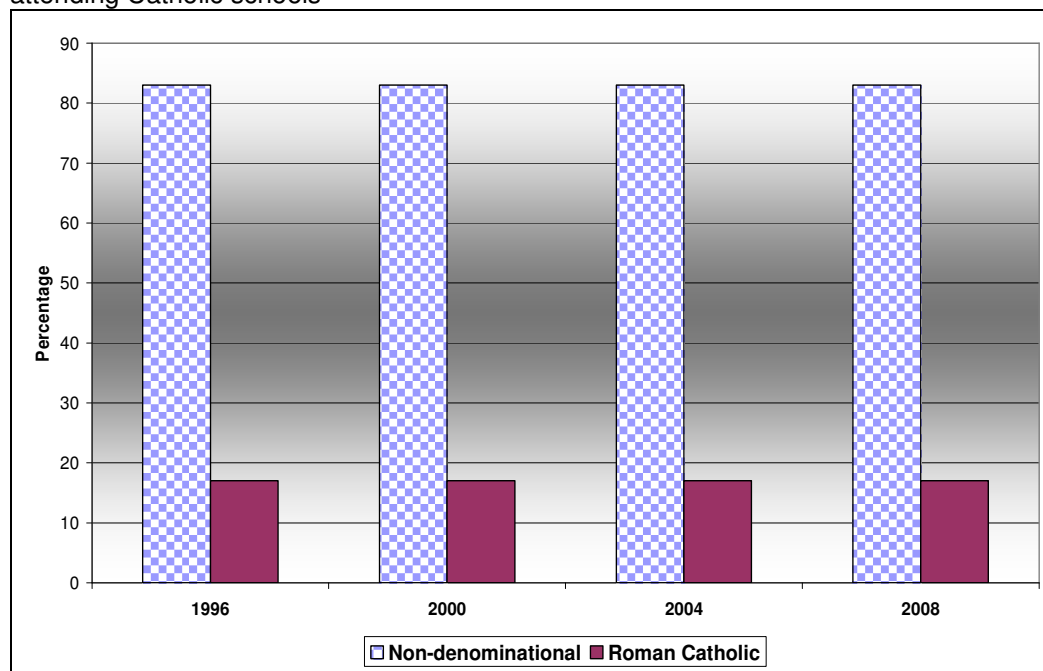
Figure 3: Percentage of primary pupils attending non-denominational schools compared to those attending Roman Catholic schools¹



Source: Scottish Government, 2009e

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, 2009e

Faith Schools in Scotland

In Scotland there were 389 state-funded faith schools (385 Catholic, 1 Jewish and 3 Episcopalian) schools in 2008. In the primary sector there were 325 Catholic schools out of a total of 2,153 primary schools 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.

Around 18% (65,965) pupils in publicly maintained education attended Catholic primary schools, less than 1 % attended other faith schools and the remainder, 82% of children attended non-denominational 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. It is not known if this is the same population staying within the system but it is likely that the majority are. In 2008, there were 370,839 pupils in 2,153 primary schools (Scottish Government 2009e). 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 Roman 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 Roman 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 Roman Catholic school was maintained (The Herald, 4 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 denomination	Non-denominational	Roman Catholic	Other denominations
Aberdeen City	46	3	-	11,464	608	
Aberdeenshire	152	-	-	19,071	-	
Angus	53	2	-	8,559	163	
Argyll & Bute	80	5	-	5,553	563	
Clackmannanshire	17	2	-	3,698	164	
Dumfries & Galloway	100	6	-	10,037	430	
Dundee City	26	11	-	7,237	2,340	
East Ayrshire	40	6	-	8,138	846	
East Dunbartonshire	29	8	-	6,425	1,996	
East Lothian	31	4	-	6,727	651	
East Renfrewshire	17	6	1	5,865	2,255	158
Edinburgh City	79	15	-	21,345	3,264	
Eilean Siar	36	-	-	1,902	-	
Falkirk	43	6	-	9,837	1,618	
Fife	128	14	-	24,202	2,585	
Glasgow City	103	64	-	22,108	14,812	
Highland	179	3	1	16,483	407	64
Inverclyde	13	11	-	3,279	2,377	
Midlothian	23	7	-	5,510	771	
Moray	43	3	-	6,573	258	
North Ayrshire	43	10	-	8,495	1,801	
North Lanarkshire	79	48	-	16,031	10,583	
Orkney Islands	21	-	-	1,406	-	
Perth & Kinross	71	4	1	9,042	758	114
Renfrewshire	35	16	-	9,433	3,348	
Scottish Borders	61	4	-	8,041	255	
Shetland Islands	32	-	-	1,830	-	
South Ayrshire	38	6	-	7,041	780	
South Lanarkshire	96	29	-	17,638	5,983	
Stirling	38	3	1	5,939	510	83
West Dunbartonshire	21	13	-	3,939	2,827	
West Lothian	50	16	-	11,396	3,036	
All local authorities	1,836	327	4	303,995	65,965	419
Grant aided	1	-		460	-	

Source: Scottish Government 2009e

Degree of school choice

Scotland's councils normally divide cities, towns and rural areas into 'catchments areas'. Most children attend their local catchment school and preference is given by schools to children who live in the local catchment area. Parents have a legal right to express a preference for a particular school for their child (Education (Scotland) Act 1980, Education (Scotland) Act 1981). Choosing a School: A Guide for Parents (2009a) sets out the provisions of these Acts in practice. Most placing requests are for entry to school at Primary One, with some also at the

point of transition from primary to secondary school. Numbers of placing requests vary substantially in different parts of the country and have decreased overall slightly over time (Scottish Government 2009b). Parents in rural areas are least likely to exercise their right to choose a school other than the catchment primary (Paterson 2003). 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.

Denominational schools often have much larger catchment areas than other schools and these catchment areas may overlap. Denominational schools are required by law to be open to all pupils of all denominations, all faiths and none, though the ways in which 'each local councils manage pupil intake for these schools can vary' (Scottish Government 2009a, p2). The Guidance on the Equality Act (2006) issued by the Scottish Executive to schools (2007) and the Briefing Notes on the Equality Act (2006) 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.

Management and funding structures

Funding and Funding Structures

The first Scottish Parliament in 300 years was set up in 1999. School education is administered by the Scottish Government's Schools Directorate which is located in the Education and Lifelong Learning 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 2007-2008 was £1.7 billion, a 3.5 per cent increase from 2006-07 (0.5 per cent in real terms). Expenditure was £4,638 per pupil, an increase on the previous year of £235 per pupil (Scottish Government 2009g).

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).

Schools Management

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

Devolved management of schools from the local authorities has been in place since 1996 and has four 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 Roman 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 Roman Catholic schools in broad terms.

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 2009e), there were 147 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 Polish, Punjabi, Urdu, Cantonese, Arabic, French and Gaelic. Punjabi was the most common main home language after English in seven authorities, and Polish in nineteen 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. The Roman Catholic Church offers particular guidance on school admission in Polish.

Section 4: Curriculum for religious education

This section explains the organisation of religious education in both non-denominational and faith schools. It provides information about the main bodies involved in writing the curriculum and the extent to which there is flexibility across schools in the curriculum.

Religious education has a statutory position in Scotland and is governed by the Education Act 1980 in Scotland. This Act states that Councils 'shall be at liberty' (Section 8, sub-section 1) to include religious education 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.

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.

Focus of Religious Education

Guidance on the focus of religious education is given by the Government in Scotland. At the beginning of this research project, the formal curriculum for all subject areas in Scotland was under review. As the research draws to a close, the new guidance, known as Curriculum for Excellence (CfE), is now being implemented. The term 'Religious and Moral Education' has been used and will continue to be used in non-denominational schools. The term Religious Education (RE) has been and will continue to be preferred in Roman Catholic schools. This section deals first with Religious and Moral Education (RME) in non-denominational schools and then with Religious Education (RE) in Roman Catholic schools. Teaching of RME/RE will continue to be undertaken by the class teacher in primary schools.

In general, CfE in denominational and non-denominational schools emphasises the importance not only of academic attainment but exposure to experiences. It talks of 'Experiences and Outcomes' rather than simply academic attainment. However, overall, the new CfE in RME/RE is seen as a development of current approaches rather than a radical departure from previous practice.

Religious and Moral Education: non-denominational schools

The RME Principles and Practices set out in Curriculum for Excellence make clear statements about the place and importance of RME for children and young people. The following definition is offered:

Religious and moral education is a process where children and young people engage in a search for meaning, value and purpose in life. This involves both the exploration of beliefs and values and the study of how such beliefs and values are expressed.

(Scottish Government 2009d, p1).

The CfE aims to provide a new 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 has developed its approaches based on the identification of four capacities of education. It should aim to develop:

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

Within 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.

<http://www.ltscotland.org.uk/curriculumforexcellence/buildingthecurriculum/guidance/btc1/rmed/denominational/capacities.asp>

The guidelines (2009d) state that learning through RME enables children and young people to:

- recognise religion as an important expression of human experience
- learn about and from the beliefs, values, practices and traditions of Christianity and the world religions selected for study, other traditions, and viewpoints independent of religious belief
- explore and develop knowledge and understanding of religions, recognising the place of Christianity in the Scottish context
- investigate and understand the responses which religious and non-religious views can offer to questions about the nature and meaning of life
- recognise and understand religious diversity and the importance of religion in society
- develop respect for others and an understanding of beliefs and practices which are different from their own
- explore and establish values such as wisdom, justice, compassion and integrity and engage in the development of and reflection upon their own moral values
- develop their beliefs, attitudes, values and practices through reflection, discovery and critical evaluation
- develop the skills of reflection, discernment, critical thinking and deciding how to act when making moral decisions
- make a positive difference to the world by putting their beliefs and values into action
- establish a firm foundation for lifelong learning, further learning and adult life

Religious Education: Denominational Roman Catholic Schools

In Roman Catholic schools, the Catholic Education Commission has responsibility for the 'faith content' of the curriculum (Scottish Government 2009c, p1), on behalf of the Scottish Bishops. Within CfE, in Roman Catholic schools learning through RE aims to enable children and young people to:

- develop their knowledge and deepen their understanding of the Roman Catholic faith
- investigate and understand the relevance of the Roman Catholic faith to questions about truth and the meaning of life
- highlight, develop 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
- nurture the prayer life of the individual and of the school community
- understand and appreciate significant aspects of other Christian traditions and major world religions
- make a positive difference to themselves and the world by putting their beliefs and values into action

RE in Roman Catholic schools is seen as a process of learning and as a journey of faith. It is based on an approach called the 'Emmaus Approach' which emphasises key elements identified as: engaging, reflecting, questioning, explaining, deepening and responding (Scottish Government 2009c).

Preparation for the Sacraments

RE includes specific study of the Seven Sacraments and preparation for the Sacraments of Initiation and Reconciliation and Eucharist as part of study of the Signs of God.

Religious Observance

Religious Observance as well as religious education is a legal requirement in all primary and secondary schools under the Education (Scotland) Act 1980. The report of the Religious Observance Review Group (Scottish Executive, 2004) led to a redefinition of religious observance:

- *'It is now not about religion, but about spirituality.*
- *It is not just about observance but also participation'.*

The report goes on to define religious observance in Scottish schools as:

'community acts which aim to promote the spiritual development of all members of the school community and express and celebrate the shared values of the school community'.

It is understood that the term 'spiritual' applies to all and applies to 'something fundamental in the human condition ... it has to do with their unique search for human identity'.

<http://www.ltscotland.org.uk/religiousobservance/about/background/index.asp>

The Government provides guidance to local councils and schools for religious observance through a national Circular (C1/2005). An earlier Circular (C6/91) recommended that a minimum of 10% of time be spent on RME in primary schools. This Circular remains in force. Circular 6/91 refers to the 'longstanding Christian tradition' within Scotland but also its 'many cultures and beliefs' and acknowledges too that many pupils have no faith. It requires religious observance 'to reflect and understand this diversity' (C1/2005, p1) and to ensure that 'all pupils and staff can participate with integrity in forms of religious observance without compromise to their personal faith stances' (C1/2005, p2). It leaves the management of this to local councils and schools. It accepts the recommendation of the Religious Observance Review Group (Scottish Executive, 2004) that each school should provide opportunities for religious observance at least six times in the school year. It notes that many primary schools include religious observance as part of their weekly assembly programme.

Regardless of whether children attend a denominational or non-denominational school, parents have a legal right to withdraw their children from religious observance if they wish. Local councils have a legal obligation to inform parents of this right.

Chaplaincy

National guidance on chaplaincy is also provided in Circular 1/2005 (2005). Headteachers are expected to liaise closely with chaplains or other faith group leaders about planning and implementation of religious observance.

Assessment

Assessment is seen as a part of all aspects of the curriculum, including RME/RE although the emphasis is on experiences and outcomes for younger pupils. Assessment is intended to focus on the insight and skill shown in exploring or developing questions about, for example, moral dilemmas or about the existence of God. The personal stances of pupils are not to be assessed.

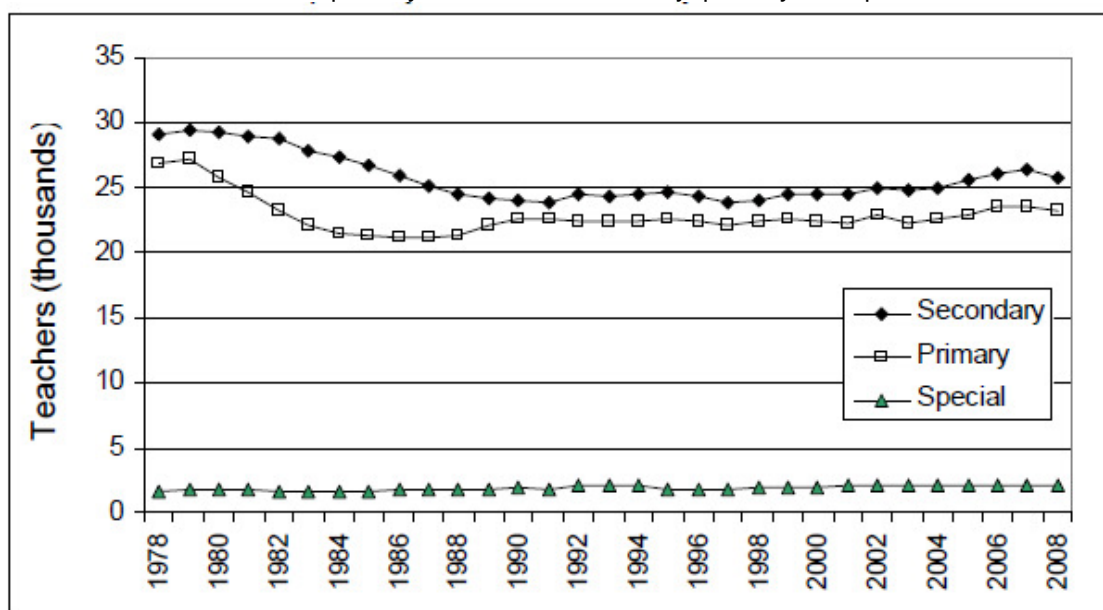
Section 5: Teacher preparation and nature of teacher education

This section provides a profile of primary teaching force in Scottish state schools.

Profile of Teacher

As can be seen the numbers in the teaching force went down during the period 1976 to 1990 then remained relatively stable. There was a slight increase from 2003 to 2007 followed by a slight drop. The downward turn is to some extent a reflection of the decrease in the population over that period.

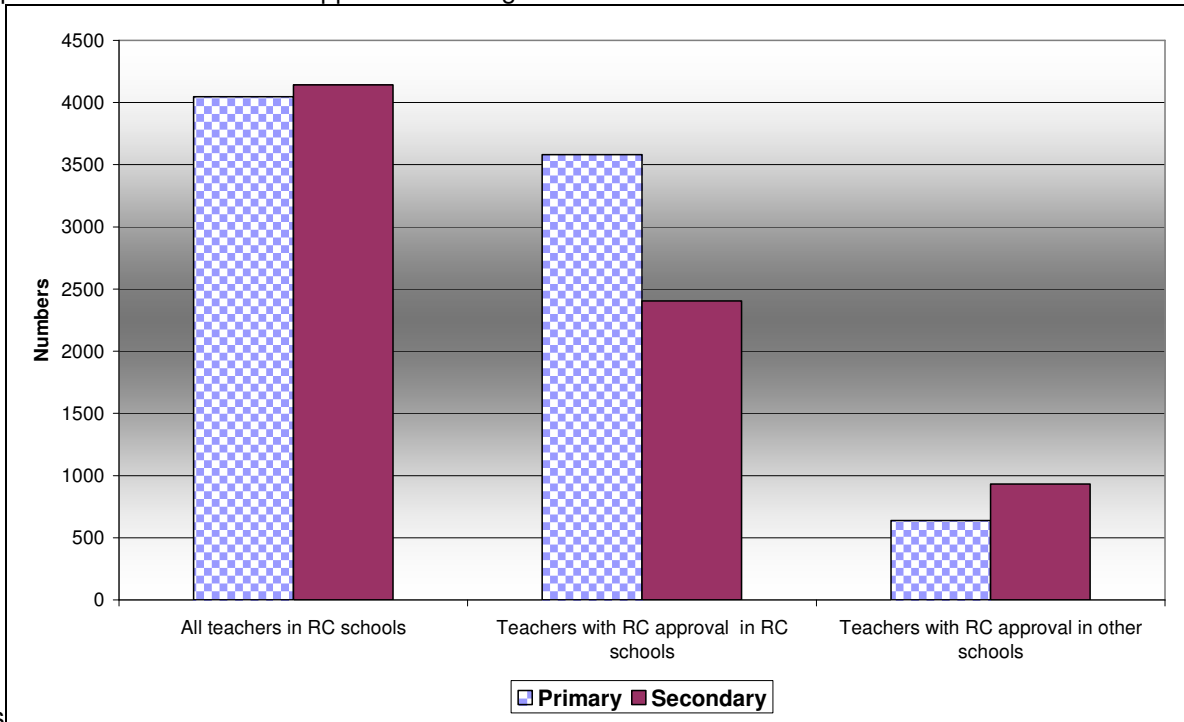
Figure 5: Teachers in Scottish publicly maintained secondary, primary and special schools



Source: Scottish Executive, 2009f

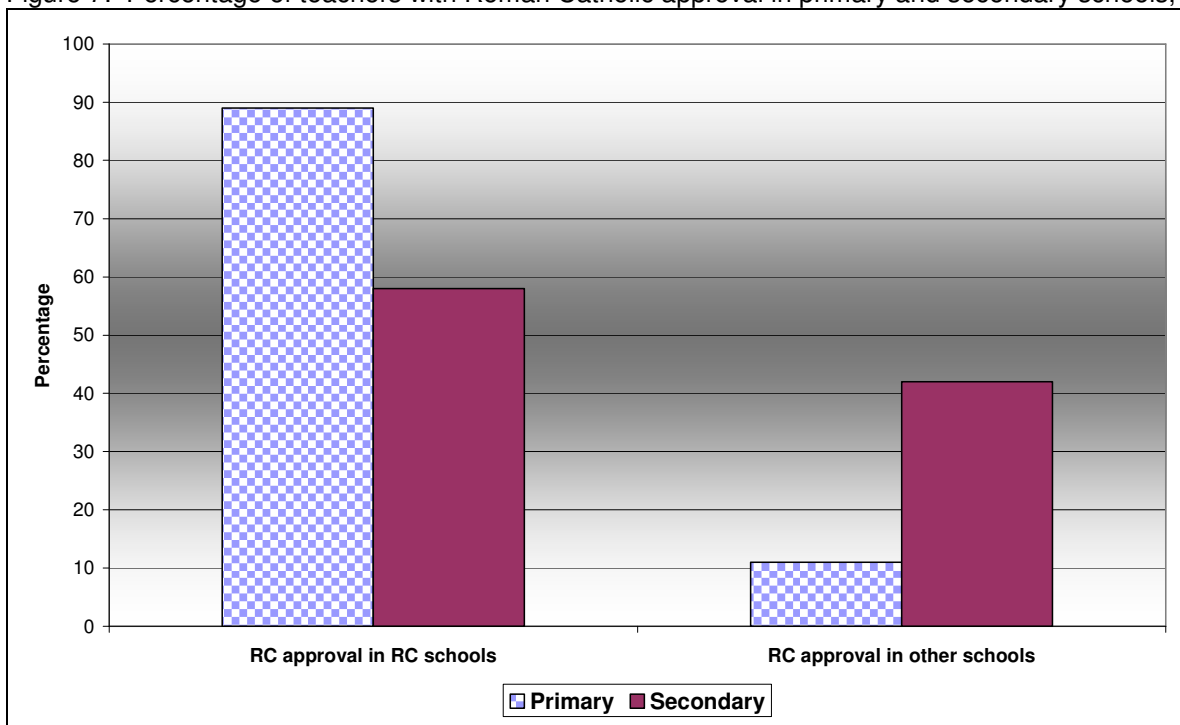
Figure 6 and 7 show that the majority of teachers (85%) teaching in Catholic primary schools are Catholics who have RC approval. In secondary schools the number with approval is lower with around 58% having approval.

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



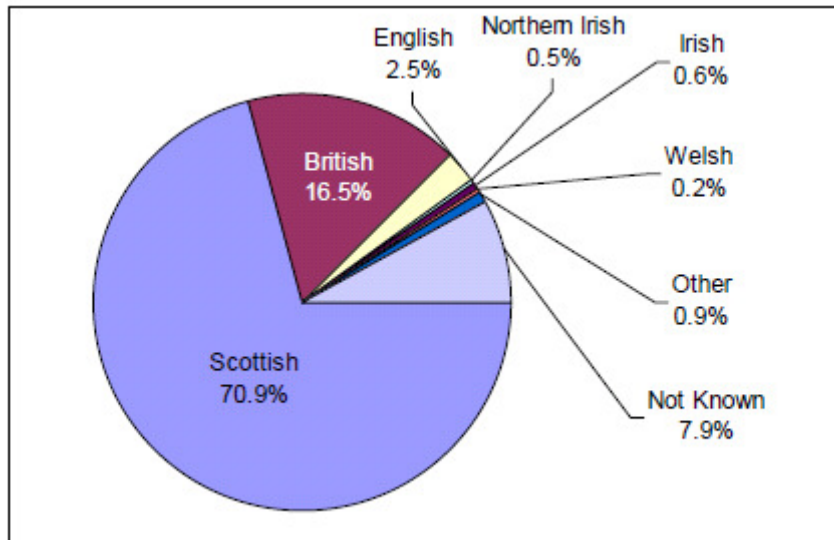
els
Source: Scottish Executive 2009f

Figure 7: Percentage of teachers with Roman Catholic approval in primary and secondary schools, 2008



Source: Scottish Government, 2009f

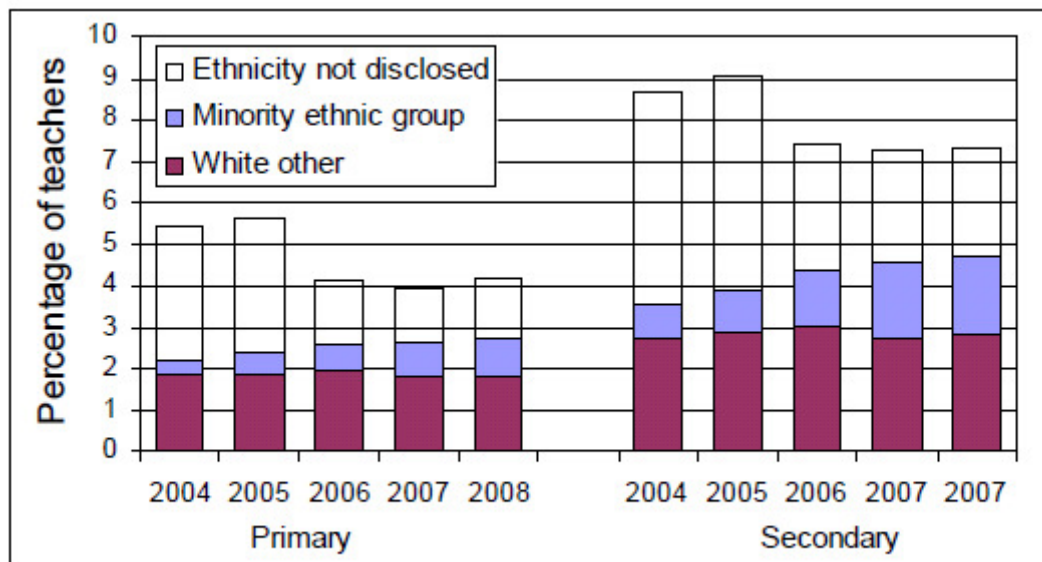
Figure 8: National identity of the Scottish teaching force



Source: Scottish Executive 2009f

Figure 8 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 9). As can be seen from figure 10, most of the teachers in primary schools are female; the majority in secondary school are female but the proportion of male teachers is higher in secondary schools. The fact that the majority of primary 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.

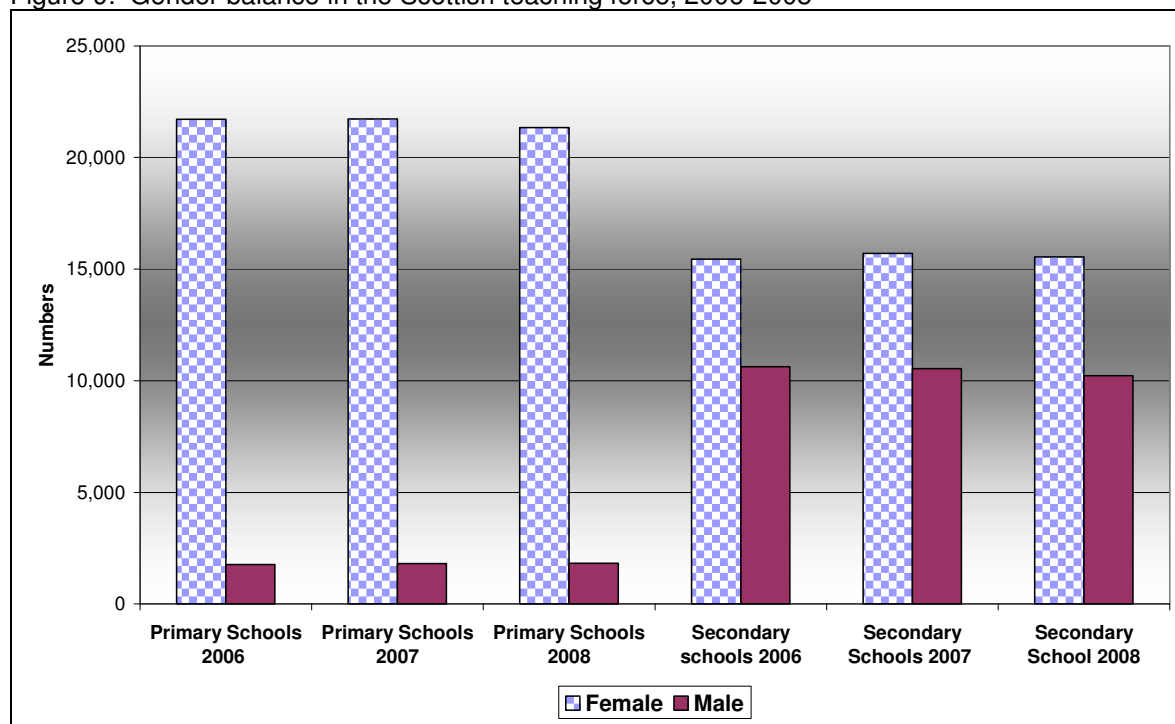
Figure 9: Ethnicity of Scottish teaching force¹



(1) Excludes grant aided schools, centrally employed and pre-school teachers.

Source: Scottish Government, 2009f

Figure 9: Gender balance in the Scottish teaching force, 2006-2008



Source: Scottish Executive 2009f

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

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.

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.

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.

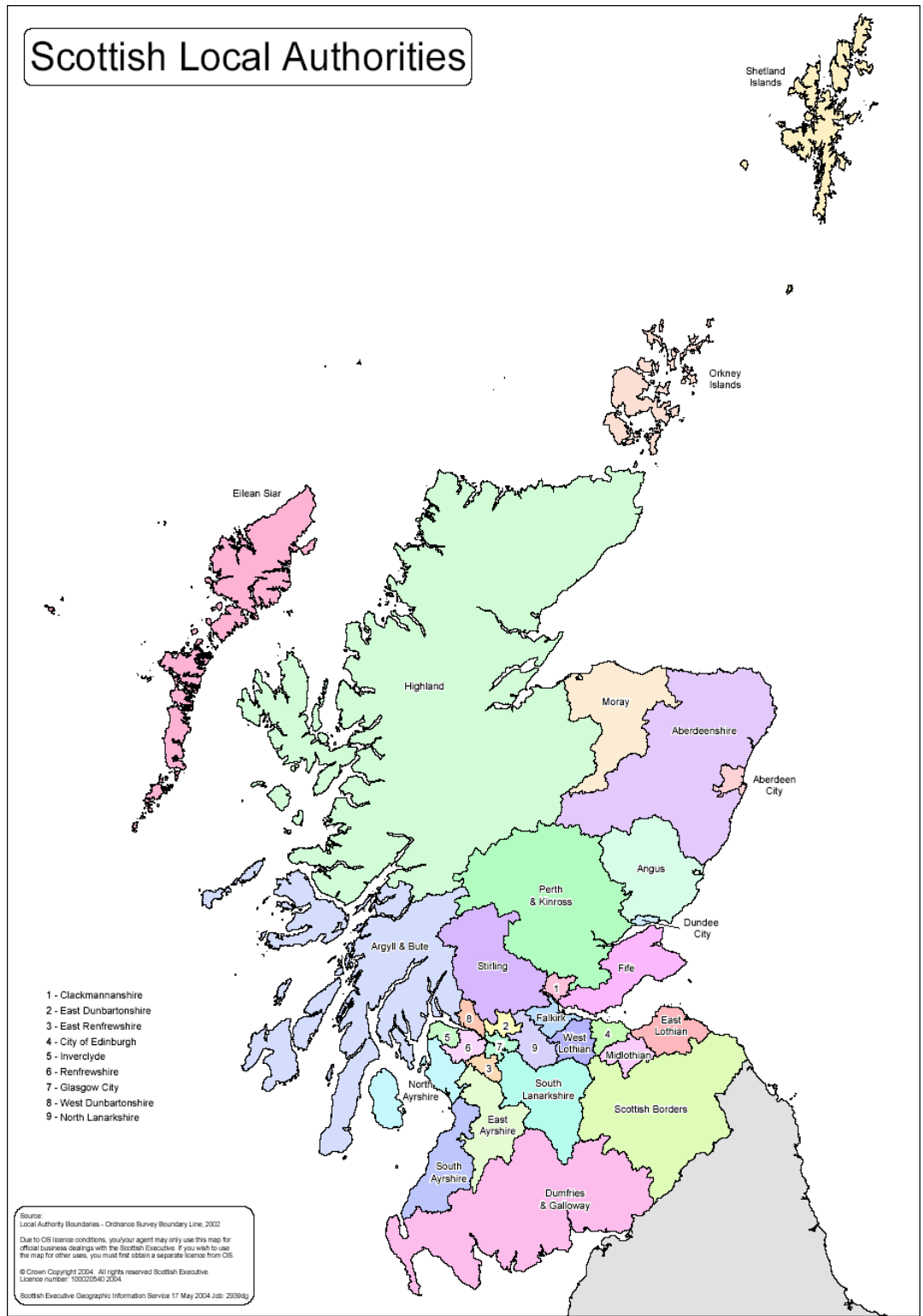
Preparation to teach RE in Roman Catholic Schools

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 Roman Catholic school. Applicants must provide a statement to show how their 'personal belief and character' will help them in their post in a Roman Catholic school. A referee who can comment on the applicant's 'religious belief and character' is also required and if the applicant is Roman 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 Roman Catholic school. He was successful; however, the council seem to be accepting the rights of the SCES to continue to approve teachers in Roman 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



- 1 - Clackmannanshire
- 2 - East Dunbartonshire
- 3 - East Renfrewshire
- 4 - City of Edinburgh
- 5 - Inverclyde
- 6 - Renfrewshire
- 7 - Glasgow City
- 8 - West Dunbartonshire
- 9 - North Lanarkshire

Source:
Local Authority Boundaries - Ordnance Survey Boundary Line, 2002
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Source: Scottish Government 2008

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Education (Scotland) Act 1918

Education (Scotland) Act 1980

Education (Scotland) Act 1981

Equality Act (2006)

Scottish Schools (Parental Involvement) Act 2006

Scotland Country Notes: Glossary

BEd	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