# Muslim Pupils' Educational Experiences in England and Scotland (MPEEES)

## Working Paper 2

# Educational Policy and Structures in Scotland

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## Introduction

This report provides a brief overview of the education system in Scotland 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 and moral education (RME) 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.

## 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 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 marked 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 some of these areas and to some extent the charity schools were developed in order to counter the teachings of Roman Catholic missionaries (Smout, 1985).

An 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 difference in 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 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 was a number of private schools both in rural and urban areas with different functions, e.g. to train young men for commercial life and young women for marriage.

From the 1830s there was state aid for 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 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.

Following a time of religious and economic unrest in Scotland, the Education (Scotland) Act 1918 was introduced, aiming to discourage religious intolerance. It provided state funding for the Roman Catholic and Episcopalian schools which 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. Since then, the local authorities have been responsible for all state funded schools although Roman Catholic schools retain important controls over certain aspects of Roman Catholic schools. Right of representation on local authority education committees is enshrined in legislation for the Church of Scotland and Roman Catholic church. The Local Government (Scotland) Act 1973, Section 124 states that when appointments are made to a committee with the purpose of:

- advising the authority on any matter relating to the discharge of their functions as an education authority; or
- discharging any of those functions of the authority on their behalf
  then at least half of those appointed must be members of the authority and that the committee should include the following three people:
- one representative of the Church of Scotland, nominated in such a manner as may be determined by the General Assembly of the Church;
- in the case of the education authority for each area other than Orkney Islands, Shetland Islands, and Western Isles, one representative of the Roman Catholic Church, nominated in such a manner as may be determined by the Scottish Hierarchy of the Church; and
- one person or, in the case of the education authorities for Orkney Islands, Shetland Islands and Western Isles, two persons in the selection of whom the authority shall have regard (taking account of the representation of churches under paragraphs (a) and (b) above) to the comparative strength within their area of all the churches and denominational bodies having duly constituted charges or other regularly appointed places of worship there.

*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. This important Report advocated the use of both a more child-centred approach to teaching religion and also recognition of the social function of religion in imbuing children with moral ethical values in keeping with Christianity. The Report 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 in1992. These guidelines are currently being replaced by a Curriculum for Excellence (discussed in detail in Section 4).

The Scottish Central Committee on Religious Education (SCCORE) offered this definition at the 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, with some 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 that 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). Although there has been some speculation in the press about a Muslim primary school being opened in Glasgow (see below), there is no specifically Scottish literature on the education of Muslims.

## 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 the role of religion within the equality and human rights framework and provides an overview of the composition of the Scottish population in relation to religion.

In medieval times Scotland was a Roman Catholic nation but the Scottish Reformation led to 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 political 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. The Episcopal model was rejected by the Presbyterian Church of Scotland in which local elders or 'presbyters' are responsible for the governance of the church and also responsible for electing the minister. 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. 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 Free Church of Scotland 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 has, 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% identify themselves as '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. It should be noted that these data are from 2001 and that the census in 2011 may show a different pattern. This is in part due to dispersal arrangements for refugees and asylum seekers and also to the European accession process which has brought a number of Eastern European workers to the UK including Scotland.

Table 1: Current religion in Scotland for the whole population

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

Source: Scottish Executive 2005

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

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

Source: Scottish Executive 2005

Table 2 shows that of those brought up within the Church of Scotland, 5% are no longer followers. The Census reveals a general move away from the religion of upbringing except among Muslims

and Buddhists. This move 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 3 shows that virtually all who describe themselves as Christian are from a white ethnic group, as are the majority of Jews, those of another religion and no religion. Around half of those classifying themselves as Buddhists are also white, the remainder are either Chinese or other ethnic group. Most of the Muslims are Pakistani and most of the Hindus and Sikhs are Indian.

Figure 1:  Age composition and religion of the Scottish population
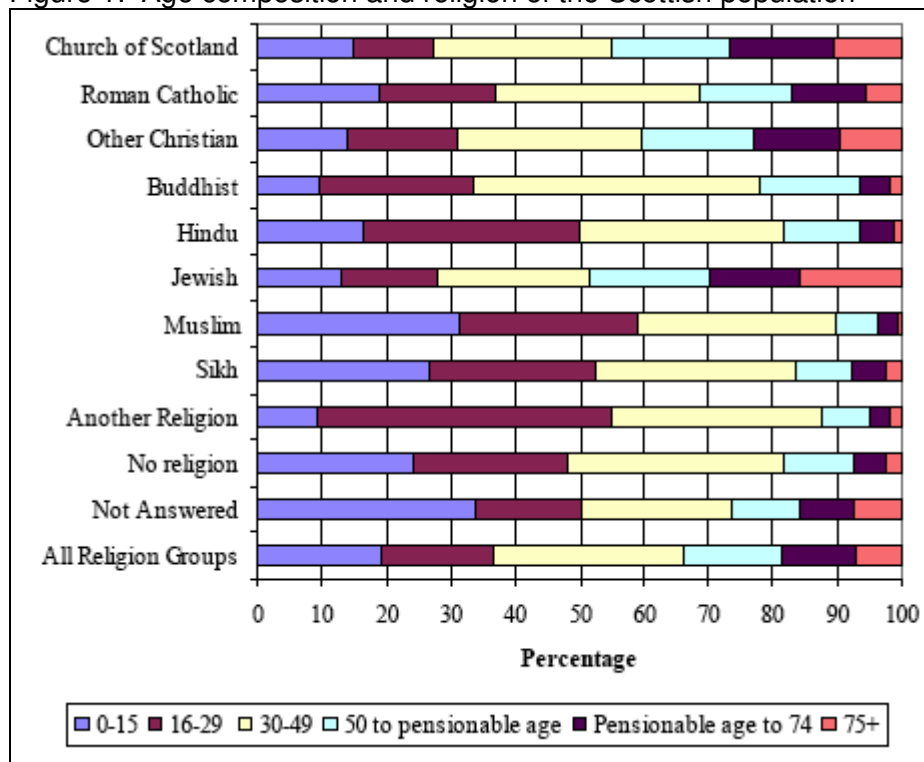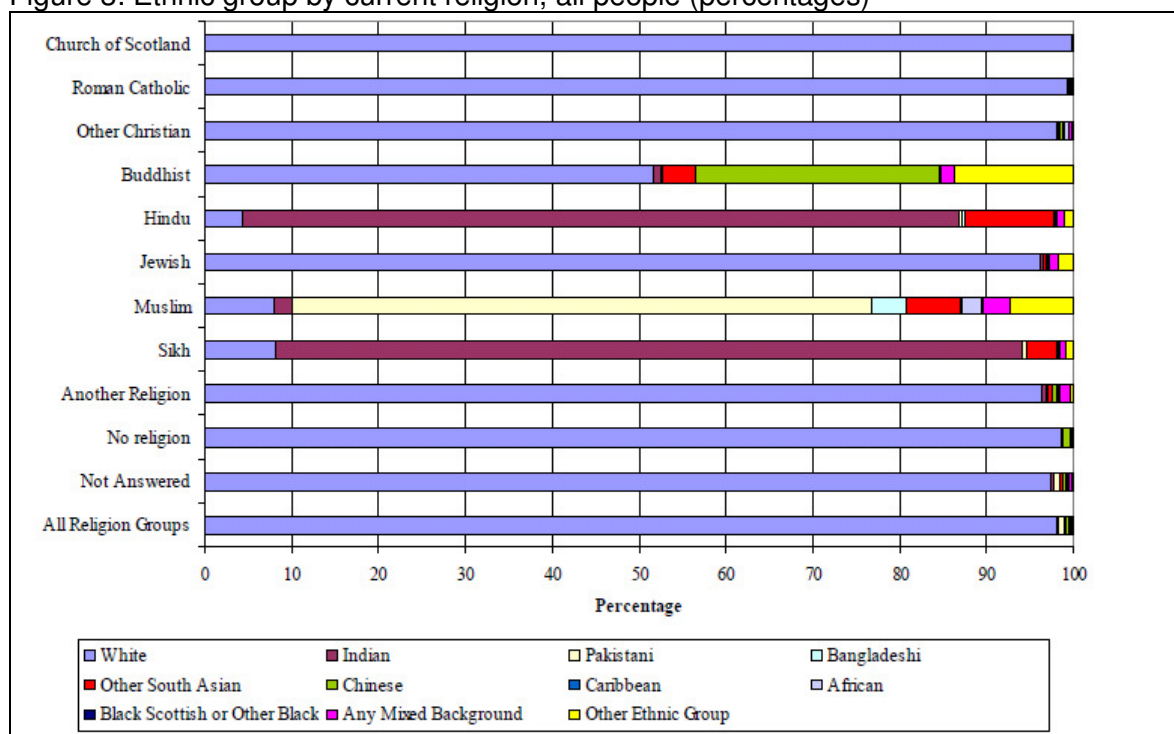


Source:  Scottish Executive 2005

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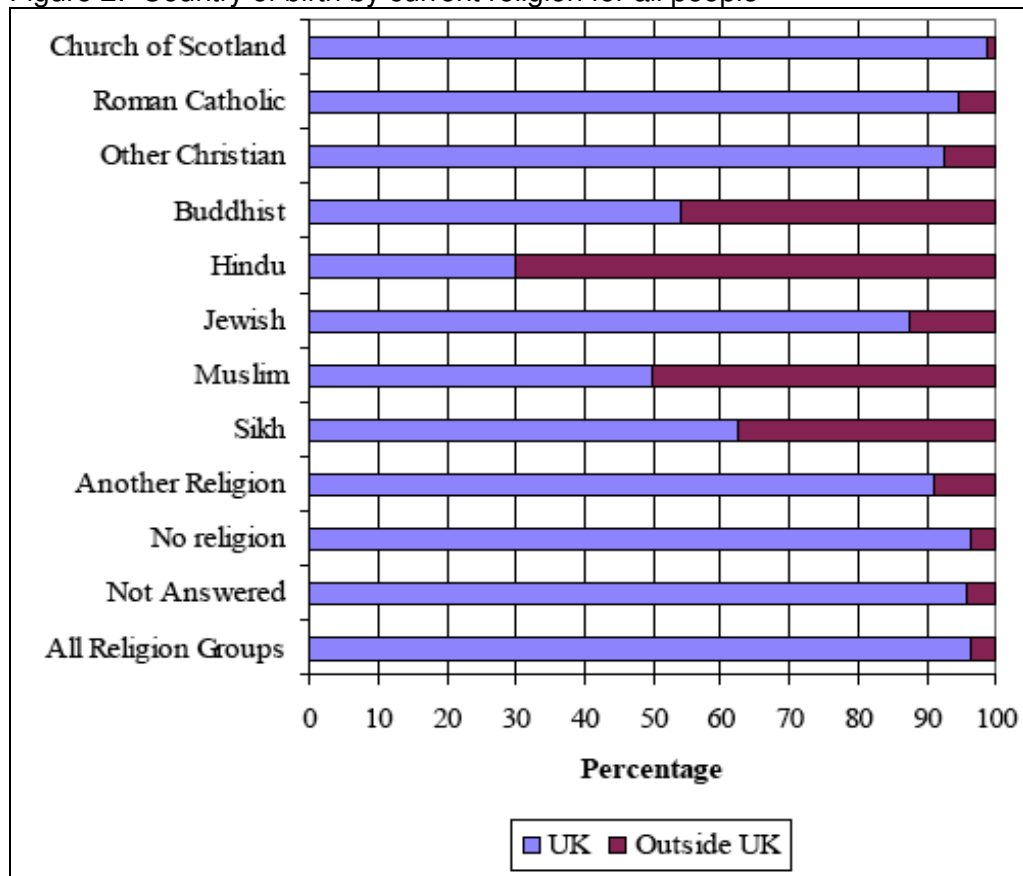


Source: Scottish Executive 2005

Figure 3: Ethnic group by current religion, all people (percentages)



Source: Scottish Executive, 2005
Note: The White category comprises those who responded White Scottish, Other White British, White Irish or Other White

*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 30th 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 Government to be pro-active in encouraging the mainstreaming of equal opportunities (Breitenbach, 2004), with the Equalities Unit in the Scottish Government 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:  School Structure

This section describes the organisation, management and funding structures of schooling in Scotland. School choice and the role of the school in the local community are also considered.

Scottish education has five sectors: pre-school, 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. Education is compulsory up to the age of 16 but there is provision until the age of 18. The majority of schools are maintained by the state but there is a small number of independent fee-paying schools. These schools have charitable status but do not get support from the state. In 2009 just over 4% of pupils in Scotland attended independent schools. Although the majority of children, including those with additional support needs, attend mainstream schools, a small number of 'special schools' also cater for children with additional support needs. There were 45 independent special schools in 2009 with 97% of places funded by local authorities.

All state schools are co-educational, in contrast with the more diverse situation in England. There is little information about how this situation may determine or preclude choices about single sex schools that some parents in Scotland may wish to make.

In terms of ethnicity, the majority of pupils, over 90%, in publicly maintained schools are White and from the United Kingdom. There has been a slight reduction in the percentage over the period 2005 to 2009 but only from 92% to 90%. Figure 4 shows the breakdown in terms of percentage of pupils from non White UK origin. The largest non White UK group is White Other – this group has increased from 1% in 2005 to nearly 2.5% in 2009; the second largest group is Asian Pakistani which has increased slightly between 2005 to 2009. The increase in the White Other group is likely to be as a result of migration from Eastern European countries, this is evidenced by Polish now being the most common home language after English (Scottish Government, 2009e). In terms of religion, it is likely that the Polish immigrants are of Roman Catholic origin and that those of Asian Pakistani background would categorise themselves as Muslims. A National Equality Panel report on educational outcomes by ethnicity and religion noted, drawing on an English sample, noted that virtually all Pakistani students categorise themselves as Muslims (CMPO, University of Bristol, 2009). It should be recognised that these statistics have to be treated with caution as pupils and parents are not required to disclose their ethnicity (Scottish Government, 2009e).

Figure 4: Ethnicity of ethnic minority pupils in publicly maintained Scottish schools, 2005 - 2009
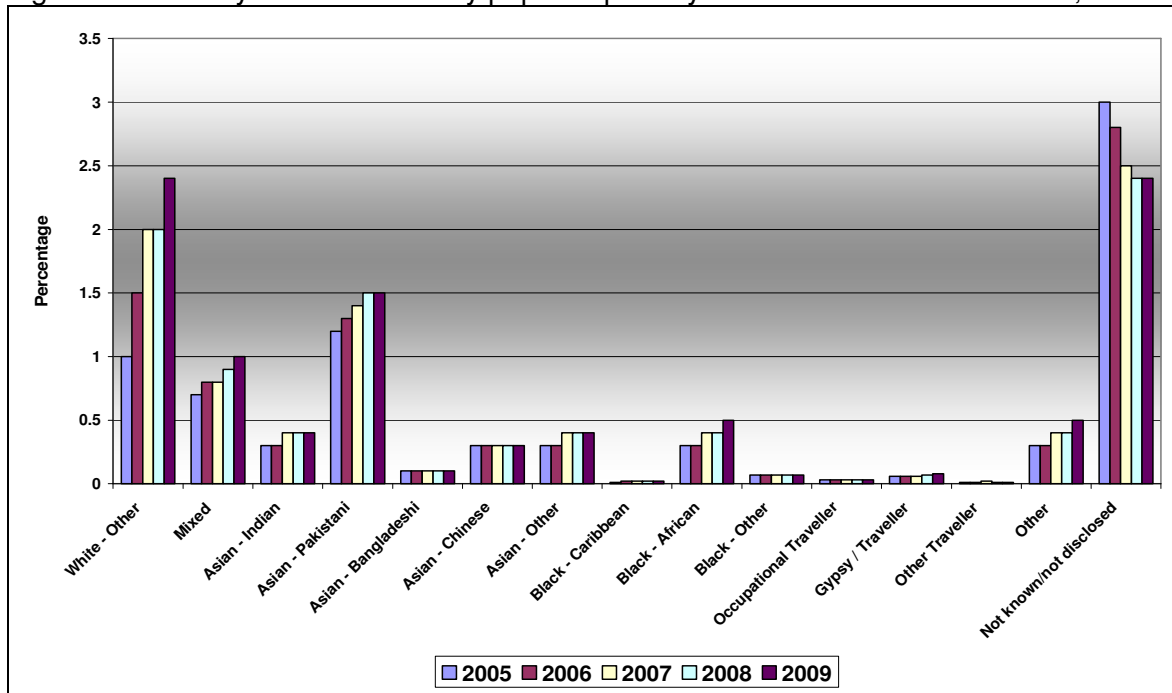


Source: Scottish Government, 2009e

Although the overall percentage of pupils who come from non-UK backgrounds is small, this population is unevenly distributed across Scotland. Figures 5a and 5b show that the majority are located in the main cities although East Renfrewshire, which is close to Glasgow also has a large minority ethnic population. Glasgow City has the largest percentage of non white ethnic minority pupils; Edinburgh City and Aberdeen City the largest percentage of 'White Other' pupils. This is the case for both primary and secondary. Overall in Scotland 6% of primary pupils and 4% of secondary pupils come from non white ethnic minority backgrounds; 3% of primary and 2% of secondary pupils come from 'White Other' backgrounds.
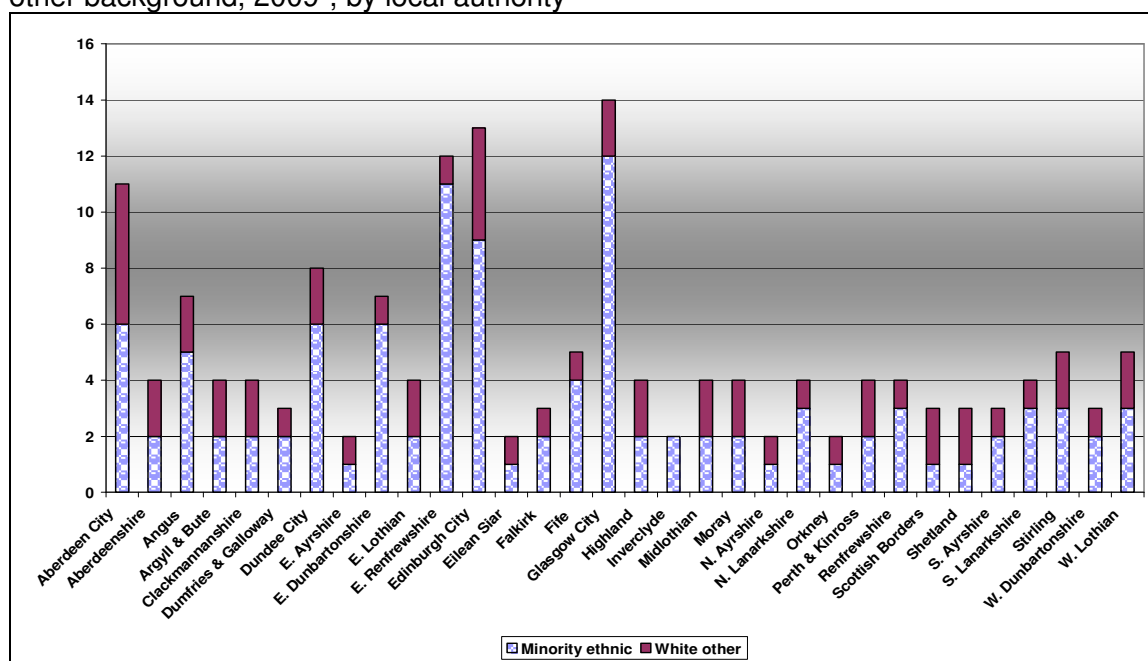
Figure 5a: Percentage of primary pupils from non white ethnic minority background and white other background, 2009[1], by local authority
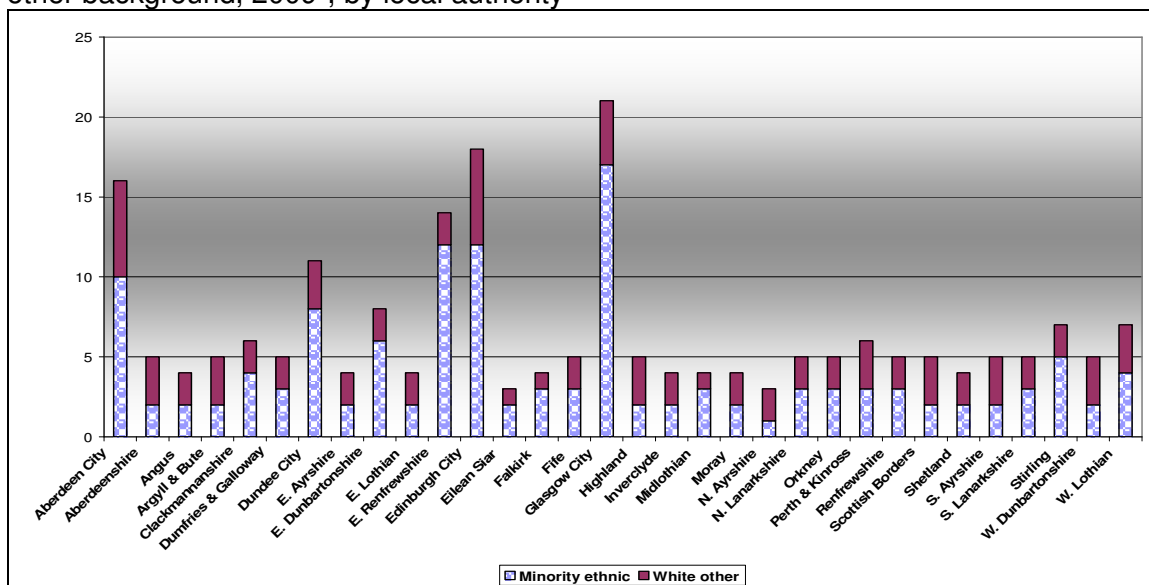


Source: Scottish Government, 2009e
   1. Percentages based on those whose origin is known

Figure 5b: Percentage of secondary pupils from non white ethnic minority background and white other background, 2009[1], by local authority
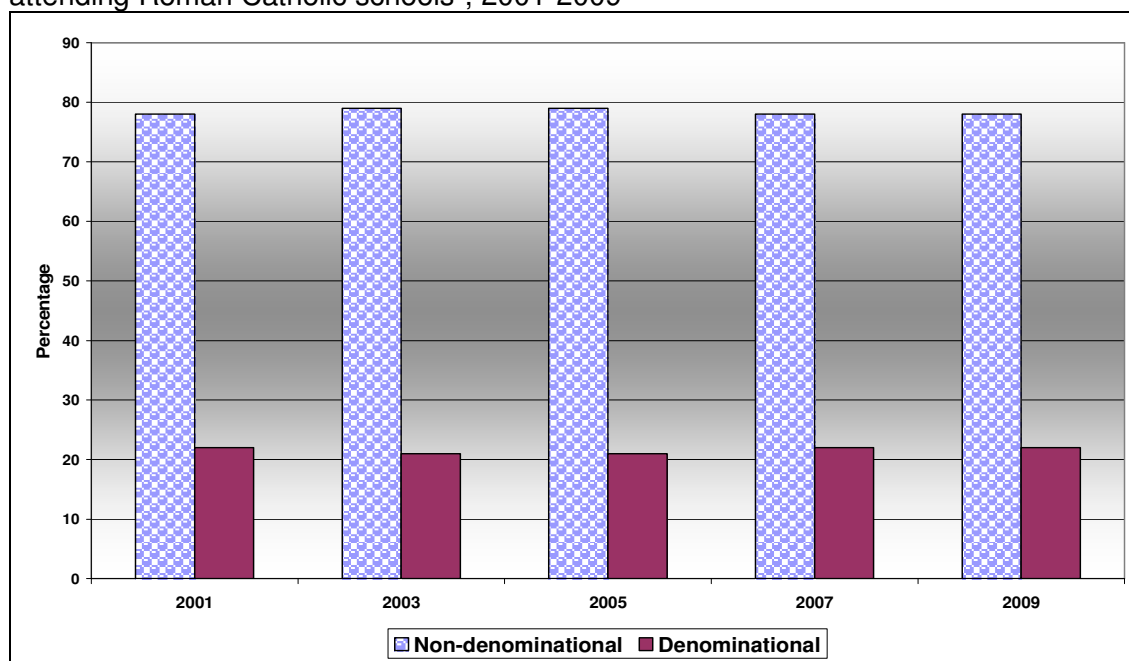


Source: Scottish Government, 2009e
1. Percentages based on those whose origin is known

The majority of state sector schools are non-denominational. Around 18% of primary schools and a slightly smaller proportion of secondary schools are denominational. Most denominational schools are Roman Catholic. There are also one Jewish and three Episcopalian schools. Around 20% of pupils are educated in Roman Catholic schools. Figures 6a and 6b show the proportion of primary and secondary pupils in denominational schools compared to those in non-denominational schools.

Figure 6a: Percentage of primary pupils attending non-denominational schools compared to those attending Roman Catholic schools[1], 2001-2009



Source: Scottish Government, 2009e
1. Other denominational schools have been omitted as the percentage attending these schools amount to less than 1%

Figure 6b: Percentage of secondary pupils attending publicly maintained non-denominational schools compared to those attending Roman Catholic schools[1], 2001-2009
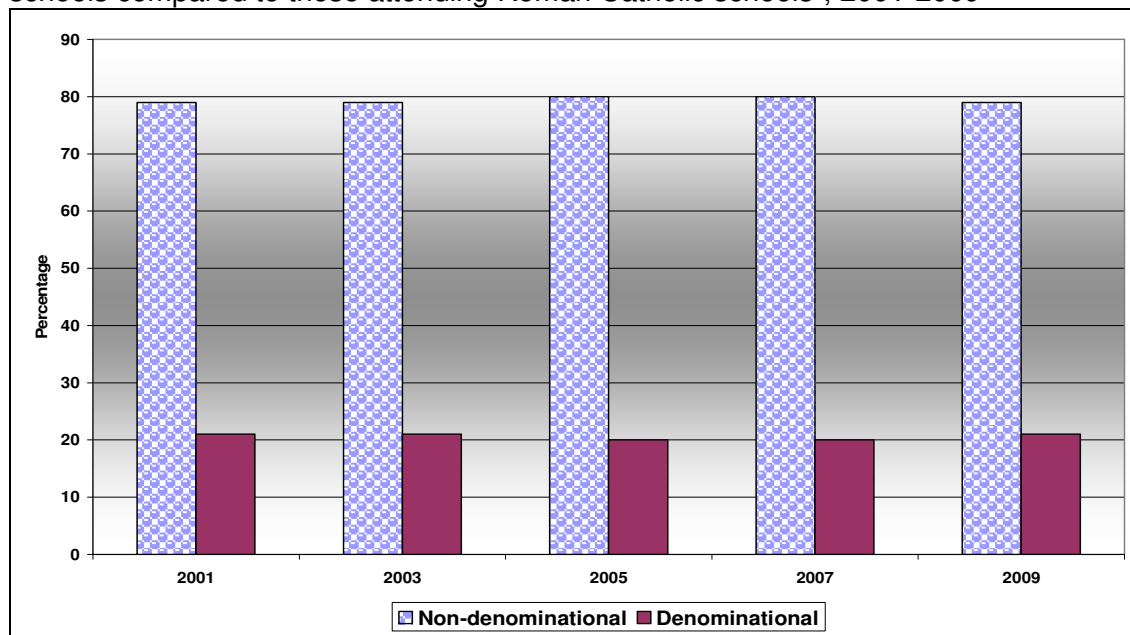


Source: Scottish Government, 2009e
1.  Other denominational schools have been omitted as the percentage attending these schools amount to less than 1%

There has been considerable debate over recent years about the retention of faith schools in Scotland. 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). Although most of the earlier debates in relation to faith schools have been in relation to Roman Catholic schools, there have also been demands for a state-funded Muslim school. In 2008, The Scotsman reported that First Minister, Alex Salmond, supported the funding of an Islamic school in Glasgow but stressed that it was to remain within the state school system. Whilst offering support he emphasised that the local authority needed to ensure that there was sufficient support for such a school. The Chief Executive of the Scottish Islamic Foundation noted the need for an Islamic, not a Muslim school; a school with a certain ethos. The media reported that in four schools in Glasgow the pupil population was at least 90% Muslim (The Scotsman, 28.10.2008).

*School Choice and Selection*
Scotland's local authorities normally divide cities, towns and rural areas into school 'catchments areas'. Most children attend their local catchment school, with preference for allocation of places given 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 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. There is anecdotal evidence that Muslim parents have opted to send their children to denominational schools, where these exist, rather than non-denominational and that such decisions are based on the ethos of these schools.

*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. Local authorities receive a block allocation for spending on education. Gross revenue expenditure on primary education in 2008-2009 was £1.8 billion, a 2.5 per cent increase from 2007-08 (0.03 per cent decrease in real terms); corresponding figures for secondary schools was 2.0 billion, 3.16% increase on the previous year (0.62% increase in real terms).   Expenditure was £4,833 per primary pupil, an increase on the previous year of £182 per pupil; expenditure per secondary pupil was £6,665 representing an increase of £321 (Scottish Government 2010b).

In 2008, the Scottish Government, under a new Nationalist administration, introduced the removal of 'ring-fencing' (Scottish Parliament 2008) of budgets in education This was seen  as a form of devolution of power and consistent with the principle of decentralization that was one motive behind the setting up of the Scottish Parliament' (2003, p.25). However, early concerns have been expressed about the effects of ending this ring-fencing.

*Schools Management*
Within primary schools, head teachers lead a team of teachers, normally assisted by a depute head teacher and a principal teacher, depending on the size of the school.  In secondary schools, the head teacher leads a team, usually comprising a small number (2 or more) depute head teachers who manage faculties based on cognate areas of the curriculum.  The various secondary school subject areas are usually led by principal teachers under the leadership of the depute head teachers.

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

- To improve the quality of decision-making by allowing schools greater flexibility in deciding spending priorities at the local level;
- To allow schools to respond quickly to needs, changes and priorities at local level;
- To ensure resources were used more efficiently and provide value for money;
- To raise the morale of head teachers and their staff (Scottish Executive 2001).

Under devolved management around 70% of the local authority education budget is allocated to the headteacher.

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. There does not appear to be an equivalent organisation which supports Muslim education in Scotland.

*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. 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.

*Holiday arrangements*
School terms and holiday arrangements continue to reflect the Christian religious calendar, so that breaks take place, for example, around Christmas in December and around Easter in March/April. Although a number of local authorities have moved to a system with a 2 week break in the first 2 weeks in April, regardless of when Easter occurs, recognition of holy days and festivals other than Christian, is still marginal overall. Children may receive permission to be absent from school for reason of religion or cultural observance but such permission is granted on a pupil by pupil basis.

# Section 4: The Curriculum
This section explains key elements of the curriculum in Scottish schools and considers the place of religious education and observance and the role of personal and social education in particular.

*Languages of instruction and assessment*
The majority of schools teach in English, except for a very small number of Gaelic medium primary schools. Although English examination boards offer subjects in around 20 community languages, Scotland has a much more limited provision. At present the Scottish Qualifications Authority offers the following qualifications in community languages; Standard Grade and Higher Urdu, and Access 3, Intermediate 1 and Intermediate 2 in Chinese Languages (Cantonese and Mandarin). Around

20 schools teach Urdu Standard Grade (McPake 2006) while many more do not offer teaching but enter students for community language exams. No school presently teaches Arabic.  French has traditionally been, and remains, the most widely taught second language in Scottish schools, despite calls from some to reconsider this emphasis.

Some communities have therefore organised their own opportunities for children and young people to learn, for example, Urdu and Arabic, often meeting after school hours or on a Saturday.  These informal schools provide teaching for between one and nine hours per week, and aim to ensure the continuity of the relevant community's linguistic and cultural heritage. This complementary provision is somewhat patchy and most often available only in urban areas.  Teachers are usually unpaid and without relevant formal qualifications.  A recent report for the Scottish Government acknowledged the issues of accessibility and equity associated with this situation (2006).

*English as an Additional Language*
Although there is no dedicated Muslim education support service, schools in each education authority provide support to pupils who are bilingual; i.e. those who regularly use a language other than English in their daily lives.  This support is underpinned by the Education (Additional Support for Learning) (Scotland) Act (2004) and aimed primarily at beginners of English.  It recognises that many such pupils may benefit from additional assistance to meet the demands of an English medium curriculum. In the larger urban areas, there is often a dedicated English as an Additional Language (ASL) service. However, provision varies widely across the country.

Scottish schools are currently implementing a new approach called *A Curriculum for Excellence (*CfE*),* which replaces the previous '5-14' curriculum.   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.  The Scottish Government, through LTScotland describes it as follows:

> *The Curriculum for Excellence aims to achieve a transformation in education in Scotland by providing a coherent, more flexible and enriched curriculum from 3 to 18.*
>
> *The curriculum includes the totality of experiences which are planned for children and young people through their education, wherever they are being educated.*
>
> *It is underpinned by the values inscribed on the mace of the Scottish Parliament - wisdom, justice, compassion and integrity.*
>
> *The purpose of Curriculum for Excellence is encapsulated in the four capacities – to enable each child or young person to be a successful learner, a confident individual, a responsible citizen and an effective contributor. Curriculum for Excellence aims to achieve a transformation in education in Scotland by providing a coherent, more flexible and enriched curriculum from 3 to 18.*
> (http://www.ltscotland.org.uk/curriculumforexcellence/curriculumoverview/index.asp).

Each subject area has been reviewed and a new set of subject guidelines produced for schools. These reflect the CfE's guiding principle of returning control and autonomy about pedagogy and content to the teacher.  The guidelines refer to the importance of 'experience and outcomes' and view assessment as a part of teaching and learning, rather than an aim of teaching and learning. The guidelines are therefore quite general, dealing with overarching principles and strategies rather than how each teacher will teach individual parts of the curriculum.  This has been welcomed by some, but not by others. It is still too early to predict the effect of this large-scale change on schools, but it is clear that primary schools have made more rapid progress towards implementation and that many secondary schools have been slower.  The Government has recently agreed that secondary schools can have one more year before they must bring about the implementation of CfE.

*Religious Education*

Religious education has a statutory position in Scotland and is governed by the Education (Scotland) Act 1980. 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.

Within the new Curriculum framework, the teaching of religious education continues to have a place, described as 'essential':

> *Religious and moral education includes learning about Christianity and other world religions, and supports the development of beliefs and values. It also includes aspects of philosophical enquiry.*
> http://www.ltscotland.org.uk/curriculumforexcellence/rme/index.asp

There is a continued emphasis on Christianity, justified in terms of its historical and continuing influence on Scottish society. The guidelines note the need to take account of viewpoints which are independent of religious belief and for teachers to lead learning about other world religions, taking account of 'local circumstances and community expectations' and the need 'to involve parents in decision making'. Attention is drawn to the need for sensitivity towards other religions, for example, the fact that Islam does not allow the use of images and music in connection with matters of faith. However, the guidance is very general and teachers are advised to consult 'local faith representatives'. The previous 5-14 curriculum recommended that a minimum 10% of time be spent on RME in primary schools (C6/91) and this arrangement is expected to continue.

*Religious Observance*

The Government defines religious observance as follows:

> *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*

It provides guidance to local councils and schools for religious observance through its national Circular (C1/2005). It refers to the longstanding Christian tradition within Scotland but also that Scotland is an increasingly diverse nation and that there is a need '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. Schools are required to provide opportunities for religious observance at least six times in the school year, although 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 authorities 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.

Little is known about the experiences of minority religious and cultural groups other than Roman Catholics within the Scottish schooling system. Despite the guidance on religious education and observance outlined above, it seems likely that the experience of other minority groups may be influenced by dominant societal and local practices and attitudes. To date, little attention has been paid to the issues for minority groups such as Muslim pupils in terms of, for example, participation in RME itself or activities in PE such as mixed sex swimming, or in aspects of Personal and Social Education such as teaching on sex education or alcohol and drugs education.

*The Informal Curriculum*
In addition to the formal curriculum outlined above, school experience is shaped by an informal curriculum. This includes expectations about a variety of aspects of school life both within and beyond the classroom. School dress code and appropriate forms of dress for participation in certain subject areas in school, particularly at secondary school stage, is one important aspect of this. So too, arrangements about meal times, preparation and serving of food, or eating school meals, for example, during Ramadan, are often the responsibility of individual schools.

Evidence from a small scale study suggests that Muslim parents are less likely to permit their daughters to participate in school-organised residential trips and outings (REMC Scotland report). Similarly, some school events such as parties and dances may be problematic.

## Section 5: Assessment, attendance and outcomes

*Assessment*
This section aims to provide a brief overview of the summative assessment system currently in use and provide statistics on attainment and destinations of school leavers by ethnicity. It also includes a brief section on factors that influence attainment such as school absence and exclusions.

It should be noted that new national qualifications will be put in place as part of the implementation of the new curriculum. The focus here is on Higher Still which is a system of national qualifications (NQs) on multi-level framework as outlined in the table 3. Also shown is the level of each qualification within the Scottish Credit and Qualifications Framework (SCQF):

Table 3: An overview of the current national qualifications

| Scottish Credit and Qualifications Framework (SCQF) levels: | |
| --- | --- |
| Level 7 | Advanced Higher at A-C |
| Level 6 | Higher at A-C |
| Level 5 | Intermediate 2 at A-C; Standard Grade at 1-2 |
| Level 4 | Intermediate 1 at A-C; Standard Grade at 3-4 |
| Level 3 | Access 3 cluster; Standard Grade at 5-6 |
| Level 2 | Access 2 cluster |

Source: Scottish Government. 2010a

Courses are made up of units and include internal assessments that learners are expected to achieve before progressing to the external examination. The framework includes both academic and vocational qualifications. Intermediate 1 and 2 and Standard Grades are normally undertaken by pupils in fourth year though some sit these exams in third year and others later in their school career. Higher and Advanced Higher is normally taken by pupils in fifth and sixth year of secondary school, these are the post-compulsory years. Highers are graded A to D; A is the highest grade and D is a fail. A minimum of 3 to 5 Highers are required for entry to higher education and often grades are specified.

Data is gathered on achievements of pupils who have been entered for external assessment and each course level and grade awarded attracts a tariff point. For example, Advanced Higher at A attracts 120 points, Standard Grade at 1 equals 38 tariff points. Figure 7 shows tariff points achieved by Secondary 4 (S4) pupils by ethnic background. It can be seen that Asian Chinese, Mixed and Asian Indian pupils achieved the highest tariff score, although the highest scores (in top 25%) came from Not Known followed by White UK. Asian Bangladeshi achieved scores slightly above White UK and the scores for Asian Pakistani were similar to White UK. The number of pupils in some of these categories were very low, e.g. Asian-Bangladeshi, caution should be exercised when making comparisons.

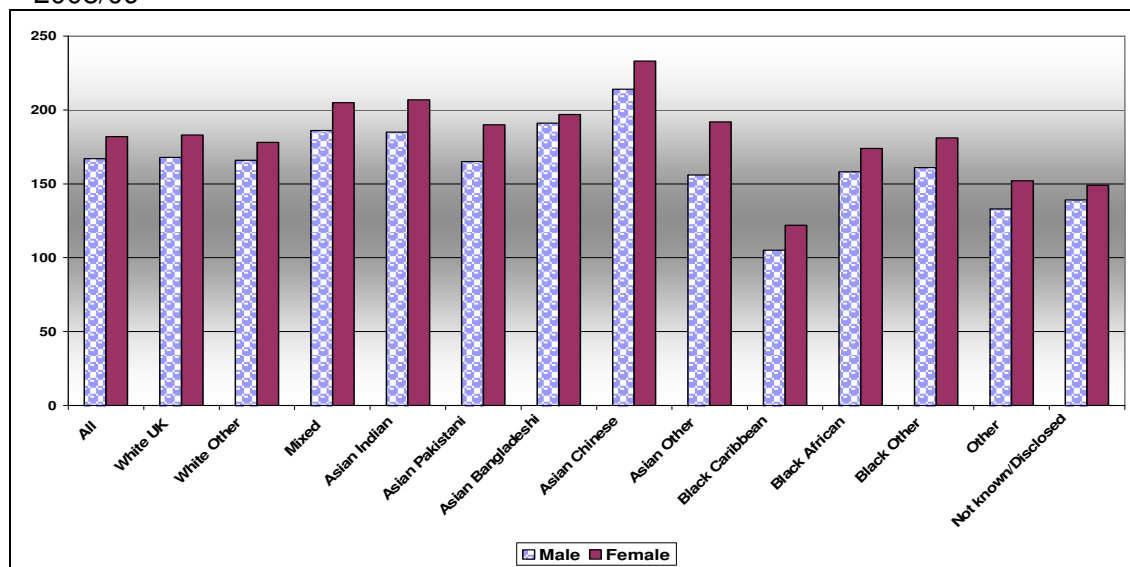Figure 7: Average tariff score of S4 pupils, by ethnic background, 2008-09
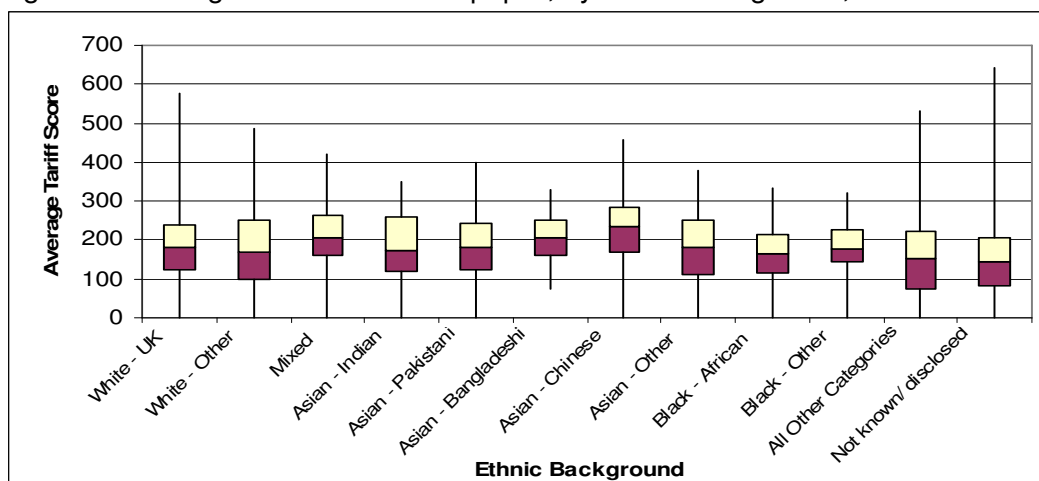


Source: Scottish Government, 2010a
Note: the box covers the middle 50% of the scores, a quarter of the population have scores below that and a quarter above; the lines show the minimum and maximum values attained.

Data is also gathered on attainment according to ethnic background and gender. Figure 8 shows the three year average score of S4 pupils. As can be seen, girls outperform boys irrespective of ethnic background. The gap between boys and girls is largest for Asian Other and smallest for Asian Bangladeshi. Figure 9 shows differences in S4 attainment between the 20% most deprived and the other 80%. For two groups: Black other and Black Caribbean there is very little difference between the most deprived and others. However, as already noted, the numbers of pupils in these two ethnic groups are very small, averages calculated for these groups and others with small numbers should be treated with extreme caution! Tables A1 and A2 in the appendix provide the numbers for Figures 8 and 9.

Figure 8: Three year average tariff score of S4 pupils, by ethnic background and gender, 2006/07 – 2008/09



Source: Scottish Government, 2010

Figure 9: Three year average tariff score of S4 pupils, by ethnic background and deprivation, 2006/07 – 2008/09
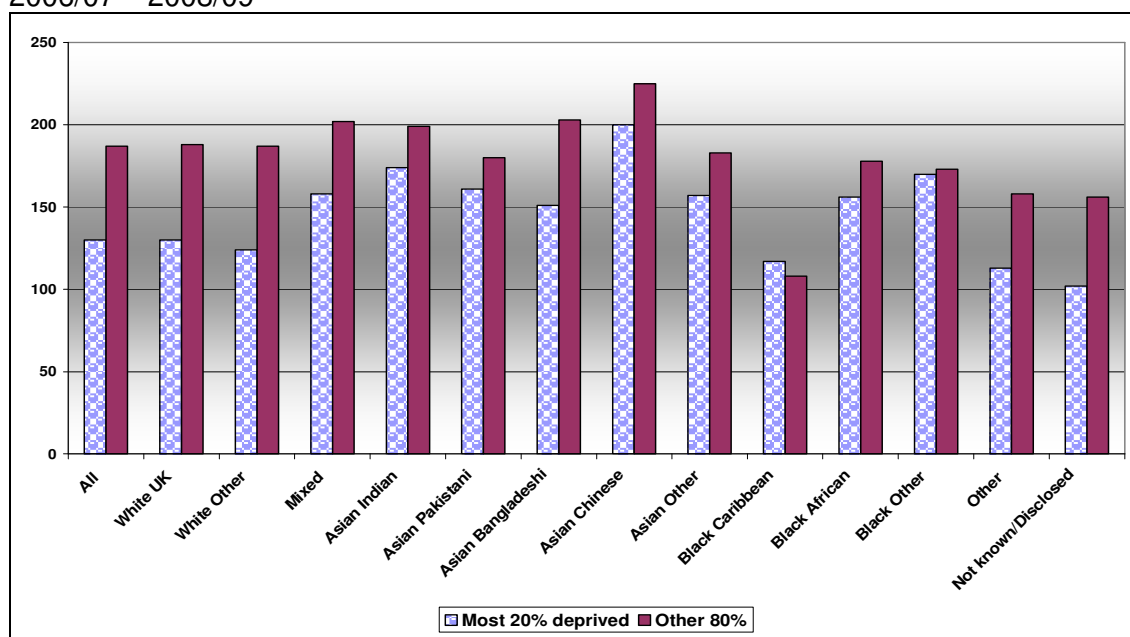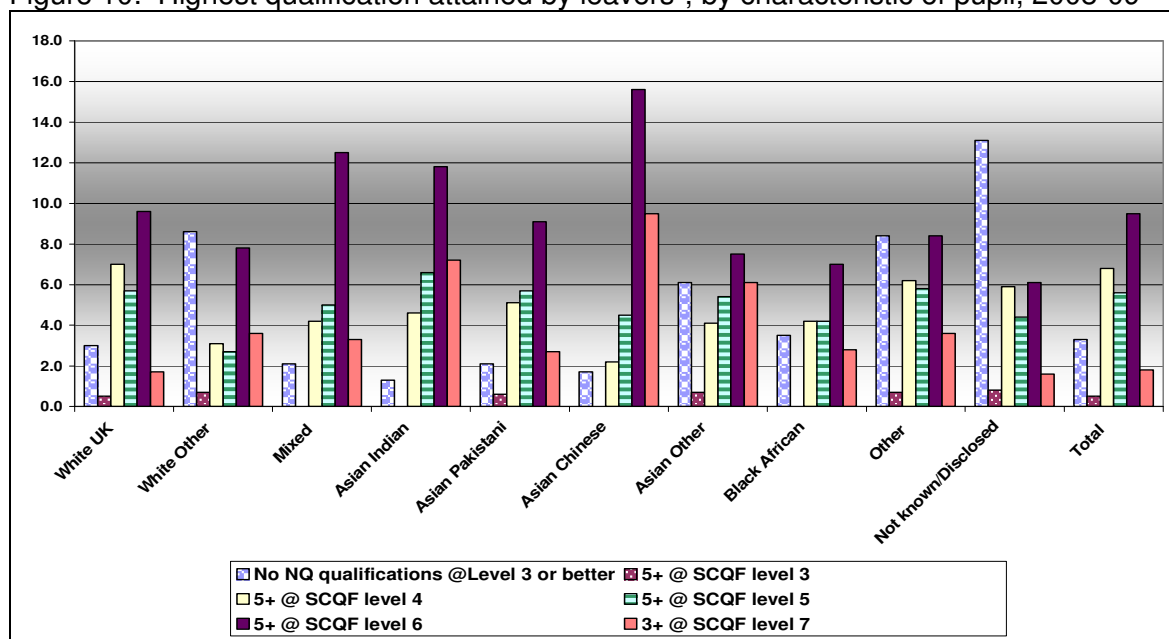


Source: Scottish Government, 2010
In this table 'Other category' includes: Occupational Traveller, Gypsy/traveller, Other Traveller and Other categories.

The data above show qualifications gained at the end of S4, which marks the end of the compulsory education stage. Pupils can elect to stay at school for two more years and undertake further study to consolidate and broaden their qualifications or to study at a higher level leading to Highers and Advanced Highers. Figure 10 provides information on the highest level of qualification attained by school leavers by ethnic background and shows that a higher proportion of Asian Chinese achieved Highers (SCQF level 6) and Advanced Highers (SCQF level 7) than any other group. It is perhaps worth noting that Labour Force Survey data shows that Chinese of working age have the highest qualifications in the UK (National Equality Panel, 2010). Those of a Mixed background and Asian Indian also achieved high level qualifications. The qualifications of Asian Pakistanis are similar to White UK. They have slightly lower achievement at Highers (SCQF level 6) but slightly higher at Advanced Higher (SCQF level 7). This group is also slightly less likely than White UK pupils to leave with very low qualifications.

Figure 10: Highest qualification attained by leavers[1], by characteristic of pupil, 2008-09



Source: Scottish Government, 2010
1. These qualifications have been selected from a wider range, for the complete range see source document; Note: 'All Other categories' consists of: Black – Other, Asian – Bangladeshi, Black Caribbean, and Other; Percentages based on small numbers might be misleading; a dash indicates a value of zero

Figure 11: Destination of school leavers by ethnic group
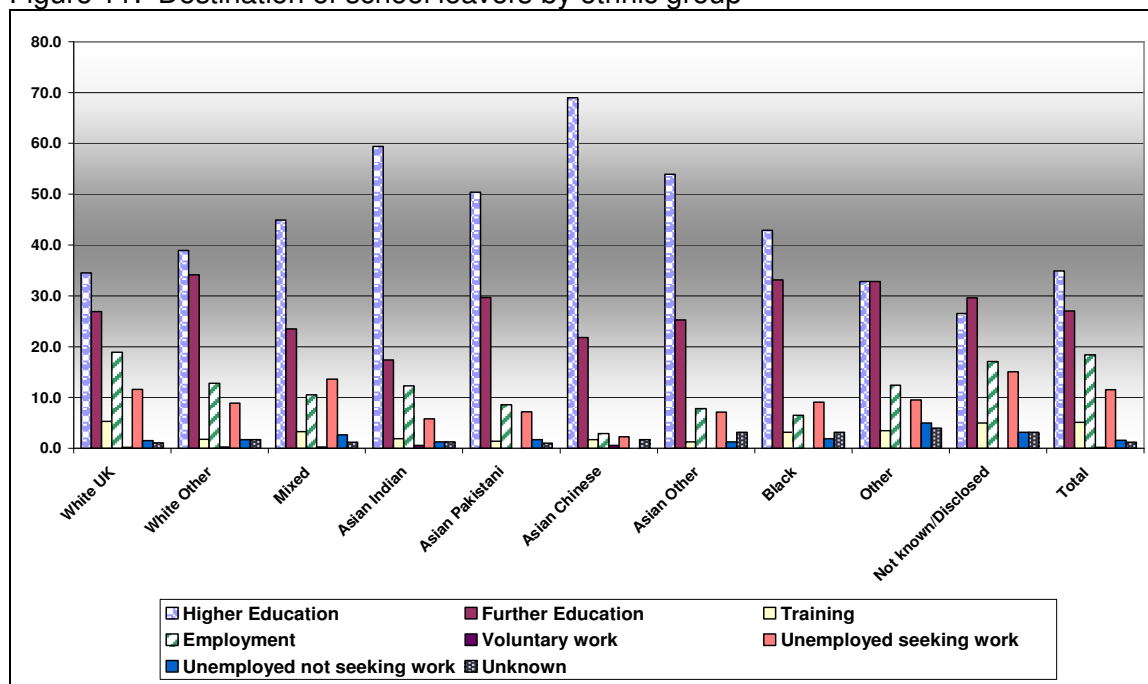


Source: Scottish Government, 2009g

*Attendance and absences*
Attendance and absence from school, for whatever reason, are likely to impact on both experience of education and on attainment. Figure 12 shows that children from Travelling families had the greatest number of absences. The lowest number of absences were among Chinese and Black African pupils. Asian Bangladeshi and Asian Pakistani children had slightly higher absences than White UK children. It could be that children who may have extended families overseas have more absences due to longer visits to the parents' country of origin; however, the figures for Black African and Chinese pupils suggest that this is not necessarily always the case.

20

Figure 12: All absences (authorised and unauthorised), 2008-2009 by ethnicity
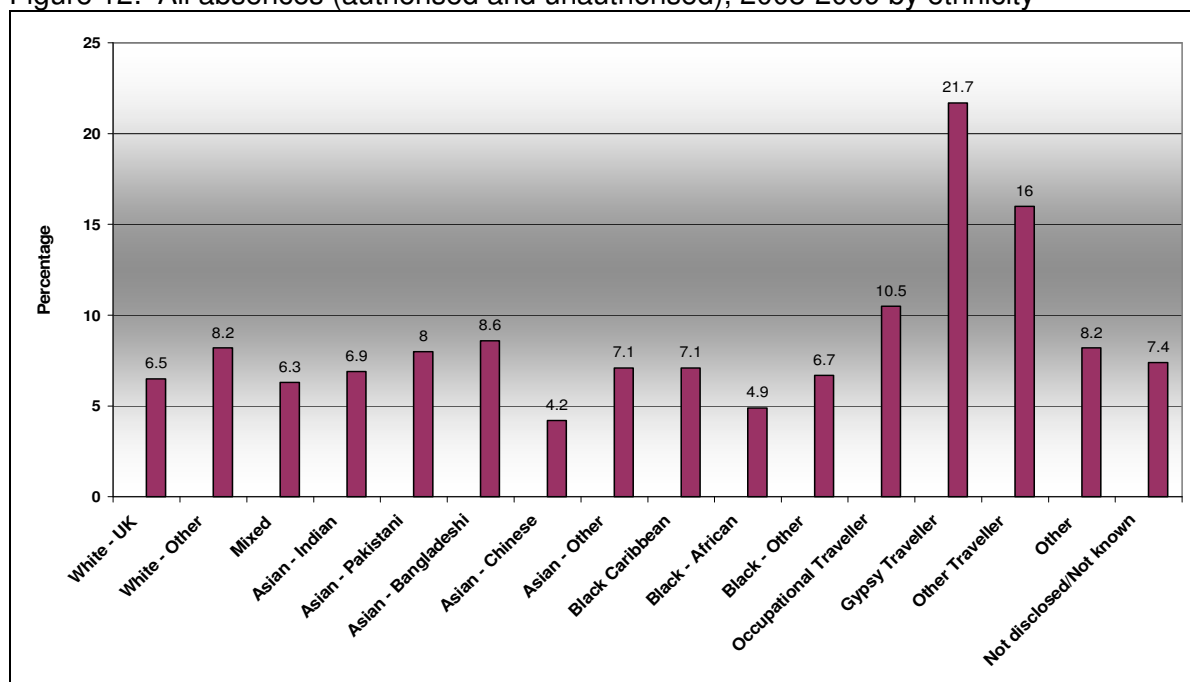


Source: Scottish Government, 2009h
Note: Local authorities may mark traveller children as authorised absence, even when they are on extended leave, in order to keep a place for them in the school roll.

*Exclusions*

Exclusions clearly impact on pupils' experiences and attainment. This can be seen from figure 13 which shows the total number of exclusions per 1000 pupils. The groups that perform less well educationally, especially those from Other Traveller families have a high rate of exclusions. However, the other known ethnic groups have exclusion rates below White UK pupils and the Asian Chinese and Asian Indian have the lowest rates of all.

Figure 13: Exclusions per 1000 pupils, 2008-09
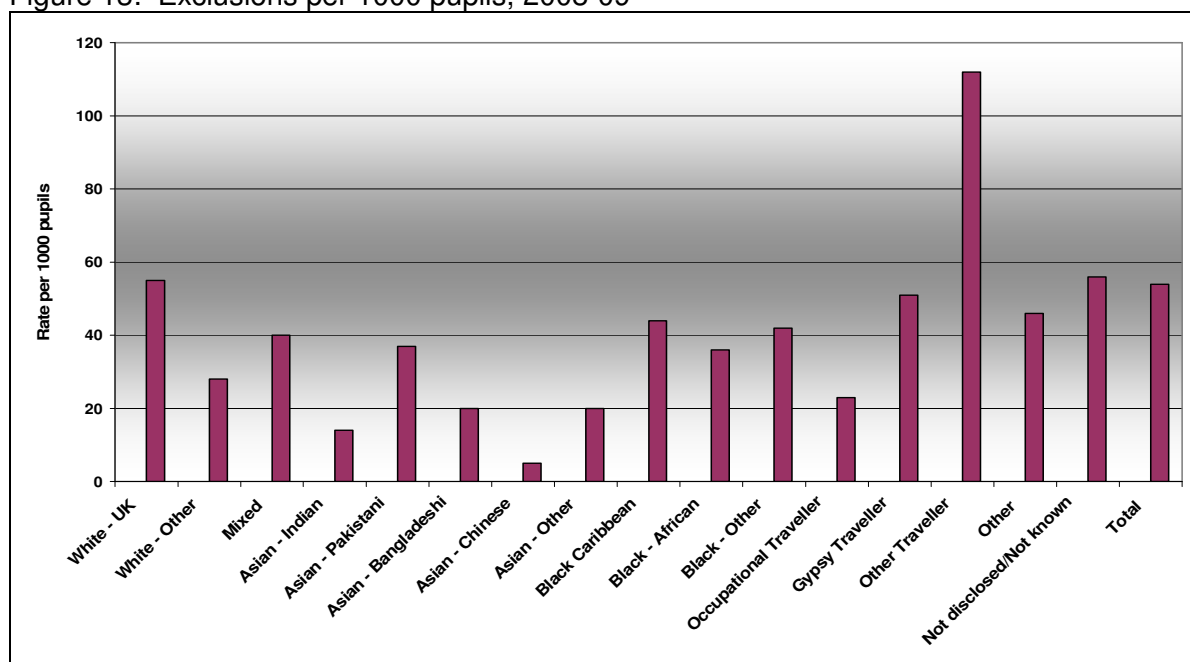


Source: Scottish Government, 2010c

Figure 14 shows the rates of exclusion per 1000 pupils based on the actual number of pupils excluded (as a pupil can be excluded more than once and would feature in the statistics each time s/he was excluded).

Figure 14:  Number of pupils excluded per 1000 pupils, 2008-09



Scottish Government 2010c

*Qualifications in the Adult Population*
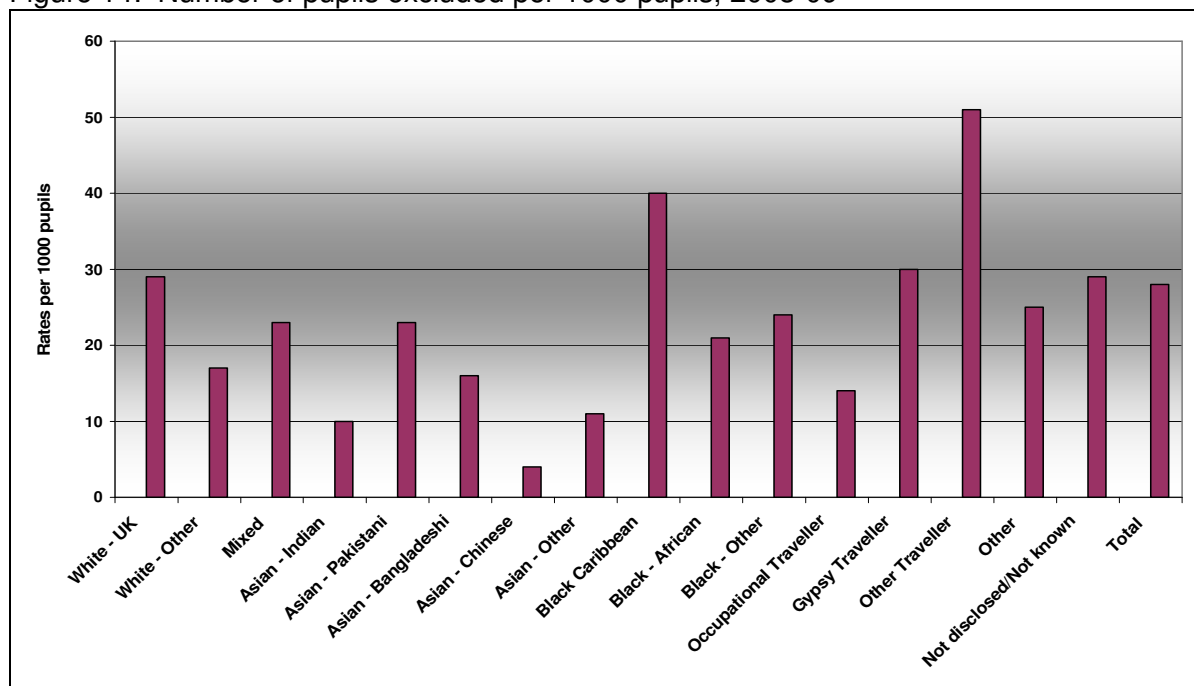Figures 15a, 15b and 16 show the highest qualification gained by men and women of working age (16 to 64 for men; 16 to 59 for women) by ethnicity, religion and gender.  In terms of ethnicity Chinese men and women are the most highly qualified.  Indian men and women also have higher than average numbers 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 16 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 15a: Highest qualification, by ethnicity, men, UK, 2006-2008 (percentages), working age population
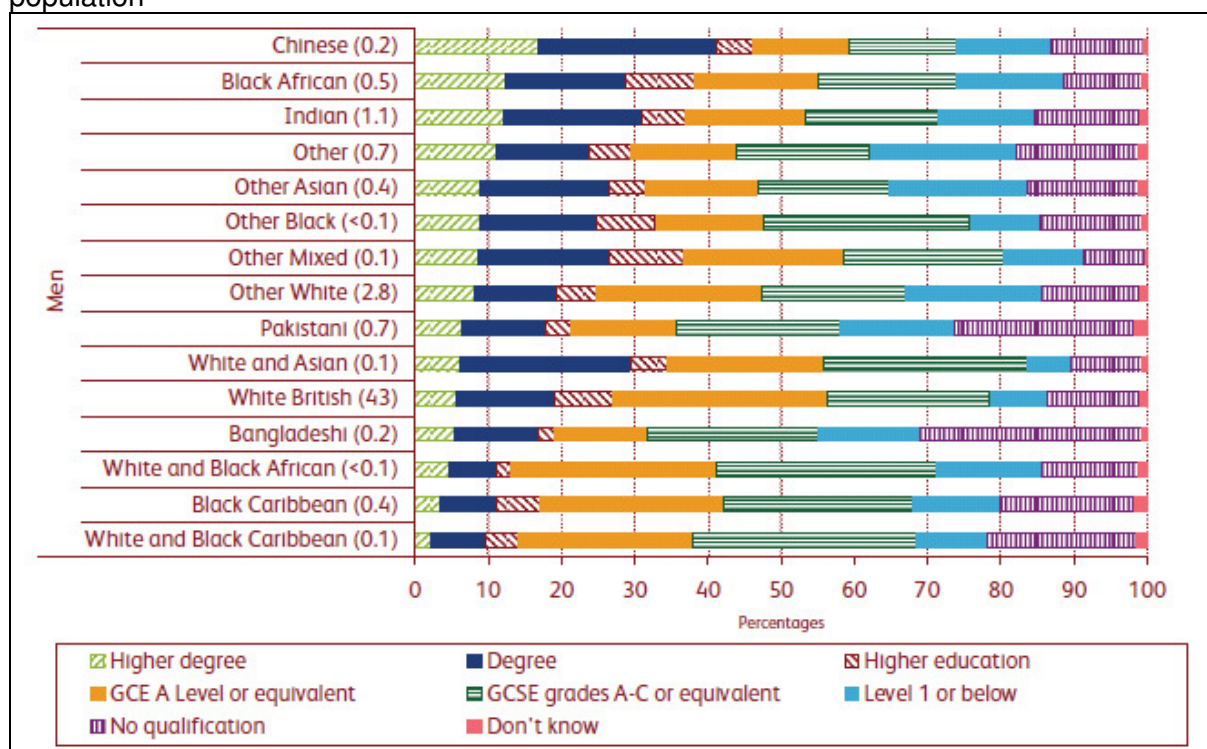


Source: National Equality Panel, 2010

Figure 15b: Highest qualification, by ethnicity, women, UK, 2006-2008 (percentages), working age population
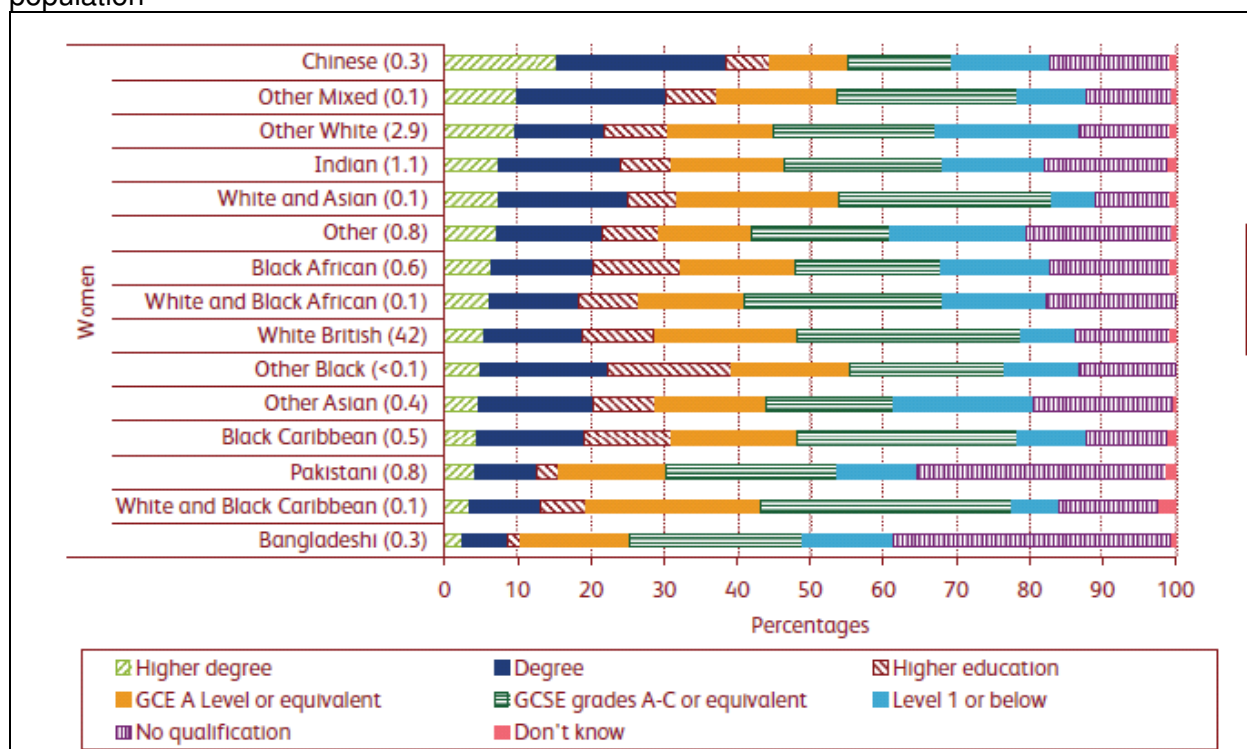


Source: National Equality Panel, 2010

Figure 16: 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 Scottish state schools with a focus on ethnic background and information on key aspects of teacher education in Scotland.

In 2009 there were 52,993 teachers in publicly maintained schools in Scotland. The numbers have been declining slightly over the past three years. The overall pupil-teacher ratio was 13.2:1; in primary schools it was 15.8:1, secondary 11.9:1 and in special schools 3.4:1. There was a total of 3,418 teachers in independent schools, als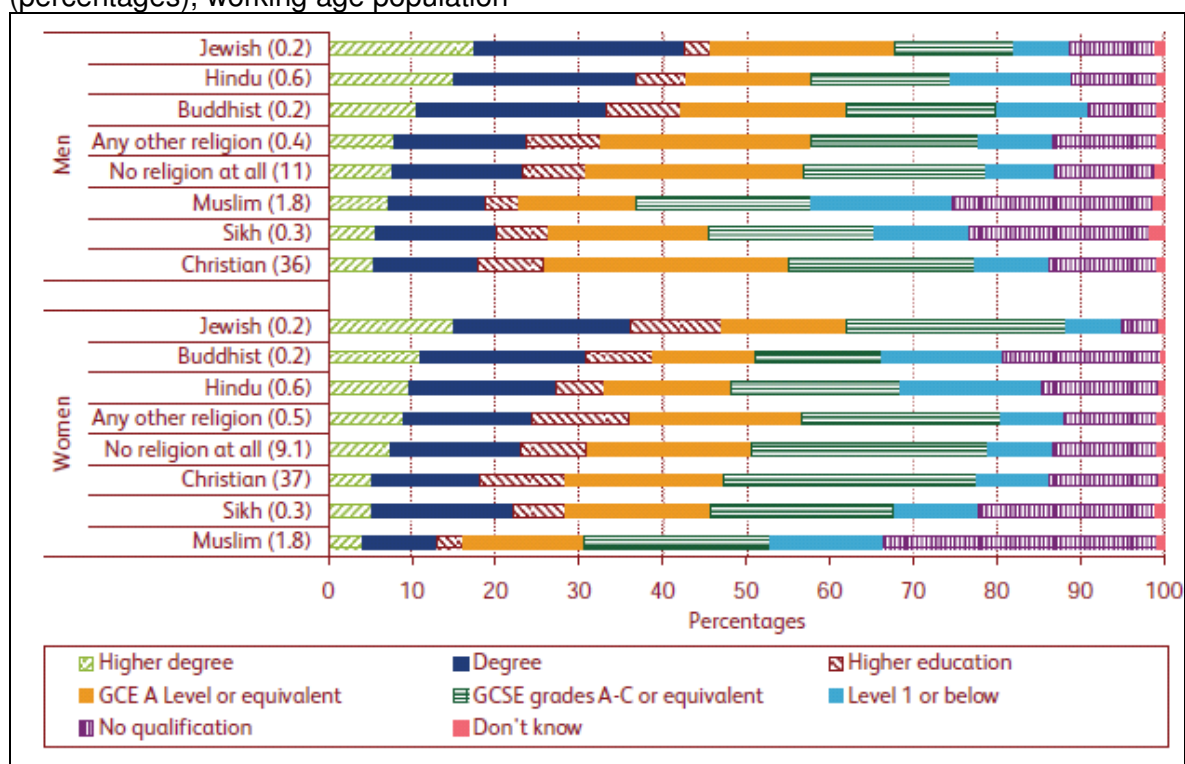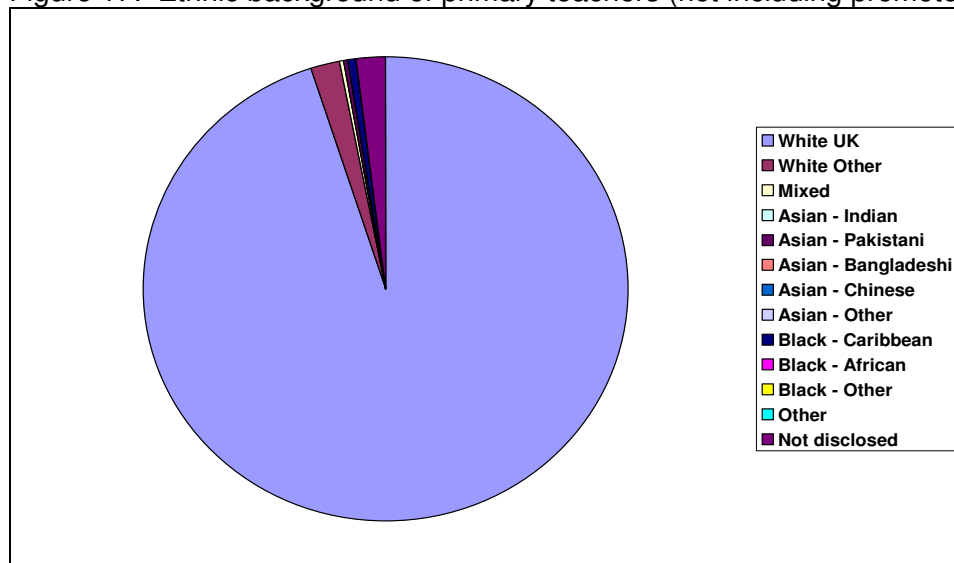o a decrease on previous years. The pupil teacher ratio in independent primary schools was 12.5:1; independent secondary schools, it was 8.3:1 and in independent special schools it was 3.0;1.

Most primary teachers in 2009 (95%) were of White UK origin; the proportion of those from other backgrounds was very small as can be seen from Figure 17. The proportion of primary teachers from ethnic minorities in promoted posts is even smaller, in 2009 there were five Principal Teachers of Black Caribbean origin and seven headteachers of 'Other' origin. In secondary schools, see figure 18, the proportion of ethnic minority teachers was slightly greater; however, there were virtually no headteachers or depute headteachers from ethnic minority backgrounds. The highest proportion of ethnic minority teachers were to be found in Glasgow City where 6% of the teaching force was known to be of ethnic minority background; the second largest in Dundee at 3%. In nine other authorities, including Edinburgh 1% of the primary teaching force came from an ethnic minority group. Seven per cent of secondary teachers were from an ethnic minority group in Glasgow City, in Angus 5% came from this group and 22 other authorities had between 1% and 3% from a known ethnic minority background. It is perhaps worth noting that the pupil non-white ethnic minority population is considerable higher than this in Edinburgh, Glasgow and Dundee (see section 3, Figures 5a and 5b).

Figure 17:  Ethnic background of primary teachers (not including promoted posts), 2009



**Legend:**
- White UK
- White Other
- Mixed
- Asian - Indian
- Asian - Pakistani
- Asian - Bangladeshi
- Asian - Chinese
- Asian - Other
- Black - Caribbean
- Black - African
- Black - Other
- Other
- Not disclosed

Source: Scottish Government, 2009

Figure 18: Ethnic background of secondary teachers (not including promoted posts), 2009



**Legend:**
- White UK
- White Other
- Mixed
- Asian - Indian
- Asian - Pakistani
- Asian - Bangladeshi
- Asian - Chinese
- Asian - Other
- Black - Caribbean
- Black - African
- Black - Other
- Other
- Not disclosed
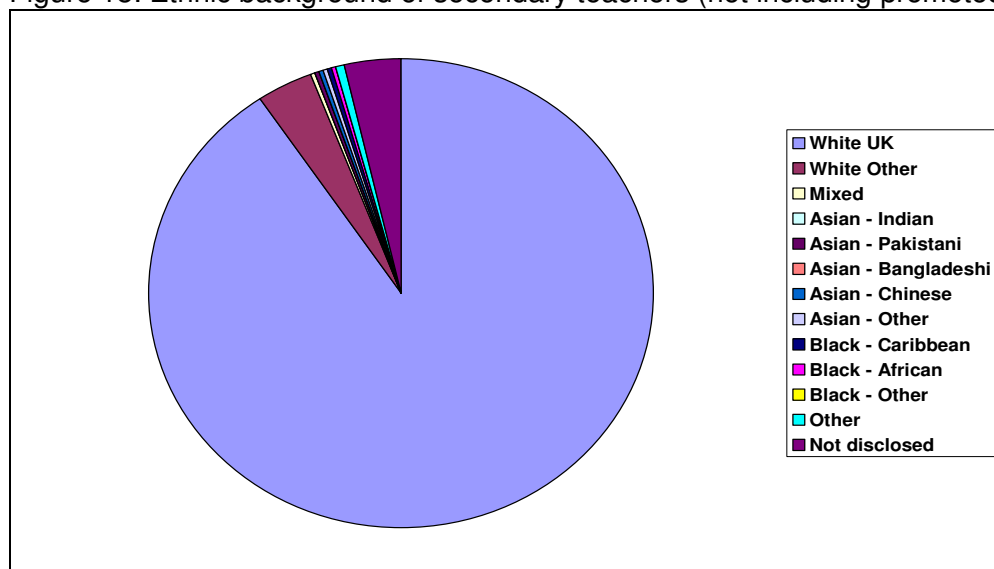
Source:  Scottish Government, 2009f

In terms of the religious background of teachers, information available distinguishes only between Roman Catholic and others. The majority of teachers (89%) 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 19:  National identity of the Scottish teaching force
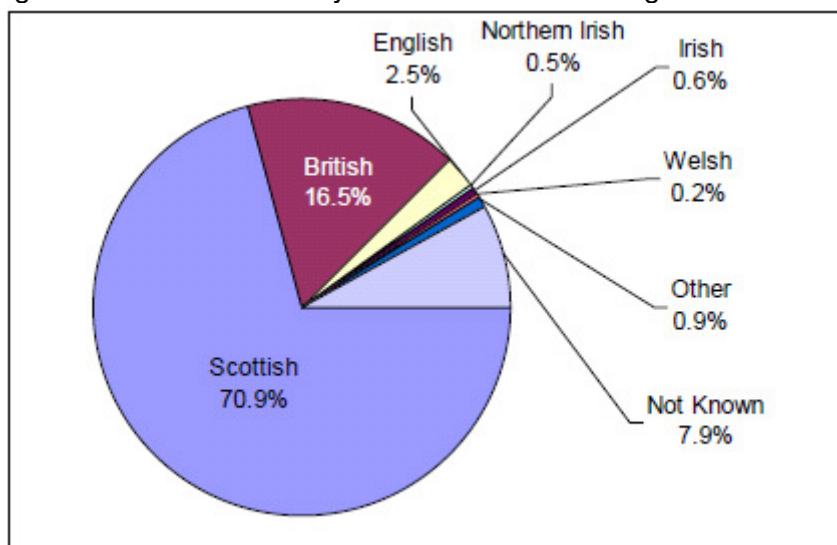


Source: Scottish Executive 2009f

The majority of Scottish teachers considered their national identity to be Scottish (see figure 19). This suggests that the majority are likely to be Scottish White in terms of ethnicity; however, a small proportion of the workforce chose not to disclose their ethnicity (see figure 17).   As can be seen from figure 20, 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.

Figure 20:  Gender balance in the Scottish teaching force, 2006-2008
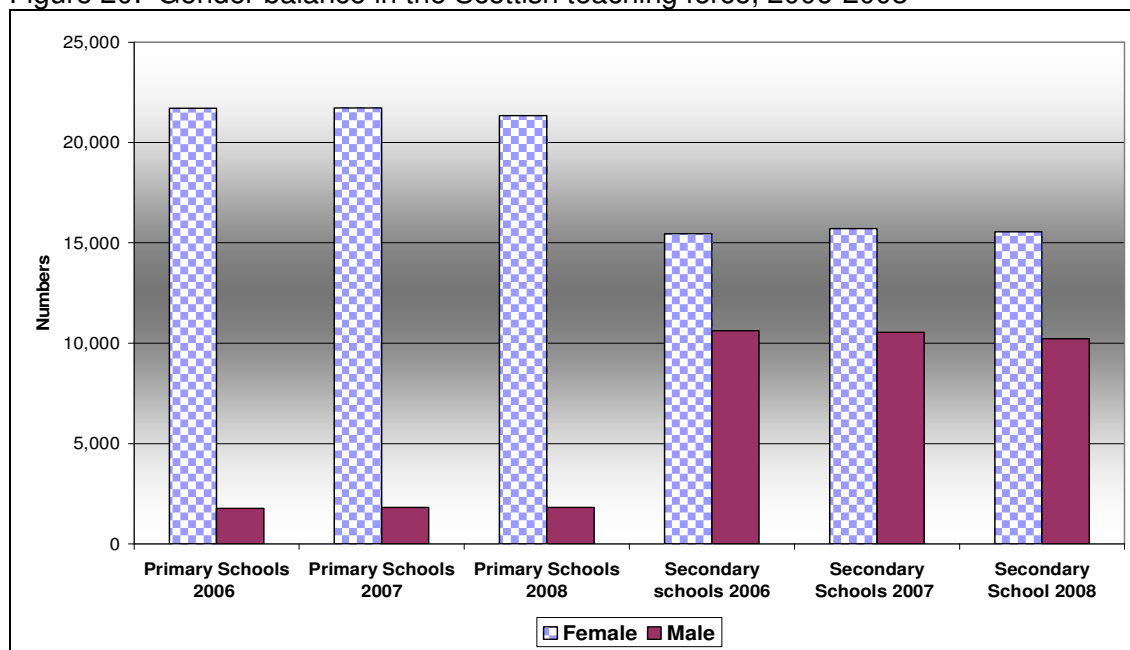


Source: Scottish Executive 2009f

*Teacher education*
A major review of teacher education has recently begun in Scotland, chaired by Graham Donaldson, former Chief HMIE. The remit of the Review is to examine all aspects of teacher education, including ITE, induction and CPD.  The Review began in February 2010 and is expected to report by the end of the year.

Presently, all teachers in Scotland must have a university degree and 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 currently seven universities which offer teacher education. 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.

In Scotland, the Standards for Initial Teacher Education (2006) benchmarks structure all courses. The benchmarks specify targets that each teacher must attain to qualify.  They include the following requirements:

 [Teachers must]
> *Demonstrate that they value and promote fairness and justice and adopt anti-discriminatory practices in respect of gender, sexual orientation, race, disability, age, religion, culture and socio-economic background.*
>
> *Demonstrate the ability to respond appropriately to gender, social, cultural, religious and linguistic differences among pupils.*
>
> *Show the ability to discuss the principles informing their own view of education, the curriculum and professional practice, drawing on a knowledge and understanding of moral and religious values and philosophical ideas in a changing society.*

The Scottish Government, through the Scottish Teacher Education Committee, has also developed the National Framework for Inclusion (2009), which sets out the requirements for ITE, trained teachers and advanced professionals, in terms of inclusive education and training for diversity. While it notes the need to consider questions of ethnicity, it does not specifically refer to issues of religion and/or cultural practices.

*The place of RME in 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 or PSE in more depth as an option in their fourth year.

## 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.

# Scottish Local Authorities

Shetland Islands

Orkney Islands

Eilean Siar

Highland

Moray

Aberdeenshire

Aberdeen City

Angus

Perth & Kinross

Dundee City

Argyll & Bute

Stirling

Fife

1

Falkirk

East Lothian

West Lothian

4

Midlothian

8

2

5

6

7

9

3

North Ayrshire

South Lanarkshire

Scottish Borders

East Ayrshire

South Ayrshire

Dumfries & Galloway

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: Scottish Government 2008

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## Glossary

| | |
|---|---|
| BEd | Bachelor Education (under-graduate degree in Education) |
| CEC | Catholic Education Commission |
| CPD | Continuing Professional Development (post-ITE training for teachers) |
| EHRC | Equality and Human Rights Commission |
| HMIE | Her Majesty's Inspectorate of Education |
| ITE | Initial Teacher Education |
| LTScotland | Learning and Teaching Scotland |
| PSE | Personal and Social Education |
| 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 |

# Appendix

Table A 1: Three year average tariff score of S4 pupils by ethnic background and gender, 2006/07-2008/09

| Ethnic Background | Male | | Female | | Total | |
|---|---|---|---|---|---|---|
| | No of pupils | Average tariff score | No of pupils | Average tariff score | No of pupils | Average tariff score |
| All | 91,675 | 167 | 88,796 | 182 | 180,471 | 175 |
| White-UK | 85,422 | 168 | 83,176 | 183 | 168,598 | 175 |
| White-Other | 1,103 | 166 | 1,043 | 178 | 2,146 | 172 |
| Mixed | 590 | 186 | 555 | 205 | 1,145 | 195 |
| Asian-Indian | 251 | 185 | 231 | 207 | 482 | 195 |
| Asian-Pakistani | 1,087 | 165 | 997 | 190 | 2,084 | 177 |
| Asian-Bangladeshi | 46 | 191 | 48 | 197 | 94 | 194 |
| Asian-Chinese | 321 | 214 | 254 | 233 | 575 | 222 |
| Asian-Other | 235 | 156 | 239 | 192 | 474 | 174 |
| Black-Caribbean | 15 | 105 | 8 | 122 | 23 | 111 |
| Black-African | 216 | 158 | 227 | 174 | 443 | 166 |
| Black-Other | 50 | 161 | 43 | 181 | 93 | 170 |
| Other | 343 | 133 | 312 | 152 | 655 | 142 |
| Not known/Disclosed | 1,996 | 139 | 1,663 | 149 | 3,659 | 144 |

Source: Scottish Government, 2010-05-25
Note: In this table 'number of pupils' refers to the total number of S4 pupils from the last three years; 'average tariff score' refers to the average score of all of these pupils

Table A2: Three year average tariff score of S4 pupils, by ethnic background and deprivation (SIMD)[1], 2006/07-2008/09

| Ethnic Background | Most deprived 20% | | Other 80% | | Total | |
|---|---|---|---|---|---|---|
| | No of pupils | Average tariff score | No of pupils | Average tariff score | No of pupils | Average tariff score |
| All | 38,437 | 130 | 140,949 | 187 | 179,386 | 175 |
| White-UK | 35,789 | 130 | 131,838 | 188 | 167,627 | 175 |
| White-Other | 493 | 124 | 1,631 | 187 | 2,124 | 172 |
| Mixed | 185 | 158 | 954 | 202 | 1,139 | 195 |
| Asian-Indian | 62 | 174 | 413 | 199 | 475 | 195 |
| Asian-Pakistani | 320 | 161 | 1,743 | 180 | 2,063 | 177 |
| Asian-Bangladeshi | 16 | 151 | 78 | 203 | 94 | 194 |
| Asian-Chinese | 77 | 200 | 496 | 225 | 573 | 222 |
| Asian-Other | 163 | 157 | 308 | 183 | 471 | 174 |
| Black-Caribbean | 7 | 117 | 16 | 108 | 23 | 111 |
| Black-African | 241 | 156 | 199 | 178 | 440 | 166 |
| Black-Other | 38 | 170 | 54 | 173 | 92 | 172 |
| Other | 238 | 113 | 405 | 158 | 643 | 141 |
| Not known/Disclosed | 808 | 102 | 2,814 | 156 | 3,622 | 144 |

Source: Scottish Government, 2010
1. The 2008/09 results are based the 2009 SIMD Rankings, the previous years are based on the 2006 SIMD Rankings
Notes: "All Other Categories" includes: Occupational Traveller, Gypsy/Traveller, Other Traveller and 'Other' Categories; In this table 'number of pupils' refers to the total number of S4 pupils from the last three years; 'average tariff score' refers to the average score of all of these pupils; Excludes pupils where datazone is not known, so figures differ from those in table A1; Averages calculated from small numbers should be treated with caution and are likely to fluctuate year on year

Table A3: Destination of school leavers by ethnic group, 2009

| | White UK | White Other | Mixed | Asian Indian | Asian Pakistani | Asian Chinese | Asian Other | Black | Other | Not known/ Disclosed | Total |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Higher Education | 34.5 | 38.9 | 44.9 | 59.4 | 50.4 | 69.0 | 53.9 | 42.9 | 32.8 | 26.5 | 34.9 |
| Further Education | 26.9 | 34.1 | 23.5 | 17.4 | 29.7 | 21.8 | 25.3 | 33.1 | 32.8 | 29.6 | 27.0 |
| Training | 5.3 | 1.8 | 3.3 | 1.9 | 1.4 | 1.7 | 1.3 | 3.2 | 3.5 | 5.0 | 5.1 |
| Employment | 18.9 | 12.8 | 10.5 | 12.3 | 8.6 | 2.9 | 7.8 | 6.5 | 12.4 | 17.1 | 18.4 |
| Voluntary work | 0.2 | 0.3 | 0.3 | 0.6 | - | 0.6 | - | - | - | 0.1 | 0.2 |
| Unemployed seeking work | 11.6 | 8.9 | 13.6 | 5.8 | 7.2 | 2.3 | 7.1 | 9.1 | 9.5 | 15.1 | 11.5 |
| Unemployed not seeking work | 1.5 | 1.7 | 2.7 | 1.3 | 1.7 | | 1.3 | 1.9 | 5 | 3.2 | 1.6 |
| Unknown | 1.1 | 1.7 | 1.2 | 1.3 | 1 | 1.7 | 3.2 | 3.2 | 4 | 3.2 | 1.2 |
| | | | | | | | | | | | |
| Total leavers | 49,958 | 666 | 332 | 155 | 629 | 174 | 154 | 154 | 201 | 1,109 | 53,532 |