Muslim Pupils' Educational Experiences in England and Scotland (MEEEPS)

Working Paper 1

Educational Policy and Structures in England

Elisabet Weedon, Linda Ahlgren, Gillean McCluskey and Sheila Riddell

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Content   Page

Introduction

This report provides a brief overview of the education system in England and explains the emergence of the current system. Its main purpose is to provide information to inform a research study examining experiences and attainment of Muslim pupils. The report therefore refers to matters such as school choice, aspects of the curriculum of relevance to pupils from non-mainstream backgrounds, statistics on pupils including attainment and the profile of the teacher workforce. Whilst the main focus of this report is not on religious education, the role that the Christian churches have played in developing the current system is explained. Religious education remains a compulsory subject in school and the Christian focus is still dominant within that. For this reason we include a brief overview of this subject area as well as an overview of the general curriculum. Much of the factual information about the school system draws on the UK – England, Wales and Northern Ireland report published by Eurydice (http://eacea.ec.europa.eu/education/eurydice/documents/eurybase/eurybase_full_reports/UN_EN.pdf).

Section 1: Historical context

This section provides a brief outline of development of the educational system and the role of the church in its development.

Early development of the educational system

In England the Church of England was involved in providing some elementary education and in 1833 Parliament voted to provide some financial assistance to church schools provided they had a local board of managers and agreed to inspection. However, such provision was patchy, especially in the cities and the Elementary Education Act of 1870 aimed to ensure national coverage. Local School Boards were charged with raising finance for such schools and the main aim of the schools was to provide instruction; in theory they were non-denominational but they were charged with ensuring that the pupils engaged in Christian worship. These schools were known as Board Schools. In 1880 elementary school attendance became compulsory and in 1890 it was normally free. This development provided for greater access to education but did not replace schools in areas where there had already been provision through the voluntary schools. These schools were primarily denominational and maintained by endowments or subscriptions and Governmental grants (Barnard, 1955). As from 1880 the school attendance was compulsory between the ages of five and ten years of age; the school leaving age was raised successively and by 1918 it was fourteen.

The 1902 Education Act (also known at the Balfour Act) set out to reorganise the English education system on a municipal basis and was the first attempt to create a national education system. School boards were replaced by borough councils that were responsible for primary and secondary education organised in local education authorities (LEA). Each LEA was required to consider the educational needs of their area and was responsible to promote the general co-ordination with the Board of Education. The main aim of this act was to promote secondary education, which was not free of charge but scholarships were offered to pupils based on an examination. The purpose of the act was to provide a more coherent system; however the retention of two types of schools within the system led to the continuation of a dual system according to Barnard (Barnard, 1955).

Towards the end of the Second World War the Education Act (1944) led to further restructuring of the education system. Three phases of education were created: primary (5 to 11 years); secondary (11 to 15); and further education which included what later became known as higher education. Secondary education was now free of charge and most LEAs developed a system split into two or three types of schools: grammar schools for the most able; secondary modern schools for those considered less able; and, in some areas, technical schools. Voluntary controlled schools and Voluntary aided schools were also established. The former were supported financially but had control of religious education and worship; the latter were responsibility for building maintenance and provision but received some state funds. They had control of staff employment and admission.

As secondary education was made available to the majority of young people the interconnectedness between social class, economic needs and school structures became more evident. The private education of middle and upper middle class children continued to ensure their reproduction into positions of power and influence. While grammar schools prepared their mainly middle class pupils for good white collar jobs, secondary modern schools prepared girls to work in factories, in offices and the home; boys were prepared for manual labour. Only 6% of the total population of pupils attended practical schools (Floud et al, 1956). During the 1960s there was growing support for a comprehensive system and the then Labour Government moved towards reform based on the 1965 Circular 10/65 and later the 1976 Education Act. Most authorities adopted this system but a number retained the grammar school system. The school leaving age was raised to 16 in 1973

The 1980s saw further reformation with the 1981 Act making provision for children with special educational needs and the Education (No 2) Act 1986. This latter act sought to reduce the power of LEAs by changing the composition of school governing bodies and increasing their powers. In 1988 the Education Reform Act introduced the National Curriculum and the key stages of compulsory education. It also made provision for primary and secondary schools to opt out of LEA control through the provision of grant maintained schools.

The principles and frameworks put into place during the period from 1944 were consolidated into two acts in 1996: the Education Act and the Schools Inspection Act. Two years later, the School Standards and Framework Act of 1998 was introduced with the focus on raising standards but it also abolished the grant-maintained status. It established Education Action Zones for particularly low achieving areas.

Wide-ranging changes were included in the Education Act 2002, this included a legislative distinction between key stages which aimed to increase flexibility in the curriculum and it incorporated a foundation stage into the National Curriculum. The Education Act of 2005 set out to promote greater autonomy and diversity in the education system in order to raise standards for all. A key part of this legislation was its aim to develop a more effective school inspection system. Further legislation in 2006 – the Education and Inspections Act - set out a range of measures:

- To introduce better discipline in schools
- Placed new duties on local authorities to ensure all children fulfil their potential
- Introduced a revised curriculum
- Put local authorities in charge of school organisation decisions (e.g. school expansion and new school establishment)
- Required governing bodies of certain foundation schools to establish parent councils and required all governing bodies of maintained schools to take parents' views into account
- Put in place a new single inspectorate
- Required school governing bodies to ensure the well being of their pupils and to promote social cohesion
- Banned schools from interviewing prospective pupils and/or parents
- Required councils to develop sustainable modes of travel to school
- Brought in new nutritional standards for all food and drink in schools

The new Liberal Democrat /Conservative coalition that came into power in the 2010 election set out to make major changes to education at a time when considerable public sector cuts were also planned due to the economic climate (http://www.guardian.co.uk/education/2010/may/18/coalition-education-policy-cuts). Plans set out in the coalition agreement of new Government stated that parents, teachers, charities and local communities will be given the opportunity to set up schools. There was also a commitment to collaborate with faith groups to increase the number of faith schools (HM Government, 2010). One of the earliest developments by this government is extending the academy status to 2600 top rated primary, secondary and special schools. Such status remove schools from local authority control and, according UK news on Reuters, it removes

140 years of local authority overseeing education.
(http://blogs.reuters.com/uknews/2010/05.26/academy).

Section 2: Legal and Constitutional Framework

This section examines the role of religion in society and the separation between Church and State.

Christianity has a long tradition in England, dating back to the Roman occupation after AD 43. The link between England and Rome remained strong until the 16th century when Henry VIII of England established the Church of England as a national church with the monarch as the Supreme Governor as stated in the Act of Supremacy (1534). During the 17th Century there were continuing tensions between the Catholic and the Protestant church. In 1685 the Catholic James II inherited the thrown, only to be deposed within three years to be replaced by Mary II, active within the Church of England, and later William III, or William of Orange, a Dutch Protestant. By the end of the 17th century the Church of England received privileged status and the 1701 Act of Settlement, which is still in force, requires that the monarch, as Defender of the Faith, must be a communicant member of the Church of England and may not marry a Roman Catholic (Moorman, 1976).

The duties of the monarch within the Church of England include approving the appointment of archbishops, bishops and deans (on the recommendation of the Prime Minister), formally open each new session of the General Synod, the church's governing body and promise to maintain the Church in his or her coronation oath. Conversely, the Church of England also holds a legislative role. Twenty-six bishops, including the two Archbishops, sit in the House of Lords, known as the Lords Spirituals (bbc.co.uk).

In recent years, as England has increasingly become a pluralist society, the close relationship between the state and the Church of England has been challenged. For instance, it has been questioned whether the positions as Lords Spirituals in the House of Lords must be positioned by members of the Church of England (BBC, 2008). Additionally, in 2009 it was announced that the current Prime Minister Gordon Brown was in negotiation with Buckingham Palace over abolishing the Act of Settlement and ending the ban on a monarch marrying a Catholic (Christian Today, 2009).

The influence of other, non-Christian, religious faiths on English society was also apparent in 2008 when the Archbishop of Canterbury, Dr Williams, caused controversy by stating that the application of Sharia law in the UK is 'unavoidable'. Referring to issues such as marital disputes and financial matters, he argued that adopting parts of Islamic Sharia law would help maintain social cohesion. Such an approach would give Sharia law similar status to Jewish Beth Din that, in some cases, oversees divorce settlements, contractual rows between traders and tenancy disputes (BBC, 2008).

Religion in England Today
The most common religion in England today is Christianity. Table 1 shows that nearly 72% of the population reported belonging to the Christian faith. Unlike the Scottish Census, the English Census does not differentiate between different Christian denominations. Just over 3% of the population reported being Muslim. This makes Islam the second most common religion after Christianity. Nearly 15% of the population stated that they had no religion and 8% chose not to respond to this question.

Table 1: Current religion in England for the whole population, census 2001

Religion	Number (000s)	Percentage
Christian	35,250	71.7
Buddhist	139	0.3
Hindu	547	1.1
Jewish	258	0.5
Muslim	1,525	3.1
Sikh	327	0.7
Other religions	143	0.3
No religion	7,171	14.6
Not Stated	3,777	7.7
Total	49,139	100

Source: Office for National Statistics, 2003

Data from the 2001 census also indicated that there was considerable variation in different regions in terms of religion. Table 2 illustrates this, showing that around 80% of Christians are located in the North East of England. London has the lowest proportion stating they are Christian but the highest concentration of groups of other religions with 8.5% stating they were Muslims, 4.1% Hindus and 2.1% Jewish. The largest proportion of people saying that they had no religion was located in the South West. The table also illustrates that there is a concentration of Muslims living in the West Midlands (4.1%), Yorkshire and the Humber (3.8%) and the North West (3%).

Table 2: Current religion in England for the whole population (millions and percentages)

|	Total (Millions) = 100%)	Percentage of people stating religion as:								
		Christian %	Buddhist %	Hindu %	Jewish %	Muslim %	Sikh %	Other religions %	No religion	Religion not stated %
North East	2.5	80.1	0.1	0.2	0.1	1.1	0.2	0.2	11.0	7.1
North West	6.7	78.0	0.2	0.4	0.4	3.0	0.1	0.2	10.5	7.2
Yorkshire and the Humber	5.0	73.1	0.1	0.3	0.2	3.8	0.4	0.2	14.1	7.8
East Midlands	4.2	72.0	0.2	1.6	0.1	1.7	0.8	0.2	15.9	7.5
West Midlands	5.3	72.6	0.2	1.1	0.1	4.1	2.0	0.2	12.3	7.5
East	5.4	72.1	0.2	0.6	0.6	1.5	0.3	0.3	16.7	7.8
London	7.2	58.2	0.8	4.1	2.1	8.5	1.5	0.5	15.8	8.7
South East	8.0	72.8	0.3	0.6	0.2	1.4	0.5	0.4	16.5	7.5
South West	4.9	74.0	0.2	0.2	0.1	0.5	0.1	0.4	16.8	7.8
England	49.1	71.7	0.3	1.1	0.5	3.1	0.7	0.3	14.6	7.7

Source: Office for National Statistics, 2003
1. Figures in this table have been adjusted to avoid the release of confidential data.

Figure 1 shows that, in England and Wales, Muslims had the youngest population with 34% being below the age of 15 and 18% between 16 and 24 years old. This compared to 42% of Sikhs, 36% of Hindus and 27% of the Christian and Jewish populations falling into these two categories combined. Only 6% of Muslims were over the age of 60 compared to 27% of the Jewish and 25% of the Christian populations.

Hindus are most likely to be born outside of the UK (63%) and just over half of the Muslim and Buddhist population are also born outside the UK (see figure 2). People stating they are Christian or have no religion are most likely to be born in the UK (both 94%). Over half of the Sikhs (56%) are born in the UK.

Figure 1: Census 2001 (England and Wales) Age by religion
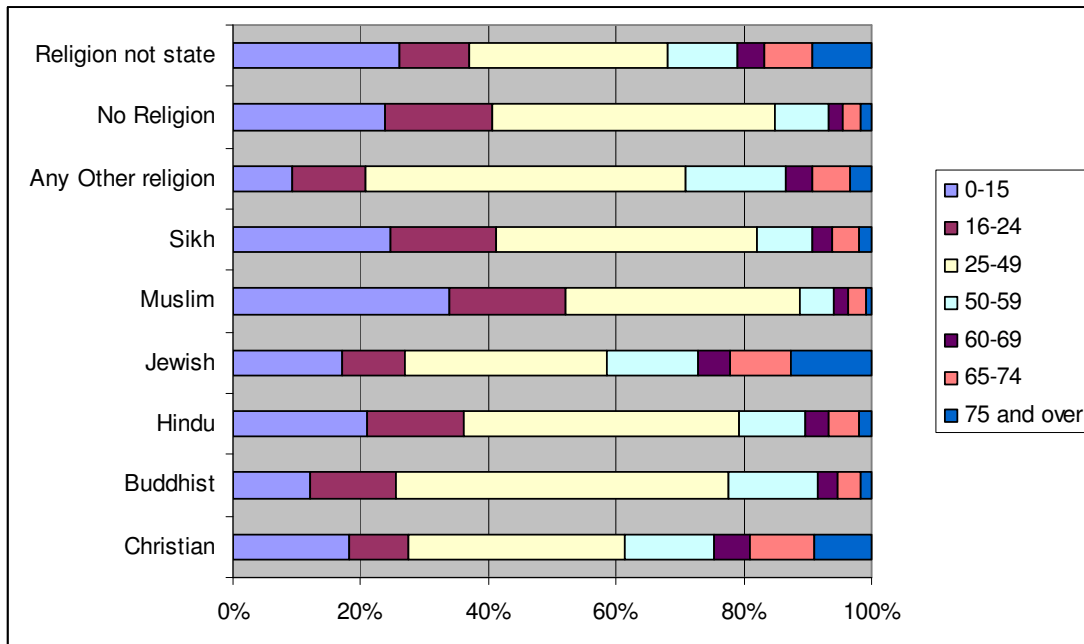
Source: Office for National Statistics, accessed through nomis (www.nomisweb.co.uk)

Figure 2: Census 2001: Country of birth by religion (England and Wales)
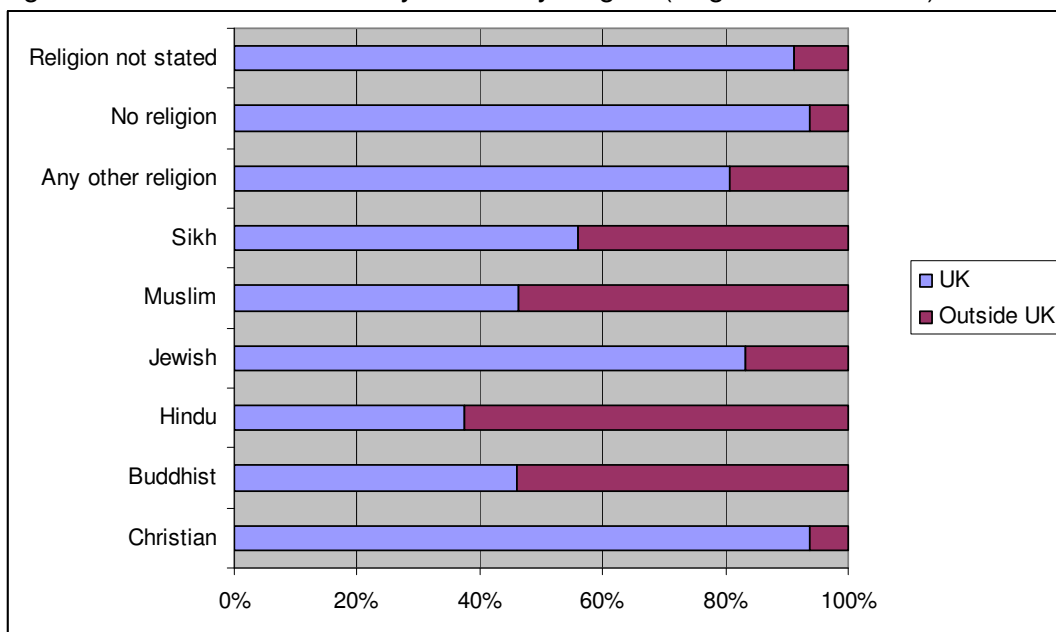
Source: Office for National Statistics, accessed through nomis (www.nomisweb.co.uk)

Section 3: School Structure

This section describes the school sectors in primary and secondary schools, management and funding structures. It also considers the role of the school in local community and the degree of school choice.

English education has five sectors: pre-school, primary schooling, secondary schooling (which includes sixth form colleges), further education colleges and higher education institutions. Children start primary school at around age 5 and, after 6 years move to secondary school at around age 11, although in some areas children aged 8 or 9 to 11 or 12 attend middle schools. Education is compulsory from the age of 5 up to the age of 16 but there is provision until the age of 18. Parents are also entitled to free part-time pre-school education for 3 to 5 year olds. The Education and Skills Act 2008 set out the aims to raise the school leaving age, initially to 17 (2013) and then to 18 (2015); pupils not wishing to remain in school are to be offered the apprenticeships, work-based training or employment linked to training. However, as there is now a new government it is not clear whether this reform will take place. The majority of schools are maintained by the state but there are also independent, fee-paying schools. Around 7% of pupils attended independent schools in 2009 (http://www.isc.co.uk/TeachingZone_SectorStatistics.htm).

All maintained schools are required to have a school governing body whose constitution is specified in the Instrument of Government. Governing bodies include:

- Parent governors elected by parents with children at the school
- Staff governors which includes the headteacher, at least one teacher and, where relevant, another member of staff. These governors are elected by the staff at the school
- Local authority appointed governors
- Community governors who are appointed by the governing body

In foundation and voluntary controlled schools there are also foundation governors, in religious schools, these governors are appointed to ensure that the religious nature of the school is maintained.

Within the state sector most schools are co-educational and distinctions can be made between mainstream schools, pupil referral units (PRUs) or special schools. Primary school can be divided into infant (ages 5-7) and junior school (ages 7-11). Secondary school is compulsory for children aged 11-16 with the option of staying on for a further two years. Sixth form colleges provide a mainly general education specifically for pupils staying on to 18.

The 1998 School Standards and Framework Act set out the legal aspects of maintained schools which receive funding from their local authority:

- Community schools were formerly county schools and are run by the LA who sets the admission criteria and employ staff.
- Foundation schools were formerly grant maintained schools. These are owned either by the school governing body or trustees of the school. It is the governing body which controls admission and employs staff. In 2007 a new form of school emerged, the Trust school. These schools are of a similar nature but have a partnership with another partner which can be a charity or a business.
- Voluntary controlled schools and voluntary aided schools are mainly faith schools and owned either by the founding body or trustees. Often the founding body is the Church of England or the Catholic Church. Voluntary controlled schools are fully funded by the state but voluntary aided are expected to raise around 10-15% of capital costs. The local authority employs staff and controls admission to voluntary controlled schools; in voluntary aided schools this is managed by the governing body.

In addition there are a number of specialist schools that legally are considered independent but are mostly state funded. They have to deliver the national curriculum but can specialise in particular areas. The main ones are:

- City Technology Colleges and City Technologies of the Arts. These schools have to be in urban areas and provide for all within their locality

- Academies were created in 2000 and set up as a company limited by guarantee and with charitable status. These schools had to be set up in areas of disadvantage, provide a broad curriculum, provide for the local community and be free of charge.

Management and funding
Under the Labour Government school education was administered by the Department for Children, Schools and Families, this was replaced by the new Tory/Liberal Democrat coalition in May 2010 with the Department of Education. At the time of writing the management of schools under the new Government had not yet been finalised. The Government announced that it is committed to a comprehensive spending review in autumn 2010 (www.education.gov.uk). Below a summary of the key issues relevant to the management and funding of schools under the Department for Children Schools and Families, the management of schools will be presented (Financing of Maintained Schools (England) Regulations 2002/2003, Schools Standards and Frameworks Act 1998).

Schools are mainly funded through local authorities and the local authorities receive a grant from central government; however, local authorities can raise some local revenue. Through a process called Fair Funding, each governing body receives a delegated budget that is intended to cover all day-to-day running costs (e.g. costs of staff, training, consumables, teaching resources and utilities). As discussed in the previous section the nature of the governing body varies from school to school. Additionally schools are free to raise extra funds through letting of the school premises or though voluntary contributions from parents. The governing body is responsible for ensuring that income and expenditure returns conform to the Consistent Financial Reporting Framework. The local authorities are responsible for the provision of free school meals to eligible pupils; however, this responsibility can be transferred to the governing body. The governing body can also delegate any of its statutory functions to a committee, a governor or the head teacher.

The governing body is also responsible for taking a strategic view in relation to school improvement. This includes financial forward planning of three years, source capital funding to assist with the development of the infrastructure of the school, including building and repairs, and source revenue funding to assist with the day-to-day running of the school.

All state maintained schools and some independent schools are inspected on a regular basis by Ofsted to ensure that standards are maintained.

Degree of school choice
Parental choice was introduced with the Education Reform Act of 1988 and extended in the Education and Skills Act 2008. The School Admission Code (DCSF, 2010) supports the strengthened framework that ensures that all schools adopt fair and lawful admission practices. This code is legally binding and applies to all admission authorities (local authorities and governing bodies), admission forums, school adjudicators and admission appeal panels. Guidance is provided for parents in *Primary and Secondary School Admissions and Appeals: A Guide for Parents* (DCSF, 2008b). Parents can appeal against a school or LA placement either through reference to the local authority or to the School Adjudicator as set out in the School Admissions Appeal Code (DCSF, 2009). All local authorities are required to publish admission arrangements in the local area by 1st May for entry in September. The school admission authority, which is different for different types of schools, must then consider every school listed in the application against the published oversubscription criteria. If there are places available each application must be admitted, although children in care are given priority over other children in the local authority. This criterion is also applicable in faith schools. Distance from home is often used as a tie-breaker. Secondary schools are allowed to prioritise pupils from feeder primary schools in the area. Faith schools are allowed to prioritise children in the following order: children in care of the faith, children of the faith, children in care who are not of the faith, other children. The majority of secondary schools are comprehensive but some local authorities have retained selective grammar schools. These latter schools select according to ability based on the Eleven Plus exam; local authorities that have selective grammar schools have retained secondary modern schools for pupils who failed the exam (DCSF, 2008b)

Data drawing on the Millennium Cohort study showed that 94% of parents or primary children in England and 98% in Scotland had gained a place for their child in the school of their choice. However, this figure is possibly artificially high as a number of parents indicated that they would have preferred a different school but had not chosen it, if this is taken into account the figures would be 88% in England and 91% in Scotland. More highly qualified mothers were less likely to get a school of their choice suggesting that they were more likely to apply to an oversubscribed school (Hansen and Vignoles, n.d.).

Pupils up to the age of eight are entitled to free transport to school if they live more than two miles from the nearest school; if they are older the distance is three miles or more.

The role of schools in the local community
In 2009 there were 17,041 maintained primary schools and 3,211 maintained secondary schools in England (DCFS, 2009). The majority, 61%, of these schools are community schools with no religious character; a quarter are Church of England schools and 10% are Roman Catholic schools. The main non-Christian faith schools are Jewish but there are also six Muslim schools, two Sikh and two schools of other non-Christian faiths. These voluntary aided Muslim schools became part of the maintained school system after the election of a Labour government in 1997 (Ipgrave, 2010). Table 3b shows the number of primary pupils in each type of school and by its religious/non-religious affiliation. As can be seen, the majority (68%) of pupils attended community schools with no specific religious affiliation; nearly 20% of pupils attended Church of England schools and 10% attended Roman Catholic schools which were either voluntary aided, voluntary controlled or foundation. Very few pupils attended schools of other denominations.

Table 3a: Number of primary schools by status and religious character, state maintained, 2009

	Community		Voluntary aided		Voluntary controlled		Foundation		Total
Total	10,425		3,715		2,522		402		17,064
	Nos	%[1]	Nos	%[1]	Nos	%[1]	Nos	%[1]	
No religious character	10,425	61	13	0.1	36	0.2	359	2.1	10,833
Church of England	0	0	1,947	11	2,433	14	42	0.2	4,422
Roman Catholic	0	0	1,685	10	0	0	0	0	1,685
Methodist	0	0	2	0.01	24	0.1	0	0	26
Other Christian faiths	0	0	29	0.2	29	0.2	1	0.01	59
Jewish	0	0	29	0.2	0	0	0	0	29
Muslim	0	0	6	0.04	0	0	0	0	6
Sikh	0	0	2	0.01	0	0	0	0	2
Other[2]	0	0	2	0.01	0	0	0	0	2

Source: DCSF, 2009c
1. Percentage of total number of primary schools

Table 3b: Primary pupils by school status and religious character, 2009

	Community		Voluntary aided		Voluntary controlled		Foundation		Total
Total									4,074,890
	Nos	%[1]	Nos	%[1]	Nos	%[1]	Nos	%[1]	
No religious character	2,756,500	68	1,950	0.04	6,430	0.2	109,100	3	2,873,980
Church of England	0	0	361,360	9	397,030	10	9,700	0.2	768,080
Roman Catholic	0	0	405,010	10	0	0	0	0	405.010
Methodist	0	0	410	0.01	4,030	0.1	0	0	4,440
Other Christian faiths	0	0	6,140	0.2	5,000	0.1	200	0.0	11,340
Jewish	0	0	9,040	0.2	0	0	0	0	9,040
Muslim	0	0	1,930	0.04	0	0	0	0	1,930
Sikh	0	0	650	0.01	0	0	0	0	650
Other[2]	0	0	430	0.01	0	0	0	0	430

Source: DCSF, 2009c
1. Percentage of total primary school population
2. Includes schools of mixed denomination or other Christian beliefs

Schools with no religious character make up the majority, 82%, of secondary schools and these schools are attended by about 84% of secondary pupils (see tables 4a and 4b). Most of these are community schools with foundation schools making up just under a quarter. Nearly 6% of schools are Church of England and just over 10% Roman Catholic. Most of these are voluntary aided as are the small number of Jewish (9) and Muslim (5) schools.

Table 4a: Number of secondary schools by school status and religious character, state maintained, 2009

	Community		Voluntary aided		Voluntary controlled		Foundation		CTCs		Academies		Total
Total Nos	1,860		545		103		717		3		133		3,361
	Nos	%[1]	Nos	%[1]	Nos	%[1]	Nos	%[1]	Nos	%[1]	Nos	%[1]	
No religious character	1,860	55	39	1.2	48	1.4	705	21	3	0.1	96	3	2,751
Church of England	0	0	133	4	49	1.5	9	0.3	0	0	14	0.4	205
Roman Catholic	0	0	331	10	0	0	1	0.03	0	0	2	0.1	334
Methodist	0	0	0	0	0	0	0	0	0	0	0	0	0
Other Christian faiths	0	0	26	0.7	6	0.2	2	0.1	0	0	21	0.6	55
Jewish	0	0	9	0.3	0	0	0	0	0	0	0	0	9
Muslim	0	0	5	0.1	0	0	0	0	0	0	0	0	5
Sikh	0	0	1	0.03	0	0	0	0	0	0	0	0	1
Other[2]	0	0	1	0.03	0	0	0	0	0	0	0	0	1

Source: DCFSc
1. Percentage is of total number of secondary schools

Table 4b: Secondary pupils by school status and religious character, state maintained, 2009

	Community		Voluntary aided		Voluntary controlled		Foundation		CTCs		Academies		Total
Total Nos[1]	1,753.2		503.9		103.4		785.4		3.3		121.6		3,271.0
	Nos[1]	%	Nos[1]	%	Nos[1]	%	Nos[1]	%	Nos[1]	%	Nos[1]	%	
No religious character	1,753.2	54	39.9	1.2	58.1	2	773.0	24	3.3	0.1	91.0	3	2,718.8
Church of England	0	0	119.0	4	39.0	1.1	9.1	0.3	0	0	10.2	0.3	177.5
Roman Catholic	0	0	312.5	10	0	0	1.3	0.04	0	0	1.6	0.05	315.4
Methodist	0	0	0	0	0	0	0	0	0	0	0	0	0
Other Christian faiths	0	0	22.7	0.7	6.2	0.2	1.8	0.1	0	0	18.7	0.6	49.6
Jewish	0	0	6.4	0.2	0	0	0	0	0	0	0	0	6.4
Muslim	0	0	2.3	0.1	0	0	0	0	0	0	0	0	2.3
Sikh	0	0	0.5	0.01	0	0	0	0	0	0	0	0	0.5
Other[2]	0	0	0.2	0.01	0	0	0	0	0	0	0	0	0.2

Source: DCFS, 2009c

The average class size for maintained schools is around 26 pupils for primary and 20 pupils for secondary pupils (DCSF, 2009c). This is significantly higher compared to the independent sector that has an average class size of around 13 pupils in primary schools and 12 pupils in secondary schools (OECD, 2009)

There has been a steady increase in ethnic minority pupils in English secondary schools over the period 2003 to 2007 – from 14.9% to 18%. This increase is likely to be due to a decrease in the percentage of those of unknown ethnic origin (DCFS, 2008a). Figure 3 shows the location of primary pupils by ethnic group and type of school. More than half of pupils of all ethnic origins except White Irish attend a community school; however, the proportion of those attending community schools is particularly high for Pakistani and Bangladeshi pupils. White Irish pupils are most likely to attend voluntary aided schools.

Figure 3: Primary school pupils of ethnic minority by ethnic group and school governance, 2007, percentages based on a pupils' own ethnic group
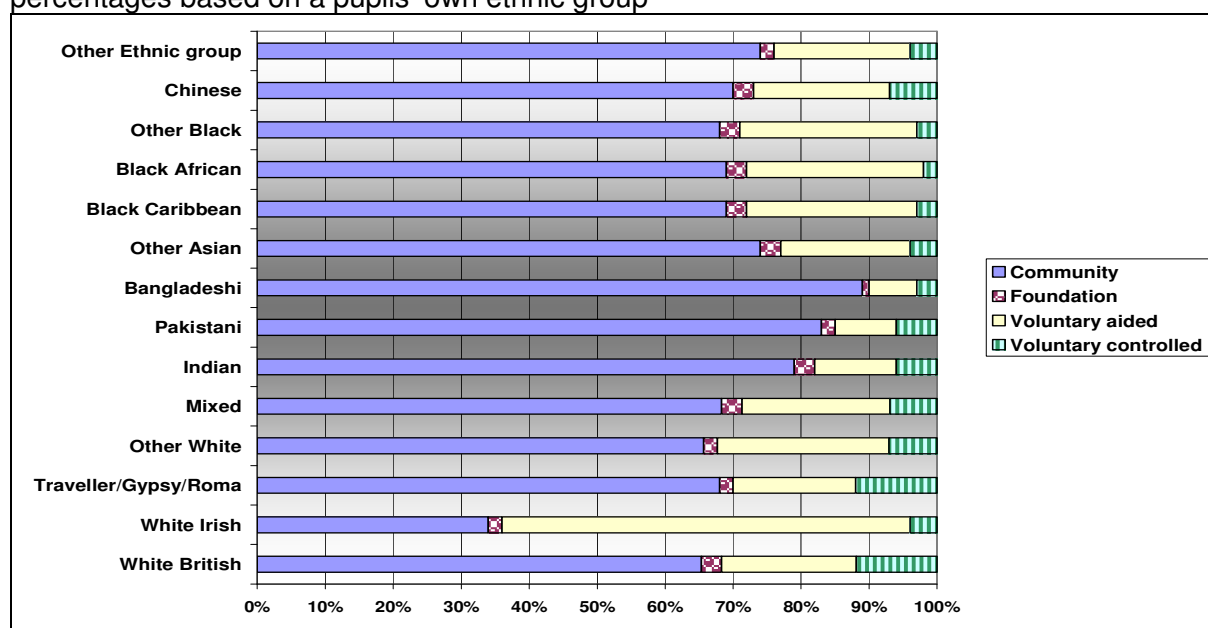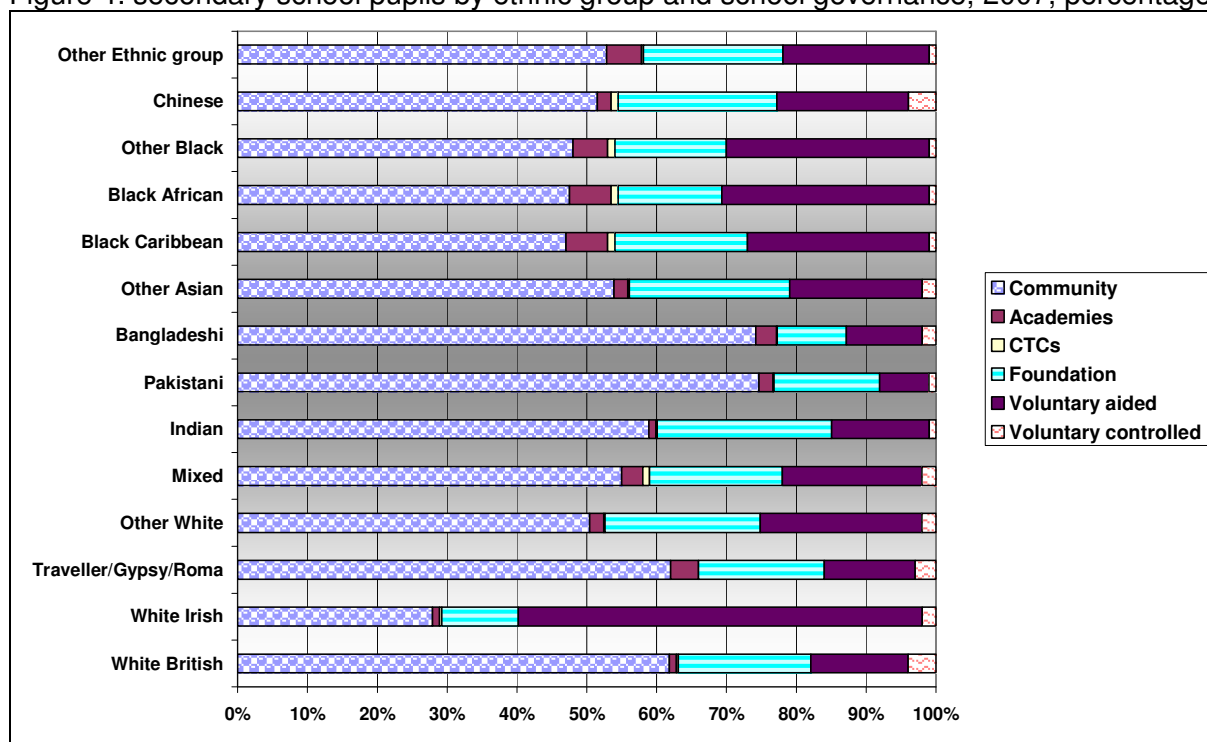

Source: DCFS, 2008a
Note: Data includes pupils of compulsory school age and above were classified according to ethnic group. It excludes dually registered pupils and those for whom data was not known or refused

Figure 4 shows the breakdown of type of school by ethnic group for secondary schools. The pattern for the ethnic groups is similar to that of primary pupils but the proportion attended community schools is slightly lower. The proportion of pupils attending Academies and CTCs is very small, the largest proportion is among Black and Travellers of Irish heritage/Gypsy Roma.

Figure 4: secondary school pupils by ethnic group and school governance, 2007, percentages

Source: DCFS, 2008a
Note: Data includes pupils of compulsory school age and above were classified according to ethnic group. It excludes dually registered pupils and those for whom data was not known or refused

The distribution of pupils of ethnic minority backgrounds is highly concentrated in certain geographical areas. For instance, in Oldham Pakistani and Bangladeshi pupils account for around 30% of primary school pupils. Around 80% of these attend schools that are mainly non-white. In Manchester 13% of secondary school pupils are of Pakistani origin. The majority of these pupils (55%) attend schools that are mostly non-white and only 1% attend schools that are mostly white; however, over the period of 2002 to 2008 segregation of pupils by ethnic origin has been falling (http://www.bristol.ac.uk/news/2010/6797.html).

Section 4: Curriculum

This section explains main features of the National Curriculum in English primary and secondary schools and considers the place of religious education and observance and the role of personal and social education in particular.

Overview
In all state maintained schools the compulsory curriculum consists of the National Curriculum and religious education. The current National Curriculum came into place under the Education Act 2002 and it includes programmes of study and attainment targets for each subject and key stage. As defined by the Education Act 1996, it is the responsibility of the school to organise their school curriculum to include the programmes of study. The attainment targets, consisting of eight levels, set out the 'knowledge, skills and understanding which pupils of different abilities and maturities are expected to have by the end of each key stage' (Education Act, 1996, section 353a).

At the time of writing, a new curriculum, developed by the former Labour Government, was expected to be implemented by 2011. However, the new government has decided not to implement the revision as the following statement taken from the Department for Education website indicates:

> *Ministers are committed to giving schools more freedom from unnecessary prescription and bureaucracy. They have always made clear their intentions to make changes to the National Curriculum that will ensure a relentless focus on the basics and give teachers more flexibility than the proposed new primary curriculum offered.*

The National Curriculum applies to all pupils of compulsory school age (currently 5-16) in community, foundation, voluntary aided and voluntary controlled schools. The curriculum is organised into four key stages (KS):

Key stage 1: Ages 5-7 (Years 1-2)
Key stage 2: Ages 7-11 (Years 3-6)
Key stage 3: Ages 11-14 (Years 7-9)
Key stage 4: Ages 14-16 (Years 10-11)

The core subjects at key stages 1 and 2 are: English, maths and science; the foundation subjects are: ICT, design and technology, history, geography, art and design, music and physical education. According to the National Curriculum the teaching of religion should reflect the fact that Great Britain broadly follows Christian traditions while taking into account the teachings and practices of other main world religions represented in Britain. Exceptions are made for Voluntary aided schools and schools of religious character that teach religion according to the locally agreed syllabus. Parents have a right to withdraw their children from religious education.

The National Curriculum at key stages 3 and 4 were first published by the Qualifications and Curriculum Authority (QCA) in 2007 and implementation started in September 2008. At key stage 3, the core subjects are: English, maths and science; and the foundation subjects are: design and technology, ICT, history, geography, a modern foreign language, art and design, music, physical education and citizenship.   At key stage 4 the core subjects are: English, ICT, maths, science, citizenship, physical education and religious education.

Religious education
All maintained schools must provide religious education by adopting the locally agreed syllabus. Local authorities are responsible for establishing a standing advisory council on religious education (SACRE) and to set up four committees with representatives from each of the following four groups:

- Christian denominations and those from other religious groups which reflect local religious traditions
- Church of England
- Teacher associations
- The local authority

The syllabus has to be reviewed every five years. Schools with no religious character are required to use the locally developed RE syllabus; foundation and voluntary controlled schools are also expected to teach this syllabus. However, parents can demand RE in accordance with the trust deed in these types of schools and the school must provide it for up to two periods per week unless it is deemed 'unreasonable' to do so. In voluntary aided schools the RE syllabus is determined by the governors in accordance with trust deeds where these exist. In these schools, parents can demand that the locally agreed syllabus be taught unless this demand is considered 'unreasonable'. Academies teach either the locally agreed syllabus or, where the school is of a religious character, a syllabus according to the denomination of the school (DCFS, 2010b).

Citizenship and personal, social and health education
Currently all maintained schools are expected to provide citizenship and personal, social and health education. It is non-statutory and guidance is provided for teachers. This aspect of the curriculum includes sex and relationship education and drugs education. Careers education is also a requirement for key stage 3 and 4; at key stage 4 careers education and sex education form part of the compulsory curriculum.

The White Paper *Your child, your schools, our future: building a 21st century school system*, part of the Every Child Matters (ECM) framework (http://www.dcsf.gov.uk/everychildmatters/) set out key expectations of all schools to ensure that all learners make the best progress to the ability, narrow achievement gaps, challenge gifted and talented young people, and ensure that all young people develop the skills and abilities needed for success in life. Two new non-statutory programmes of study at key stages 3 and 4, Personal Well-being and Economic Well-being and Financial Capability, are essential parts of this strategy. Personal development is to be an integral part of the entire secondary curriculum to enable young people to enjoy and achieve, learn how to stay safe and manage risks, understand how to maintain a healthy lifestyle, form relationships and participate in society, acquire the skills, knowledge and understanding relevant to adult and working life (education.gov.uk).

Informal curriculum
School experience is shaped not only by the formal curriculum but also by expectations about dress, participation in extra curricular activities and other school event. Aspects of this part of the curriculum can impact in different ways on pupils from different cultures, for example in relation to school uniform, timing and naming of holidays, food served in the school and how to deal with fasting during Ramadan.

In the UK most schools encourage or require children to wear school uniform. It was strongly recommended by the Department for Children Schools and Families and the new Department of Education is likely to take a similar view. It is considered to instil discipline, encourage children and young people to identify with their school and to remove social pressures. A head teacher may discipline a pupil for breach of uniform/appearance policy, however underlying reasons for breach of clothing policy must be considered. One particular issue in relation to school uniform has been in relation to Muslim girls wearing headscarves and being able to wear trousers for PE. There have been cases of girls being sent home because they were wearing headscarves (see e.g. Poulter, 1997). The DCSF has recommended that schools consult parents about uniform, for instance, reasonable adjustments agreed by parents may consist of Muslim girls considered modestly dressed when wearing salwar kameez or jilbaab with headscarf without the need to wear niqaab in school. Muslim men are expected to be covered from their waist to their needs (teachernet.goc.uk). As clothing for Physical Education often is included in the school uniform, the needs of different pupils and equality, discrimination and human rights issues are to be considered.

The Human Rights Act 1998 protects pupils' right to manifest their religion and belief. The DCSF states that many religious requirements can be met within the school uniform policy and schools will need to consider its obligations on the grounds of sex, race, disability, sexual orientation and religion and belief. However, if a pupil finds that the school uniform is unsuitable, he or she might be able to attend a different school whose uniform policy can accommodate his or her requirement.

The school year is closely tied to the celebration of Christian festivals with holidays, especially at Christmas time but also at Easter. Normally these holidays are referred to as Christmas and Easter holidays rather than Winter and Spring holidays. Knowledge about customs that form part of other religions such as Ramadan or the festivals of other religions may feature as part of the curriculum on religious education but children are not granted time off, for example, to celebrate other festivals. Food can also cause problem both in terms of ensuring that food provided in the school includes options that are suitable for those from other cultures and also to respect the need to fast.

Guidance for schools specifically relating to Muslim pupils
The Muslim Council of Britain has produced an information and guidance document specifically aimed at schools in England. It includes guidance in relation to the curriculum .and informs schools about relevant Islamic beliefs and practices. The guide is comprehensive and covers the following areas:

- Dress in school
- Halal meals
- Provision for prayer
- Ramadan
- Islamic festivals
- Physical education
- Religious education
- Collective worship
- Sex and relationship education
- Modern foreign languages
- Expressive arts
- Islamic resources in the school library
- Educational visits
- Further issues
- Engaging with Muslim community

The guide also provides background information about the Muslim community in Britain. It is available online: www.mcb.org.uk.

Section 5: Assessment, attendance and outcomes

Assessment
This section aims to provide a brief overview of the summative assessment system currently in use. At the end of key stage 4 most pupils will take the General Certificate of Secondary Education (GCSE) exam. These exams are available for most of the subject areas and in some courses coursework and the examination count towards the final grade. Entry level qualifications are available to provide for pupils not ready for GCSE exams, initially these were only available in literacy, numeracy and IT. The most common exam for post-compulsory education is General Certificate of Education Advanced-level (A-level). These courses are normally studied over a period of two years; however, this exam was augmented by an Advanced Subsidiary (AS-level) qualification which could be taken during the first year of post-compulsory education.

In addition to these examinations leading to certification, schools are also required to assess their pupils at key stage 1 and 2 in primary schools. At key stage 1, the tests are set by an external agency but marked by the teacher. These tests English and maths; key stage 2 tests include English, maths and science and are set and marked by an external agency. This agency is appointed by the Qualifications and Curriculum Authority (QCA). Key stage 3 tests are no longer compulsory but the tests are available to schools who wish to use them.

Data published on attainment by pupil characteristics show that, in state maintained schools, girls outperform boys irrespective of ethnic origin. In terms of ethnicity the best performing ethnic groups are the Chinese followed by Indian pupils. These two groups as well as White Asian and Irish are the only ones among the boys who perform above average for the whole cohort. Gypsies and Travellers are by far the poorest performing ethnic groups. White boys rank at the 46th percentile, the average Pakistani and Bangladeshi boy rank around the 40% percentile. By mean of comparison the average Indian boy ranks at the 75th percentile (figure 5).

Amongst girls it is also Chinese girls and Indian girls who rank the highest; White British girls also score above average with a rank just below the 60th percentile. The performance of Bangladeshi

girl is the same as for White British girls, whilst Pakistani girls rank below that but above the overall average (Figure 6).

Figure 5: Key Stage 4 results, by ethnicity, England, 2008 (boys)

Ethnicity unknown for 2 per cent of the boys in the sample
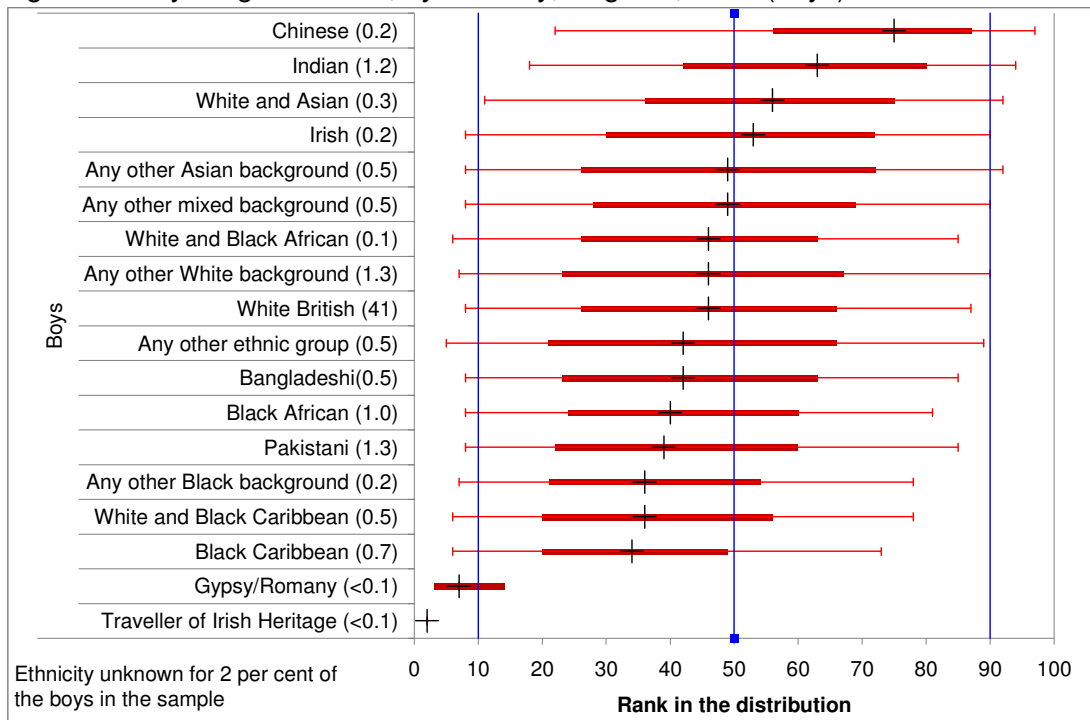
Source: National Equality Panel, 2010

Figure 6: Key Stage 4 results, by ethnicity, England, 2008 (girls)

Ethnicity unknown for 2 per cent of the girls in the sample
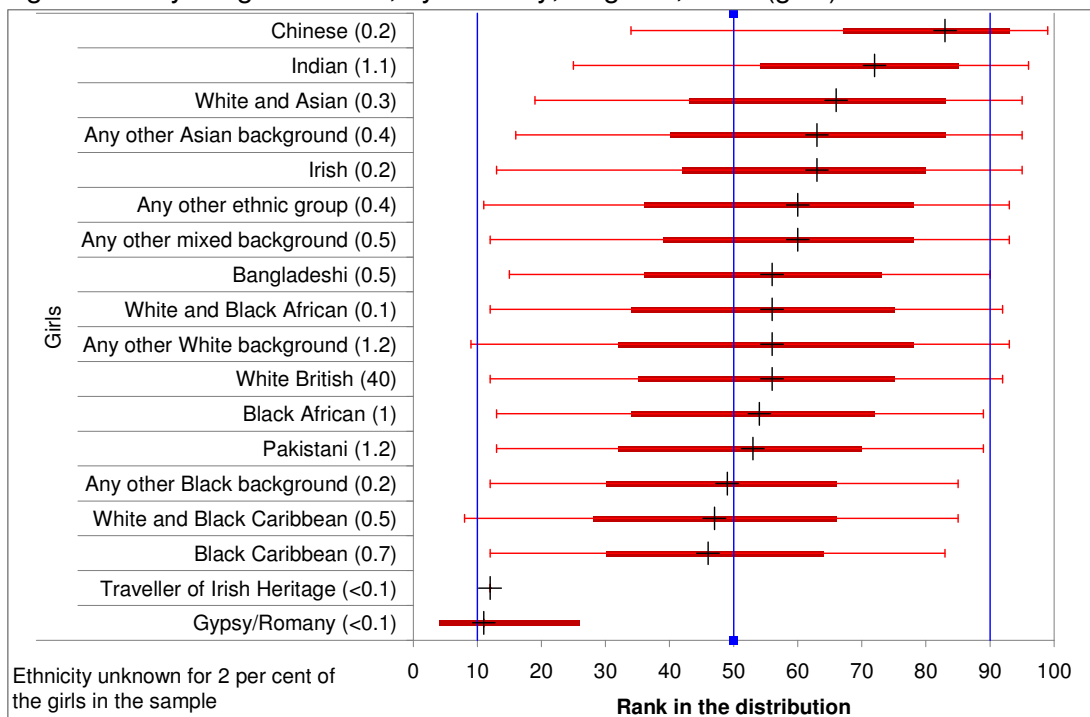
Source: National Equality Panel, 2010

The Longitudinal Study of Young People in England provided data for an analysis of minority ethnic groups (Strand, 2007). It measured pupils' achievement at the ages of 7, 11, 14 and 16, making it possible to compare the performance gap between ethnic groups at different stages. Figures 7 and 8 below illustrate pupils' progression through compulsory schooling by ethnicity and gender.

17

Figure 7 shows the data for boys and it can be seen that at the age of seven, Pakistani and Bangladeshi boys perform well below the other ethnic groups, including the Black Caribbean. However, by the age of sixteen, Bangladeshi boys have reached average performance and just overtaken White British boys, whilst Pakistani boys have improved but are still performing below average. Chinese boys perform above average at the start and show the greatest gain in performance up to the age of fourteen when it levels out. Indian boys gradually improve their level of attainment, whilst Black Caribbean boys' performance decreases until the age of fourteen and then improves slightly (National Equality Panel, 2010). It is perhaps worth noting that over 70% of Black Caribbean and Black African pupils live in the 25% most deprived areas (as measured by IDACI for 'super output areas') and that about 85% of Bangladeshi pupils live in these areas. Only 25% of White British pupils live in such areas (Strand, 2007). There are considerable differences in the size of population of these groups and that should be taken into account when interpreting the figures. It is also important to recognise that these data were gathered in 2004 and provide only a snapshot rather than change over a longer period of time.

The pattern is relatively similar for girls although overall they perform better. Pakistani girls show a dip in performance between the ages of seven and eleven but then improve; Bangladeshi girls show a steady improvement and perform better than White British and Pakistani girls (National Equality Panel, 2010).

Figure 7: Differences from average assessments, age 7-16; Children not on FSM (boys)
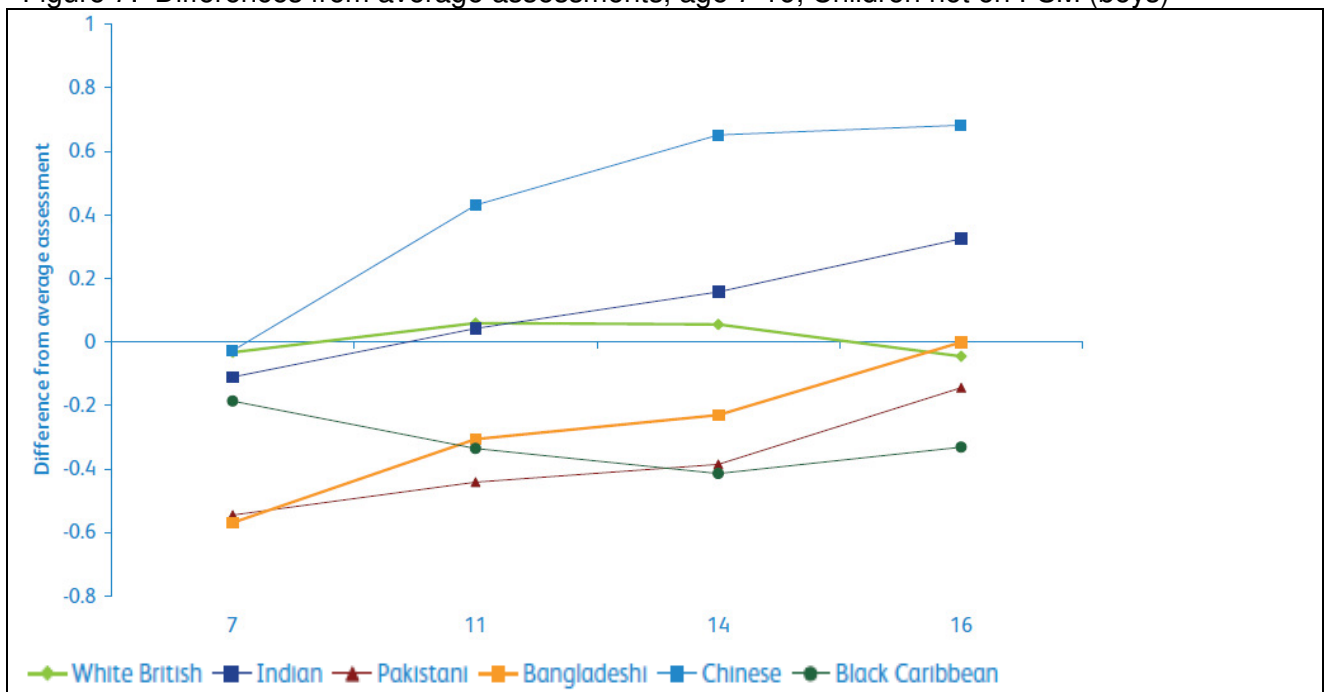

Source: National Equality Panel, 2010

Figure 8: Differences from average assessments, age 7-16; Children not on FSM (girls)
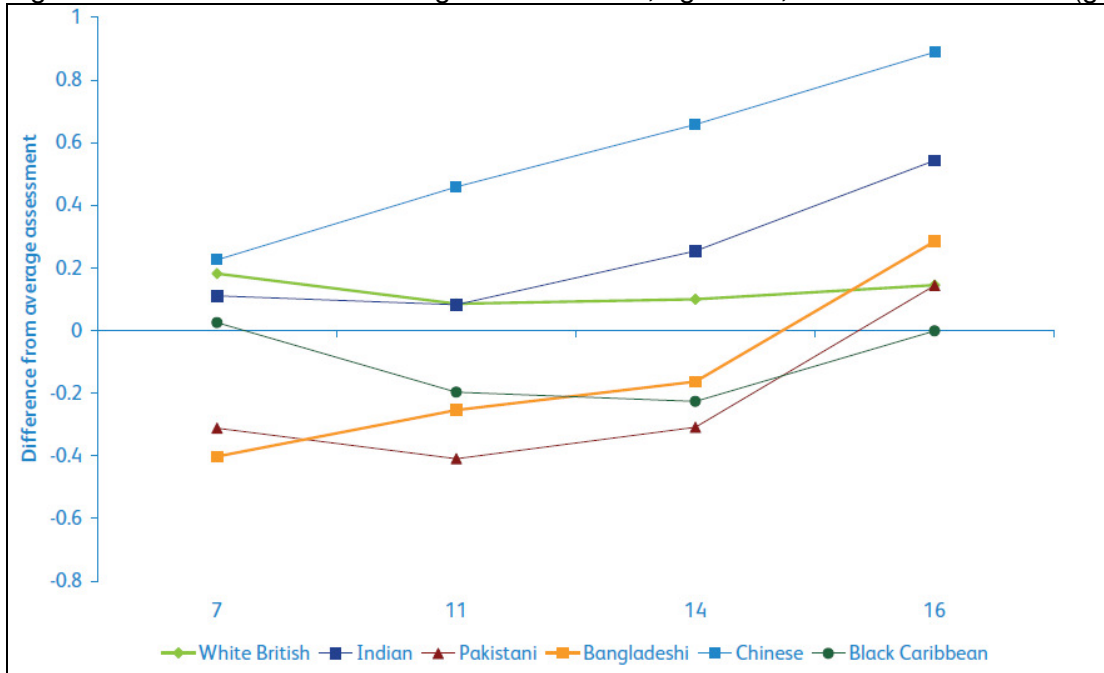
Source: National Equality Panel – Summary, 2010

In Figure 9 it can be seen that most 18 year olds are still in full-time education. However, those from White and Mixed backgrounds are less likely than those from other ethnic background to be in this category and more likely than the other groups to be working. Although the proportion of those who are in jobs with training is low, those from a White background are more likely than others to be found in this category. The largest category of 18 year olds in the Not in Education, Employment or Training (NEET) group are Other, Bangladeshi, White, Pakistani, Mixed and Black Caribbean.

Figure 9: Main activity at age of 18 by ethnicity
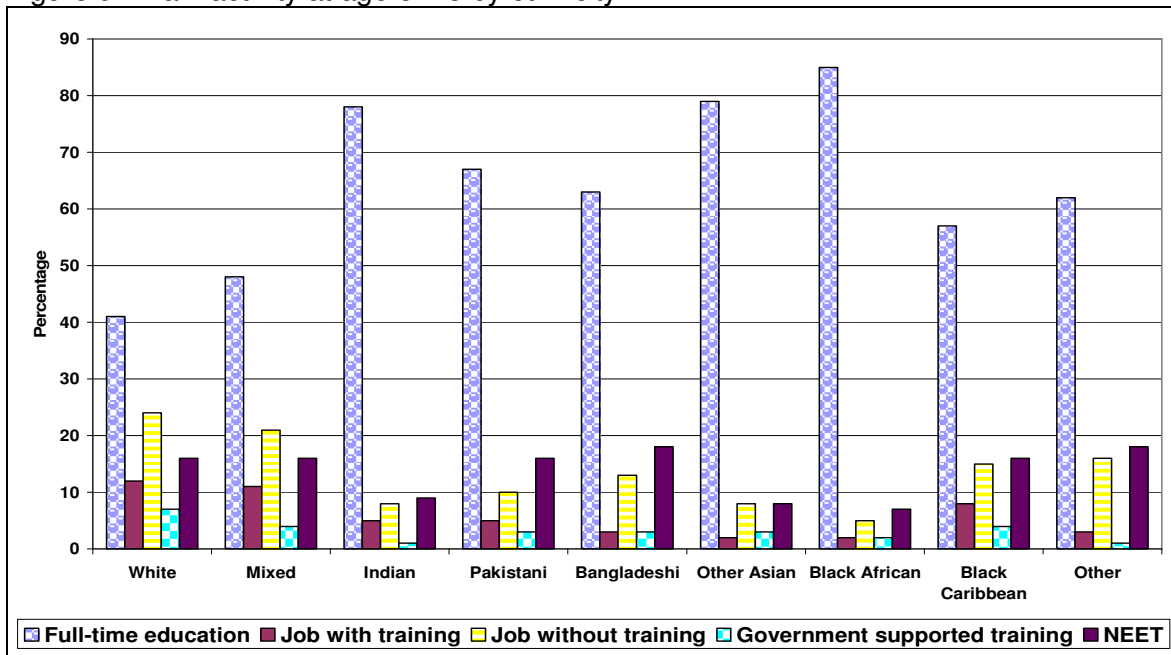
Source: Department for Education, 2010a

Attendance and absences
Attendance, absence and exclusion from school, for whatever reason, are likely to impact on both experience of education and on attainment. Figures 10 and 11 show the overall number of

19

absences in half days for both authorised and unauthorised absences. The majority of these absences are authorised absences. It can be seen that Travellers of Irish heritage and Gypsy/Roma pupils have considerably higher number of absences than other ethnic groups. Bangladeshi and Pakistani primary pupils have slightly higher number of absences than other ethnic groups; this includes having slightly above average higher number of unauthorised absences. Pakistani secondary pupils are just above average in terms of the number of absences; whilst Bangladeshi secondary pupils are just above average but have the same number of absences as White British secondary pupils. Chinese primary and secondary pupils have the lowest number of absences and Indian secondary pupils the second lowest number of absences.

Figure 10: Primary pupil overall number of absences (authorised and unauthorised), half days, 2008-09
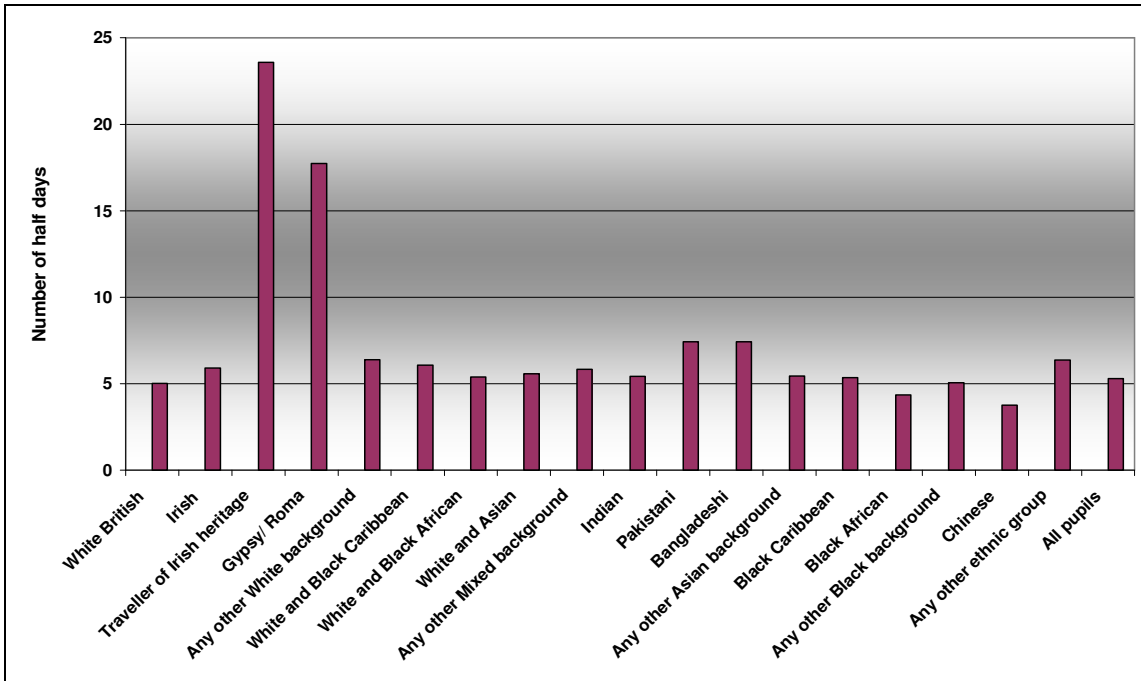
Source: DCSF, 2010a

Figure 11: Secondary pupil overall number of absences (authorised and unauthorised), half days, 2008-09
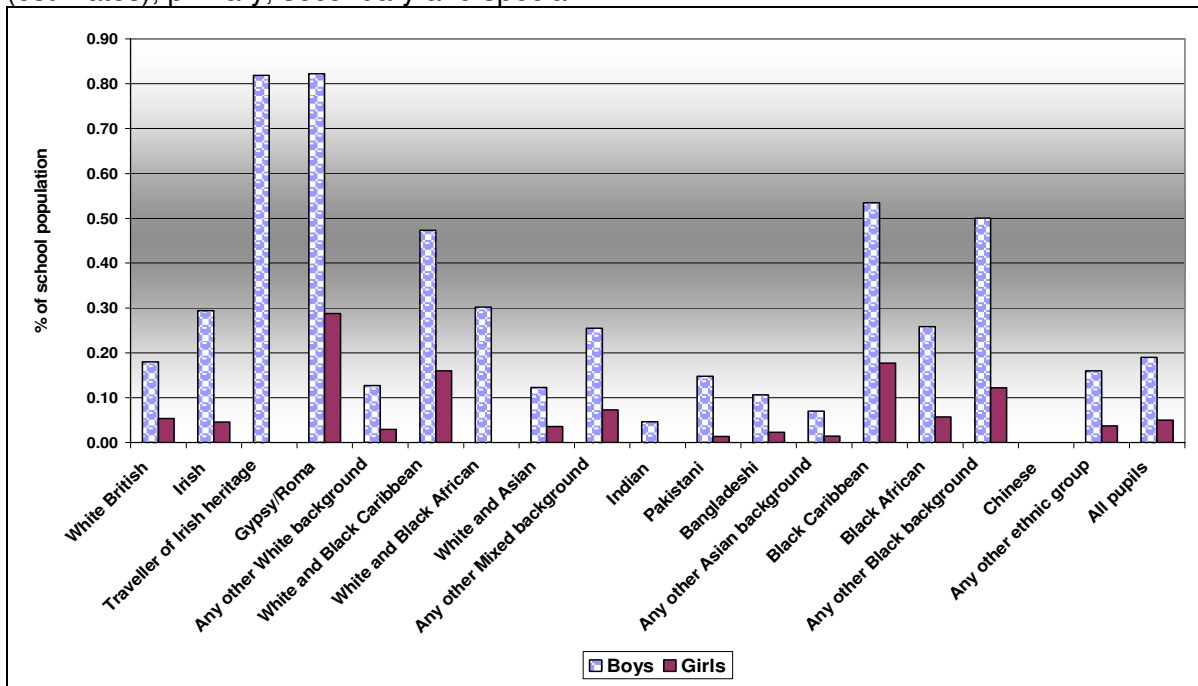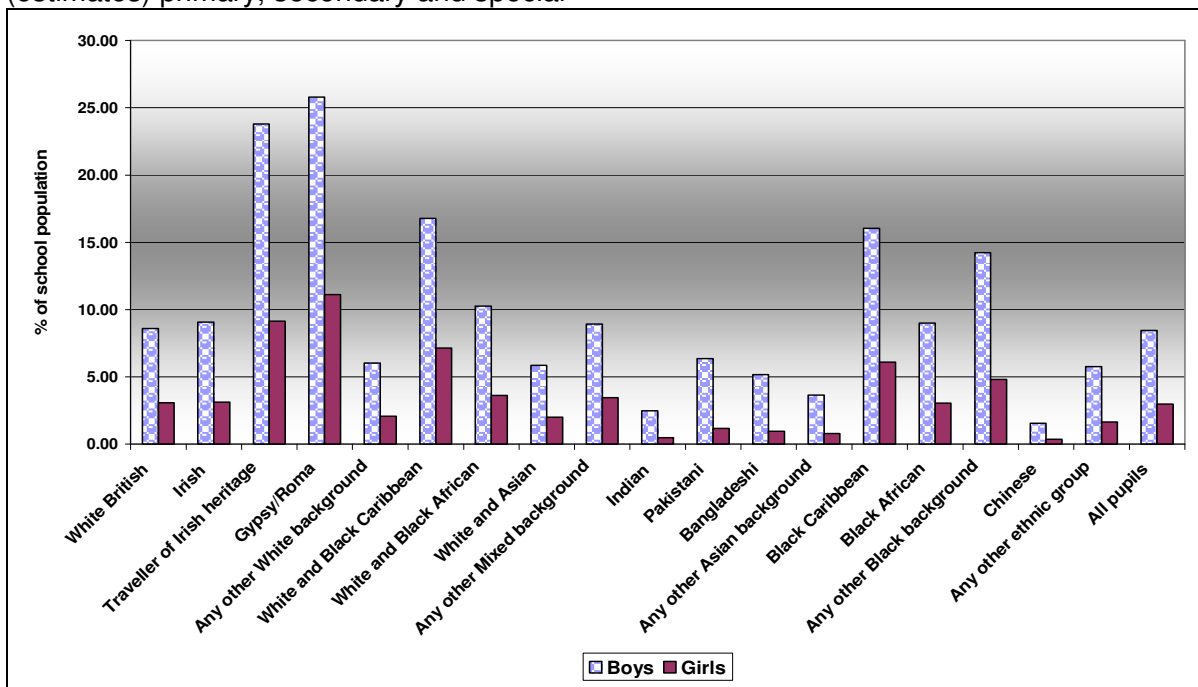

Source: DCSF, 2010a

20
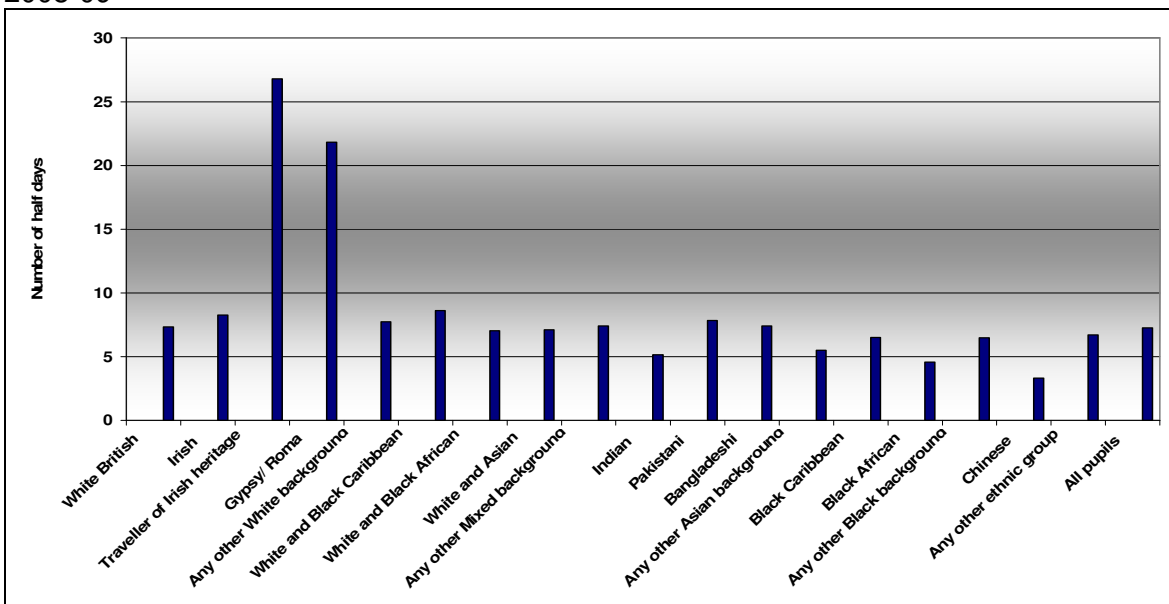
Exclusions

Figures 12 and 13 show the percentage of permanent and fixed period exclusions from maintained schools in England. It should be noted that the data refers to cases of exclusion rather than number of pupils excluded. Travellers of Irish heritage and Gypsy Roma pupils have the highest percentage of exclusions followed by Black Caribbean, Any other Black background and White and Black Caribbean. Pakistani and Bangladeshi pupils have below average percentage of exclusion and there are virtually no exclusion in relation to Chinese pupils.

Figure 12: Percentage of permanent exclusions by ethnic group and gender, England, 2007-08 (estimates), primary, secondary and special

Source: DCSF, 2009a

Figure 13: Percentage of fixed period exclusions by ethnic group and gender, England, 2007-08 (estimates) primary, secondary and special


Source: DCSF, 2009a

Qualifications in the Adult Population

Figures 14a, b and 15 show the highest qualification gained by men and women of working age (16 to 64 for men; 16 to 59 for women) by ethnicity, religion and gender. In terms of ethnicity Chinese men and women are the most highly qualified. Indian men and women also have higher than average numbers with a higher degree. Black African men are highly qualified but women from this group less so. Pakistani men have a slightly higher percentage of men with a higher degree than White British whilst Bangladeshi men are just below the White British percentage. Male White and Black Caribbean and Black Caribbean have the lowest qualifications and among the lowest for women. Bangladeshi women have the lowest level of qualifications and Pakistani women also have below average levels of qualifications.
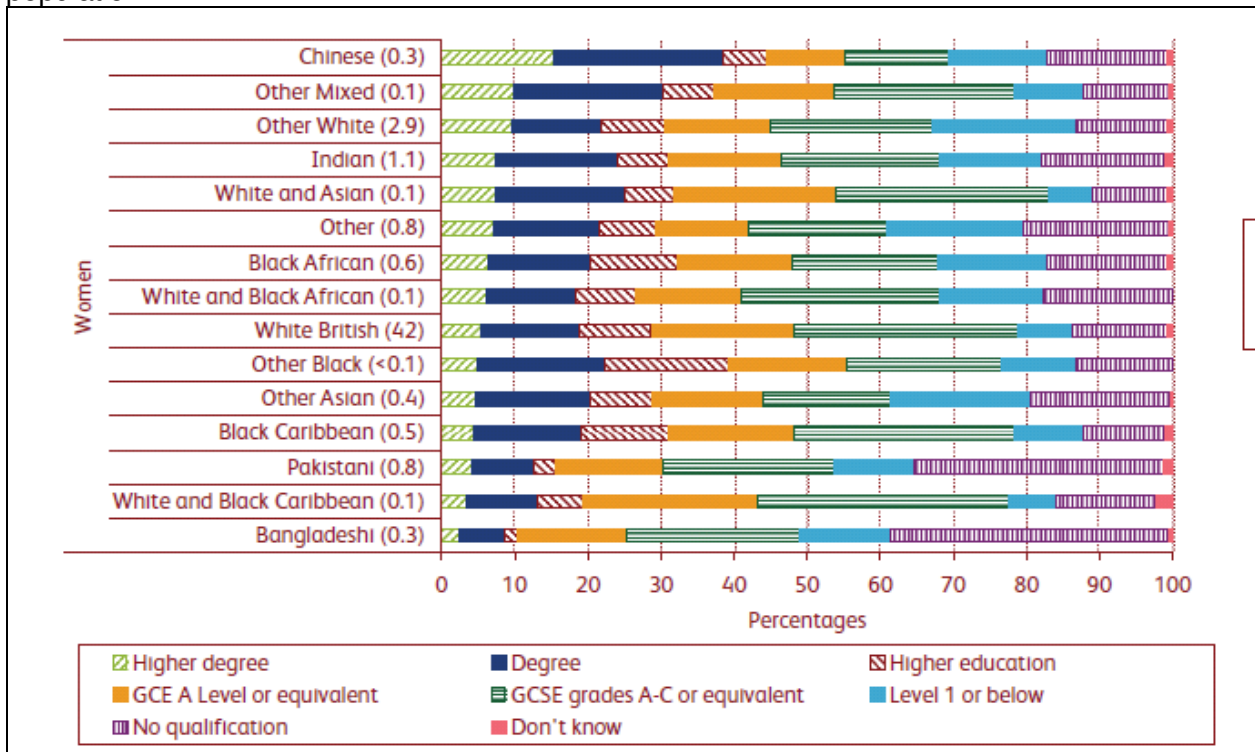
Figure 15 shows highest qualification by religious affiliation and it can be seen that Jewish men and women have the overall highest level of qualifications, Hindu and Buddhist men and women also have relatively high levels. Christian men have the lowest number of with degree level qualifications but relatively higher proportions with GCE A-level and GCSE qualifications and few with no or level 1 qualifications. Muslim women have lowest percentage with degree level qualifications and the highest percentage with no qualifications.

Figure 14a: Highest qualification, by ethnicity, men, UK, 2006-2008 (percentages), working age population
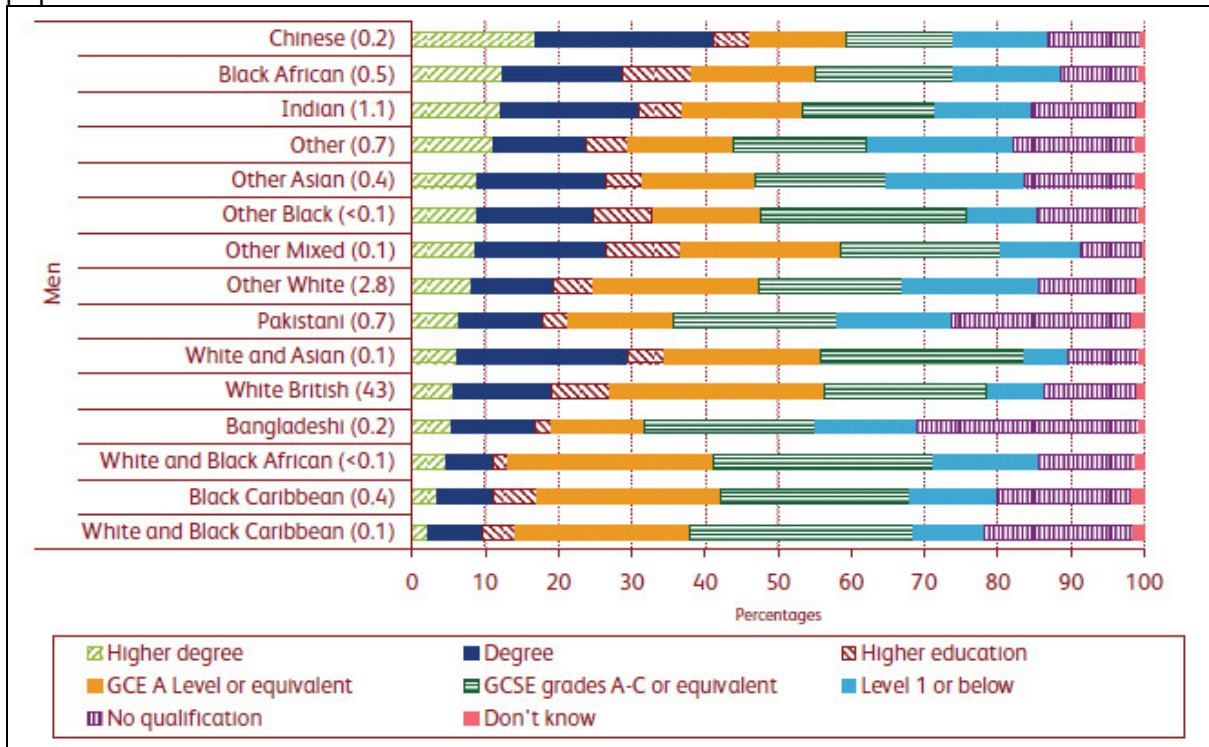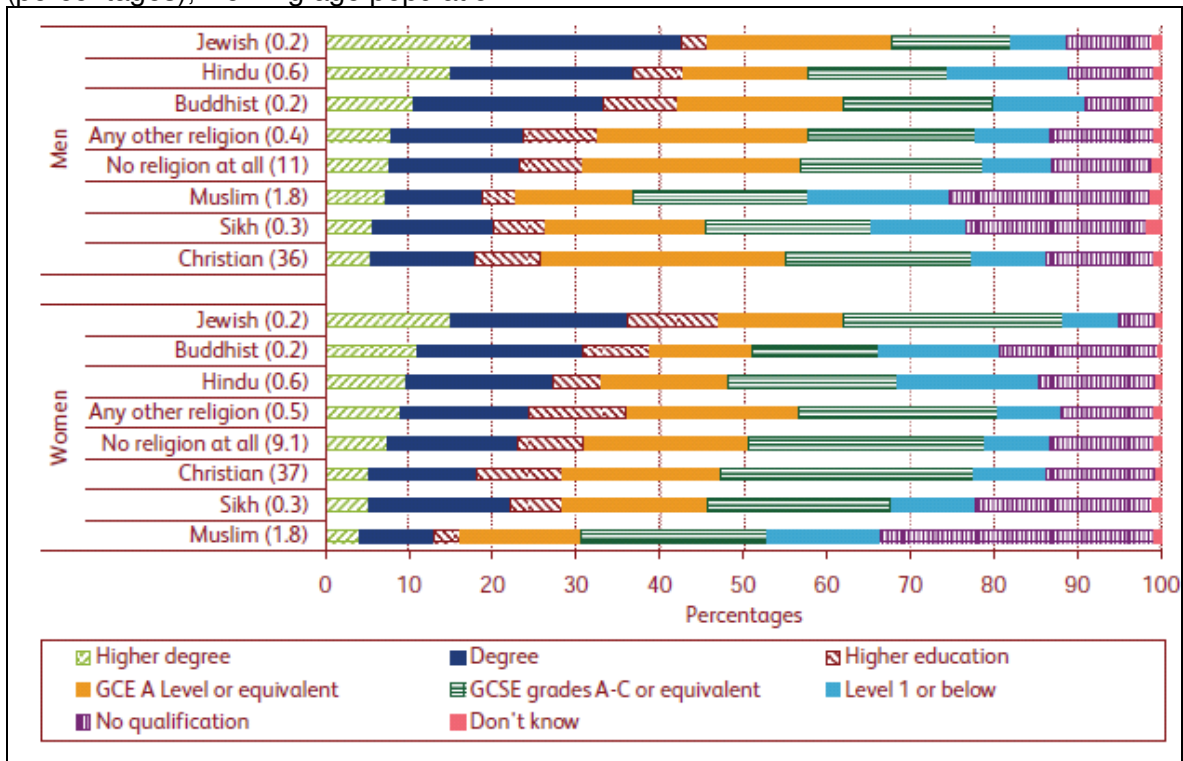

Source: National Equality Panel, 2010

Figure 14b: Highest qualification, by ethnicity, women, UK, 2006-2008 (percentages), working age population

Source: National Equality Panel, 2010

Figure 15: Highest qualification by religious affiliation, men and women, UK, 2006-2008 (percentages), working age population

Source: National Equality Panel.

## Section 6: Teaching workforce and the nature of teacher education

This section provides a profile of the teaching workforce in local authority maintained schools in England with a focus on the ethnicity of the teaching workforce. It will also provide a brief outline of teacher education in England.

The teaching workforce in England
Provisional figures published in January 2010 showed a slight increase in the number of teachers in all publicly funded schools up to 2009 but then a slight decrease by January 2010; however, the FTE numbers of all staff (including teaching assistants and other support staff) in schools increased between 2009 and 2010. The pupil teacher ratio (PTR) was 21.3:1 in primary schools; 15.7:1 in secondary schools. The pupil adult ratio (PAR) was 11.4:1 in primary schools and 10.4:1 in secondary schools. This represents a slight decrease in PTR and PAR since 2009 (DfE, 2010b).

According to statistics gathered on the school workforce the majority of teachers, 94% in the local authority maintained school sector are White; 89% of these are White British. Around 1% are of mixed background or Black origin, just under 3% are of Asian origin, 0.1% are Chinese in origin and 0.5% from another ethnic group. These percentages are based on those that disclosed ethnicity; just over 13% of teachers did not disclose their ethnicity. Figure 16 shows the composition the teaching workforce not categorised as White British. As can be seen, just under half of the non White British teaching workforce is from a White ethnic group.

Figure 16: Ethnicity of teachers in local authority maintained schools, excluding White British teachers, 2009, England
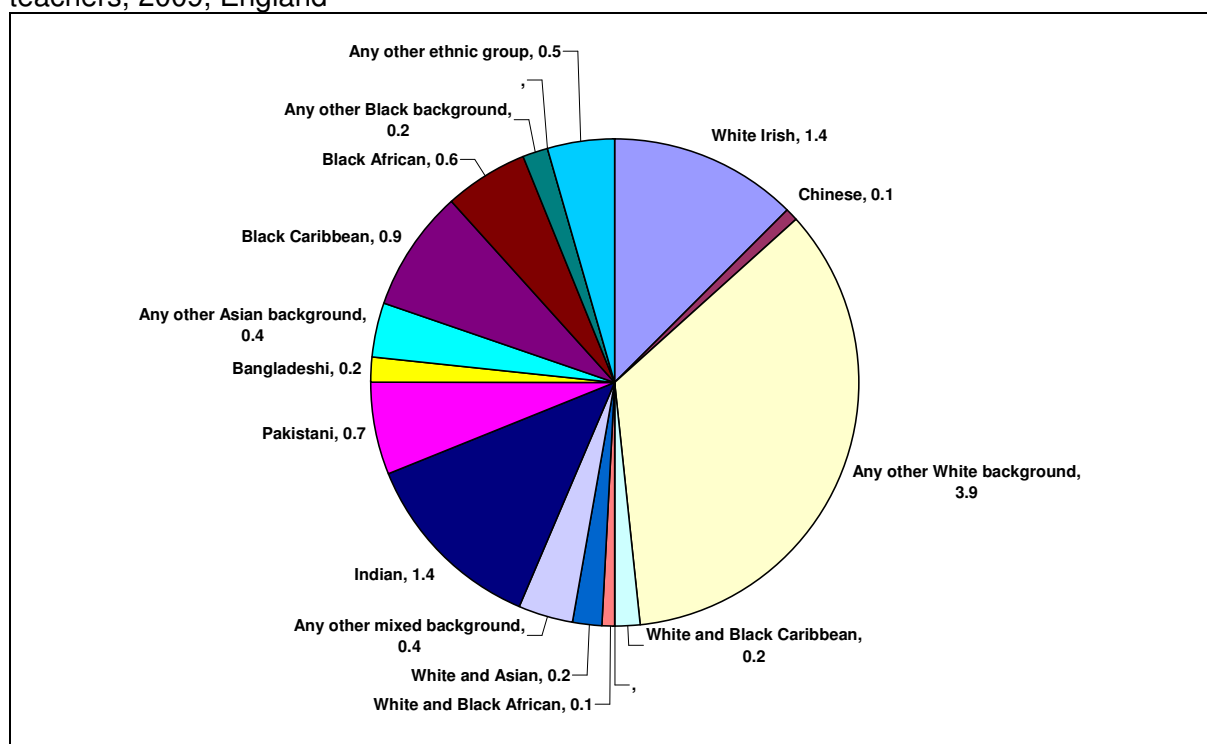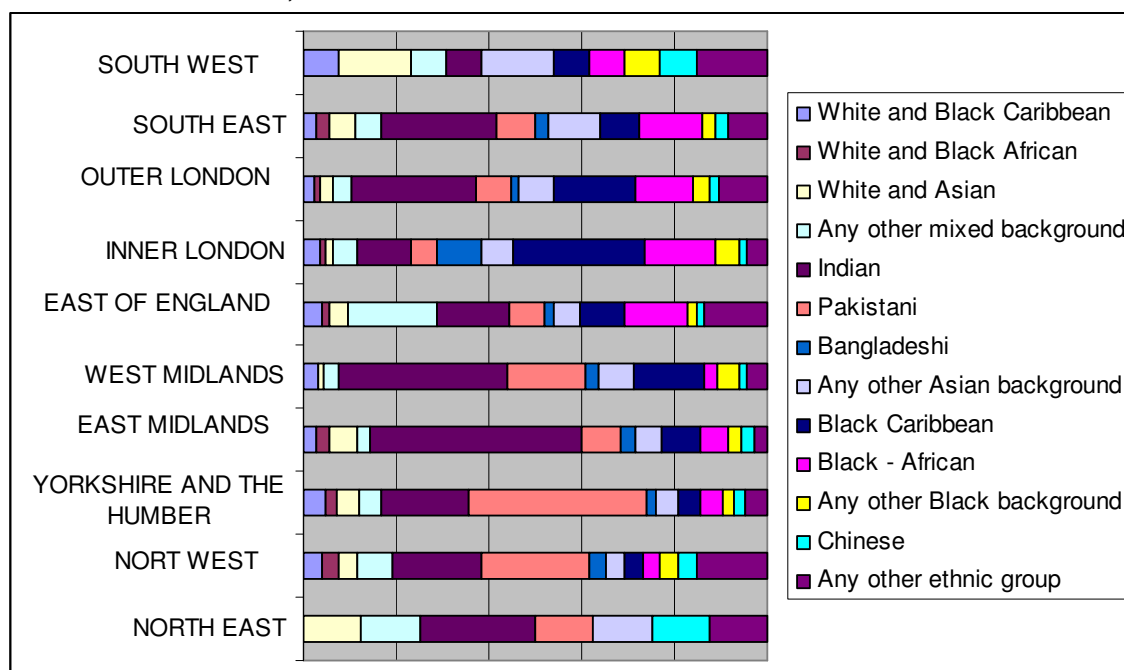

Source: DCSF, 2009d

Looking at the distribution of non-white ethnic minority teachers by English regions, Inner London had the largest concentration of Black Caribbean teachers (6.5%) followed by Outer London (2.8%) and West Midlands (1%). The highest concentration of Indian teachers was in Outer London (4.3%) followed by Inner London (2.6%) and East Midlands (2.4%). Yorkshire and the Humber had the greatest concentration of Pakistani teachers (1.6%) followed by Inner (1.3%) and Outer (1.2%) London.

Figure 17: Teacher ethnicity in local authority maintained schools by English Regions, excluding White British teachers, 2009

Source DCSF, 2009d

Teacher education

In order to teach in state-maintained schools in England, teachers must possess Qualified Teacher Status (QTS). To obtain QTS the individual must go through initial teacher training (ITT) which combines theoretical learning with at least 18 weeks practicing teaching during school placements. There main ways of achieving qualified teacher status are:

Undergraduate teacher training:
- Bachelor of education (BEd)
- Bachelor of arts or science with QTS (BA or BSc)

Postgraduate teacher training:
- Postgraduate certificate in education (PGCE)
- School-centred initial teacher training (SCITT)

Employment-based teacher training
- Graduate Teacher Programme (GTP)
- Registered Teacher Programme (RTP)
- Teach First

In addition there are options for those with substantial teaching experience but who are not fully qualified according to the regulations in the UK:
- Assessment-based teacher training
- Overseas Trained teacher Programme (OTTP)

Undergraduate teacher training enables the student to train to become a teacher while completing a degree, while the post-graduate courses allow people that already hold a degree to become teachers. The TDA offers postgraduate teacher trainees a number of tax free bursaries that range from £4000-9000 depending on what subject they train to teach. Generally, teacher trainees training to teach Mathematics, Physics, Chemistry and Engineering receive the higher rates while teacher trainees training to teach Art and Design, Business Studies and Citizenship receive the lower rates. Additional financial bonuses available for teachers that recently completed

25

postgraduate ITT who take up a permanent position in a maintained school or a non-maintained special school in England include 'golden hellos'. In the academic years 2009/2010 and 2010/2011 these ranged from £2500 (Religious Education, Music, Modern languages, Design and technology, Applied ICT, ICT) to £5000 (Applied Science, Science, Mathematics).

The various employment-based teacher training programmes allow people to train as teachers whilst working in a school but require the trainee teacher to be employed by a maintained school for the duration of the training. Those training on the Graduate Teacher Programme can qualify as teachers while they work; the Registered Teacher Programme focuses on allowing non-graduates to complete their degrees while becoming fully qualified teachers. Teach First collaborates with selected partners and businesses and combines intensive teaching training in challenging secondary schools in East Midlands, London, North West, West Midlands and Yorkshire with a leadership and management skills programme. It is aimed particularly at graduates who might not have considered a career in teaching and in addition to leading to fully qualified teacher status, it provides the potential to develop a commercially oriented career outside the classroom. In addition to the training salary the students receive from the school, Teach First covers food and accommodation during the Summer Training Institute.

Nature of Teacher of Education
All ITT courses enable the student to achieve QTA standards (see www.tda.gov.uk/standards). These standards formally set out what the trainee teacher is expected to know, understand and be able to do in order to be awarded QTS. The standards are organised under three inter-related categories: professional attributes, professional knowledge and understanding and professional skills. These criteria include being able to develop professional relationships, communicate with others, understand relevant legal frameworks and engage with professional development, be confident in chosen taught subject and have an understanding of how all children and young people make progress. Finally the standards ensure that qualified teachers possess the essential skills of teaching including planning, assessing, monitoring, giving feedback, promote positive attitudes to learning and discipline. Additionally trainee teachers have to pass skills tests in literacy, numeracy and information and communications technology (ICT) (TDA, 2008).

The previous Government proposed that anyone starting an initial teacher training course leading to a Qualified Teacher Status will need to be provisionally registered with the General Teaching Council for England (GTCE), the independent professional and regulatory body for teaching in England. However, the current government is considering abolishing the GTCE.

Section 7: Differences and similarities between the Scottish and English system

Historical context
In both countries the church had been the main provider of education until mass education was introduced at the end of the 19th century. This led to local authorities becoming responsible for education and education becoming compulsory for all with children from the age of five required to attend school. In both countries there was a gradual increase in the school leaving age and by 1973 it was 16. Religious education remained a compulsory subject in both countries.

Initially the Scottish system included only non-denominational schools mainly from a Church of Scotland background but in1918 the other faith based schools, mainly Roman Catholic schools opted into the government/local authority management but with guarantees in relation to religious education. In the 1960s changes brought in a mainly comprehensive secondary education with no selection. This means that all state maintained schools are under local authority control. This is different from England where most of faith schools are voluntary aided or voluntary controlled giving them greater control over school governance at a local level. England has also retained an element of selection in those areas which retained grammar schools.

Both countries are predominantly Christian in a Protestant tradition; however, in England the monarch is the head of the church; the Church of Scotland is governed by four courts. The census of 2001 indicated that 71% of citizens in England and 65% in Scotland identified themselves as Christian and 3% identified as Muslims in England. A smaller proportion, 1%, of the Scottish population identified as Muslims. The proportion who stated they had no religion was over a quarter in Scotland compared to 15% in England. Around half of the Muslims in Scotland and slightly less than half in England were born in the UK.

School structure
The publicly maintained sector caters for the majority of pupils in both countries but a slightly larger proportion in Scotland (96% compared to 93%). The main difference between Scotland and England is the greater variety in types of schools in England and the level of control held by governing bodies in schools in England. English community schools are probably closest in terms of operation to the Scottish comprehensive. In addition to these schools there are also voluntary controlled, voluntary aided, foundation schools, academies and city technology schools. Voluntary aided and voluntary controlled schools are often of a religious character as are some foundation schools. England also has a wider range of faith schools, including Church of England schools and six Muslim schools. It also has a more selective system as it retained some of the selective grammar schools.

Curriculum
Both countries have a compulsory curriculum in state maintained schools. In England the *National Curriculum* covers the ages 5 to 16; in Scotland the new *Curriculum for Excellence* is aimed at 3-18 year olds. The aim of the Scottish curriculum is to increase flexibility in the curriculum and it may therefore become less prescriptive than the current English curriculum.

Issues in relation to the informal curriculum are similar in both countries. Schools in both countries tend to have school uniforms, the school year is governed by the Christian calendar and customs in relation to food and religious festivals are governed by the dominant, Christian culture.

Assessment, attendance and outcomes
There are differences between the countries in terms of examinations taken both at 16 and 18. The Scottish system at upper secondary tends to be broader based with pupils studying more subjects but in less depth. However, as entry to higher education is generally controlled on a UK wide basis the point system allows for comparison in achievement of pupils from both systems.

Overall outcomes by ethnic groups are very similar in both countries though the numbers within some ethnic minority groups are much smaller in Scotland. Chinese and Indian pupils do well. Pakistani pupils in Scotland perform marginally worse than White UK pupils; Pakistani pupils in England perform slightly below White British but Bangladeshi pupils have outcomes similar to White British. English data show that Muslim pupils in England perform well below the national average at the age of seven but are only just below average by the age of sixteen. Social background impacts on education but less so on ethnic minority pupils. Gender differences are the same for all ethnic groups – girls perform better.

In England, Pakistani and Bangladeshi pupils have above average absences compared to other groups except the Irish Traveller and Gypsy Roma children. These latter two groups also have the highest absences in Scotland followed by Bangladeshi pupils. Pakistani pupils are also above White UK pupils in Scotland but not White Other and Other. Exclusion rates for both Pakistani and Bangladeshi pupils are below average in both England and Scotland.

Teacher education and the teaching workforce
The majority of teachers in both countries come from a White British/UK background though the proportion is slightly lower in England. The proportion of non-white ethnic minority teachers tends to be higher in larger cities and lower in rural areas.

The greater variation in the education system for pupils is also in evidence in the number of routes into teaching in England. In Scotland teachers are trained either through a 4 year undergraduate or a 1 year postgraduate programme (which can be studied part-time). In addition to these routes England also has options for training through employment based programmes.

Summary
The English education system has greater variety in types of schools and more faith schools from a wider range of denominations. It also has a larger proportion of the school population from minority ethnic community. The school governance also differs in that schools in England tend to have more local control through Board of Governors. However, the outcomes for pupils from different ethnic minority groups are broadly similar in the two countries as is the level of absence and exclusions from school.

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