

# Public Document Pack



## SCRUTINY COMMITTEE THURSDAY, 29TH OCTOBER, 2015

A MEETING of the SCRUTINY COMMITTEE will be held in the COUNCIL CHAMBER, COUNCIL HEADQUARTERS, NEWTOWN ST BOSWELLS on THURSDAY, 29TH OCTOBER, 2015 at 10.00 AM

J. J. WILKINSON,  
Clerk to the Council,

22 October 2015

<b>BUSINESS</b>		
1.	<b>Apologies for Absence</b>	
2.	<b>Order of Business</b>	
3.	<b>Declarations of Interest</b>	
4.	<b>Minute</b> (Pages 1 - 4)  Minute of the meeting of 24 September 2015 to be approved and signed by the Chairman. (Copy attached).	2 mins
5.	<b>Great Tapestry of Scotland</b> (Pages 5 - 8)  Update on the decision of the Petitions and Deputations Committee of 1 October 2015. (Copy of Minute of meeting attached).	10 mins
6.	<b>Religious Observance Policy</b> (Pages 9 - 48)  Presentation by Service Director Children and Young People. (Background papers attached).	30 mins
7.	<b>Faith Schools</b> (Pages 49 - 86)  Presentation by Service Director Children and Young People (Background papers attached).	30 mins
8.	<b>Scrutiny Reviews</b> (Pages 87 - 90)  Update on Subjects included in the Future Scrutiny Review Programme. (Copy attached).	5 mins
9.	<b>Date of Next Meeting</b>  The next Scrutiny Committee will be held on Thursday, 26 November 2015.	

10.	<b>Any other Items Previously Circulated</b>	
11.	<b>Any Other Items which the Chairman Decides are Urgent</b>	

**NOTES**

- 1. Timings given above are only indicative and not intended to inhibit Members' discussions.**
- 2. Members are reminded that, if they have a pecuniary or non-pecuniary interest in any item of business coming before the meeting, that interest should be declared prior to commencement of discussion on that item. Such declaration will be recorded in the Minute of the meeting.**

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**Membership of Committee:-** Councillors G. Logan (Chairman), W. Archibald, K. Cockburn, A. Cranston, I. Gillespie, S. Mountford, A. J. Nicol, R. Stewart and J. Torrance

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**SCOTTISH BORDERS COUNCIL**  
**SCRUTINY COMMITTEE**

MINUTE of Meeting of the SCRUTINY  
COMMITTEE held in the COUNCIL  
CHAMBER, COUNCIL HEADQUARTERS,  
NEWTOWN ST BOSWELLS on Thursday,  
24 September 2015 at 10.00 am.

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Present:- Councillors G Logan (Chairman), W Archibald, I Gillespie, A J Nicol,  
S Mountford, R Stewart, J Torrance.

Apologies: Councillor K Cockburn.

Also Present: Councillors S Aitchison, J Greenwell.

In Attendance:- Service Director Strategy & Policy, Service Director Children & Young People,  
Chief Officer Education Services, Principal Psychologist (Mr R Barrow),  
Headteacher Hawick High School (Mr K McClory), Headteacher, Drumlanrig  
Primary School (Ms J Gordon), Headteacher - Clovenfords and Stow Primary  
Schools (Ms A Findlay), Clerk to the Council, Democratic Services Officer (J  
Turnbull).

**1. MINUTE**

- 1.1 There had been circulated copies of the Minute of 20 August 2015.

**DECISION**

**NOTED for signature by the Chairman.**

- 1.2 With reference to paragraph 2.7 of the Minute on Non Schooling and Home Schooling and the amount of maintenance allowance payable to parents who were home educating their child/children, the Service Director Children and Young People advised that this information would be provided to Members by the end of the week.

**DECISION**

**NOTED.**

**2. ATTAINMENT LEVELS IN SCHOOLS IN DEPRIVED AREAS**

- 2.1 With reference to paragraph 6(a)(iv) of the Minute of 26 March 2015, the Chairman welcomed Ms Donna Manson, Service Director Children and Young People. Mr Kevin McClory, Headteacher Hawick High School; Ms J Gordon, Headteacher, Drumlanrig Primary School and Ms A Findlay, Headteacher, Clovenfords and Stow Primary Schools were also present at the meeting to give a presentation on Attainment Levels in Schools in Deprived Areas. There had been circulated copies of the Joseph Rowntree Foundation Report – Closing the Attainment Gap in Scottish Education; Raising the Attainment for All Vision document and Closing the Gap leaflet.
- 2.2 Mr McClory began by stating that his presentation focused on Hawick High School, as this was located in the most deprived area in the Scottish Borders with 30% of pupils in SIMD 1 and 2. Mr McClory explained that the key reasons for rising child poverty included cuts to welfare benefits, low pay and lack of secure employment. However, teachers could make a difference in how poverty impacted on children and young people by taking action to remove barriers which pupils from low income families faced at school. Mr McClory referred to statistical information which showed Hawick High School in relation to other schools in the Scottish Borders. As Hawick High School was the only school named on the two slides, with the others anonymised, Members requested that these two slides be re-issued to them with the names of the schools on the graphs. The statistics showed that staying on rates had dramatically increased. Although the school provided opportunities, such as an inclusive curriculum, this demonstrated that pupils were concerned about future opportunities. Free meal entitlement (FME) had also increased by 13.9%. Mr McClory went on to advise that the school had carried out a Values Consultation with teachers, parents and pupils which had determined the key values for Hawick High

School to be Determination, Ambition, Respect and Effort. The school had also decided on a motto – ‘Dare to Dream, Dare to Succeed’; everything the school did was now based around this motto. Mr McClory continued that the school had used a risk matrix to profile pupils from their first year to their final year. This had enabled the school to monitor pupils and determine those at risk of being disengaged from the learning process.

- 2.3 Mr McClory advised that Deprivation Funding had been used to address barriers to learning caused by difficulties in accessing appropriate school resources (school stationery, equipment, clothing and supplementing school trips). The Funding also enabled the school to provide coaching and mentoring programmes for disadvantaged and underachieving pupils; supported children so that they became fully engaged in school and community life; delivered parental engagement programmes and delivered innovative learning experiences which raised educational attainment, promoted attendance and encouraged positive engagement. The school had also introduced systems to address the attainment gap with targeted support, assertive mentoring and supported study. Mr McClory continued by referring to statistical information which showed that in Hawick High School the number of ½ days lost due to temporary exclusion had reduced by more than 50% over the previous two years. There was also improvement in literacy, numeracy and an increase in positive destinations for pupils leaving school.
- 2.4 In answer to Members’ questions, Ms Manson advised that all Members were about to be invited into schools for an in depth analysis of the statistics pertaining to their local school(s). She would also circulate a more detailed breakdown of deprivation in each locality. Ms Michelle Strong, Chief Officer Education Services, was also in attendance at the meeting and explained that the criteria for placing children into dociles was based on a national set of criteria including postcode and rurality. Ms Strong further explained that developmental parental skills commenced prior to the child starting school through learning and childcare centres. Parents were also targeted at this time to build relationships that would continue throughout the child’s education. Ms Manson added that information from Health Visitors identified families that required targeted programmes and intensive support. The Home School Workers were important as they became the link between the school and the parent. Councillor Aitchison, Executive Member for Education, was in attendance and encouraged Members to attend and become involved in their local Parent Council meetings and to promote parental involvement, as well as becoming more involved in corporate parenting.
- 2.5 Ms A Findlay, Headteacher, then gave a presentation on attainment levels in Clovenfords and Stow Primary Schools. Ms Findlay began by stating that unlike Hawick, Clovenfords and Stow on paper would not appear to be in an area of deprivation. However, deprivation did still exist within the community, and they had equal barriers to overcome such as domestic violence, substance misuse within families. Ms Findlay explained that on raising attainment in numeracy with respect to Stow, the school had categorised children into three levels (RAG status) and staff had been concerned when this showed a quarter of children below national indicators. The school identified these children and, using a methodology approach, introduced targeted support. Initially they had targeted one child in the school, giving one to one support, for 15 minutes, three times a week and one session of 30 minutes. The school measured the child’s accuracy, speed and support and this gave detailed information on how they were progressing. The school had now witnessed a significant improvement in every single child participating in the programme. The children continued to be monitored in the classroom and teachers had commented that the children showed more resilience, confidence and were no longer anxious. The programme also increased parental involvement and built an approach of success and ethos within the school. Ms Manson added that the Scottish Government had introduced a Raising Attainment fund. In the Scottish Borders, two schools had been awarded funding and all headteachers could participate in the training. Ms J Gordon, Headteacher, advised that in Drumlanrig Primary School, their project on improving writing skills had started by targeting two children before increasing the numbers involved to a group. However, when the programme moved to the next stage - the whole class - they found that there were too many distractions and some pupils did not perform well. They now had targeted smaller groups and this had resulted in raising of skills, attainment and building confidence. Members were advised that there was a big effort in action learning, with the challenge to get the right ‘hook’ for the children to get them interested in learning and keeping that interest to extend their learning.

- 2.6 In answer to questions, Ms Finlay advised that Stow Primary School had received no additional resources, but this had been about a different approach and instead they had reorganised what they had. For example, the Additional Needs Auxiliary had gone into a classroom for one hour and tried to assist as many children as possible. The school then divided this into targeted support of 4 x 15 minute sessions for individual children and were seeing progress. Ms Gordon advised that Drumlanrig had received Deprivation Funding and this had been used to enable the school to support children and break down barriers. All the headteachers agreed that if additional resources were available this would be utilised to provide additional staffing.

## **DECISION**

**NOTED the presentation and that Members would shortly be invited to meetings on the attainment data for schools in their own Wards.**

### **3. MAINSTREAM SCHOOLS AND CHILDREN WITH COMPLEX ADDITIONAL SUPPORT NEEDS.**

- 3.1 With reference to paragraph 6(a)(ix) of the Minute of 26 March 2015, the Chairman welcomed Mr Roger Barrow, Principal Psychologist, to the meeting to give a presentation on Mainstream Schools and Children with Complex Additional Support Needs. There had been circulated the Education (Additional Support for Learning) (Scotland) Acts 2004 and 2009; Implementation of the Education (Additional Support for Learning) (Scotland) Act 2004 (as amended) and the Supporting Children's Learning Code of Practice. Mr Barrow also circulated a private paper at the meeting showing the number of pupils in each resource for additional support needs. Mr Barrow began his presentation by advising that the New Bill increased the emphasis in terms of the rights of children and young people. The complexities required to be addressed for Additional Support Needs (ASN) included children with motor or sensory impairments, learning disabilities, having emotional or social difficulties, living with parents who were abusing substances or had mental health problems. Mr Barrow advised that in the Scottish Borders 25% of children required ASN rather than the national average of 21%. Mr Barrow continued that the Scottish Borders was the fourth most rural local authority and had not a developed school infrastructure which characterised many larger city services. However, with a large number of small schools they had developed support which could be flexibly deployed for a wide range of needs over time. Mr Barrow emphasised that the main point was not the specific label attached to a child but the nature of the provision for that child. There was a wide range of services available to support the child including the Educational Psychology Service, Sensory Team, Spectrum support and the Complex Needs Transition Service which was specifically for older children to support their transition to college. Mr Barrow went on to discuss dyslexia which had increased through the years. One of the reasons for this was that the Scottish Government had introduced a definition of dyslexia which had a much broader base than previously. Mr Barrow summarised the main duties of the Additional Needs Multi-agency Team (ANMaT) which included policy and practice guidance and protocols. Mr Barrow concluded his presentation by advising that they were focusing on inclusion and the reintegration of children with ASN within education, the provision of two new positions, one senior lead officer for ASN and a lead officer for inclusion would assist with this project.
- 3.2 Ms Manson clarified that ASN had previously been located under Social Work services but was now being managed in the new structure in Education services. It was important to learn from strategies to ensure that they targeted the right level of support to the individual child. It was vital that every member of staff working with children with ASN had the necessary training and skills to do so. A framework of indicators was in place to measure school performance, one of the key areas being inclusion and working with families. In answer to Members' questions Ms Manson advised that there were discussions taking place about the future of Howdenburn School and whether that service could be provided within mainstream schools, which would mean less travel for some children. Feedback was required on what was working and how to co-ordinate this with the plans for Duns, Earlston and Langlee, and further discussions would take place with Headteachers, Members, parents, etc. Ms Manson shared the same vision as headteachers: a commitment for every child to be educated in their own local schools. In terms of moving forward with this aim they were engaging with councillors and sharing ideas on the best use of resources. She confirmed that there was a small number of pupils who had to go out of the area to have their needs met – this could be education or care needs or a mixture of both. Mr Barrow advised that there was a small Spectrum Support Team and they prepared training for teachers every year. There was also the opportunity for staff to visit the Autism Spectrum Resource for guidance. In terms of allocation of resources, Ms Manson explained that at the

moment resources were allocated for the year but this was being reviewed to involve Head Teachers more so that when a pupil no longer required support, the resource could be moved on to someone who did. There were enough resources in place to train teachers and it was hoped to now develop the system further with greater involvement from Head Teachers. The presumption was to welcome all children into their local schools, including those with ASN. Future consultations on services would be undertaken using the Council's Consultation Framework.

- 3.3 The Committee thanked all officers for attending and for the informative presentations. Members were impressed by the commitment of the education team to the children of the Scottish Borders.

**DECISION**

**NOTED the presentation.**

4. **SCRUTINY REVIEWS – UPDATE ON SUBJECTS INCLUDED IN THE FUTURE SCRUTINY REVIEW PROGRAMME**

With reference to paragraph 3 of the Minute of 20 August 2015, there had been circulated an updated list of subjects which the Scrutiny Committee had asked to review and which included the source of the request, the stage the process had reached and the date, identified, of the Scrutiny meeting at which the information would be presented. It was noted that the next Scrutiny Committee would review the Religious Observance Policy and Faith Schools. The Clerk to the Council advised that the Petitions and Deputations Committee would be considering a petition on the Great Tapestry of Scotland at its next meeting on 1 October 2015. It was agreed to present an update to the next Scrutiny Committee on the outcome of that Petitions and Deputations Committee meeting. Scrutiny Committee would then agree whether or how it would progress any further review as requested by Etrick and Yarrow Community Council.

**DECISION**

**AGREED**

- (a) **the proposed list of subject for review by Scrutiny Committee, as appended to the Minute and any further actions detailed against particular reviews;**
- (b) **to present an update to the next Scrutiny Committee on the outcome of the Petitions and Deputations Committee consideration of the petition on the Great Tapestry of Scotland and to consider whether or how to progress any further review by Scrutiny; and**
- (c) **to advise Etrick and Yarrow Community Council that an update would be presented to the next Scrutiny Committee.**

*The meeting concluded at 12.55 pm*

**SCOTTISH BORDERS COUNCIL  
PETITIONS AND DEPUTATIONS COMMITTEE**

MINUTE of Meeting of the PETITIONS AND DEPUTATIONS COMMITTEE held in the Council Chamber, Council Headquarters, Newtown St Boswells, TD6 0SA on Thursday, 1 October, 2015 at 10.00 am

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- Present:- Councillors A. J. Nicol (Chairman), S. Bell, J. Greenwell, D. Parker, D. Paterson, J. Torrance and T. Weatherston
- Also present:- Councillors S. Aitchison, M. Ballantyne, G. Logan, S. Marshall, W. McAteer, B. White.
- In Attendance:- Corporate Transformation & Services Director, Clerk to the Council, Democratic Services Officer (F. Walling).
- Petitioner:- Mr B. McCrow

**1. THE PETITIONS PROCEDURE**

There had been circulated copies of an extract from the Scottish Borders Council Petitions Procedure which set out the process to be followed at the meeting.

**DECISION  
NOTED.**

**PETITION: THE GREAT TAPESTRY OF SCOTLAND BUILDING**

- 2.1 The Chairman welcomed the Principal Petitioner, Mr Brian McCrow, to the meeting and asked for a round of introductions from Members of the Committee and officers. There had been circulated copies of a petition entitled The Great Tapestry of Scotland building. There had also been circulated copies of a Briefing Note by the Corporate Transformation and Services Director accompanied by relevant reports to Council of 29 May 2014 and 18 December 2014 and minutes of those meetings. The petition, which contained in excess of 4,000 signatures, stated "We believe that the decision made by Scottish Borders Council to fund a building in Tweedbank to house the Great Tapestry of Scotland is an unacceptable use of our Council budget at a time when essential services are being cut. As residents and tax payers of Scottish Borders Council, we therefore request our elected members to overturn the decision to spend £3.5m in this manner". A file containing all the signatures and names making up the petition was available to view at the meeting. Although this petition had been delivered to the Council by Mr McCrow on 2 March of this year Mr McCrow had been advised that it was not in the correct format, under the terms of the Council's Petitions Procedure and was invited to resubmit. The Chairman confirmed that the petition currently before the Committee had been received on 17 September 2015 and had been correctly compiled and submitted.
- 2.2. On the invitation of the Chairman, Mr McCrow addressed the Committee. He explained that at the beginning of February 2015 he had been compelled to raise a petition in response to the Council's proposal to allocate £3.5m to support the construction of a building at Tweedbank to house the Great Tapestry of Scotland. The majority of signatures, which included names from an online petition through Change.org, had been obtained over a 4-week period. A sample of comments from the on-line petition had also been included with the papers circulated. Mr McCrow said that he supported the Tapestry

coming to the Borders but was against the Council spending this amount of money on the new building and that this was a poor use of public funds. He believed that although Scottish Borders Council was usually responsive to the needs of the local community in this case the decision appeared to have by-passed the community and the Council had not responded to views being expressed through the media. Mr McCrow criticised the feasibility study, alleging that there had been no serious investigation of alternative and cheaper sites; no polling of prospective visitors; the design of the signature building would cost twice the square footage cost of, say, the Abbotsford visitor centre; and that the risk of the project was seen to be too high versus the poor level of anticipated profits in the longer term. He criticised the choice of location between a housing area and industrial space, emphasising that there was a lack of parking space; inadequate stopping area for coaches; no other facilities or attractions within walking distance; and that it may not be able to attract public funding. Mr McCrow believed that to meet conditions recommended by the Council's Planning Officer - should the building obtain planning consent - would cause the estimated budget to increase. He also referred to the proposal to charge for entry to see the Tapestry noting that the Tapestry Trustees Charter stated that it should be available for viewing by the public at no cost. Mr McCrow asked elected Members to overturn the decision, but if they did not do so he asked, as a minimum, for the Council to: review the basis of the feasibility study; undertake polling surveys of prospective visitors to test their willingness to pay for a return rail ticket plus entrance fee; review the financial case; review the risk factors; conduct public consultations to obtain views on the business case and willingness to pay for this building over the next 30 years; and to consider alternative sites in the Borders e.g. Galashiels based Scottish Centre of Textiles. Mr McCrow also requested that the case be referred to another Council or to the Scottish Ministers for independent appraisal. In conclusion he expressed the hope that the views of the petitioners would be respected.

- 2.3 Before putting their questions to Mr McCrow, Members of the Committee thanked him for his statement, congratulated him on his presentation and welcomed the opportunity of a full and robust debate of the issue. Initial questioning queried the basis of the petition and exactly what was being requested. Members welcomed Mr McCrow's confirmation of his own view, that he did want the Great Tapestry of Scotland to be permanently housed for display in the Borders, it being noted that it was specifically the location and cost of the building to which he objected. However it was put to him that within the statement and from the individual comments placed on the on-line petition there were a wide variety of different reasons given for adding names to the petition. There were at least 6 separate issues raised which were not all consistent with Mr McCrow's support for the Tapestry coming to the Borders but not the location. Mr McCrow was asked about the original basis on which the petition was raised and to weight the different issues to enable a judgement on the petition to be made. In response Mr McCrow clarified that the issue was the decision to fund the building in Tweedbank and that the belief was the Tapestry could be housed cheaper elsewhere in the Borders in a multi-use building. However he confirmed that he had included in his statement issues raised in the comments added on-line after the petition had first been raised. He personally believed that anything that attracted tourists to the Borders should be encouraged, giving the Heart of Hawick project as a good example. In response to a question as to whether he was aware of any alternative building to house the Tapestry at a reduced cost or whether he carried out any investigation himself, Mr McCrow said he was not in possession of that information but that he believed there had been just a desk study carried out. He would like to see a full investigation of all the alternatives. Further questions were asked about the basis of Mr McCrow's doubt that tourist numbers would be sufficient to support the enterprise based on the fact that 320,000 people had already viewed the Tapestry and also his view of 'value added' of such a project to the Borders' economy. Reference was also made to the Aim Up project at Innerleithen and the Heart of Hawick project. Mr McCrow pointed out that there had apparently been no market testing to show that, rather than gaining free entry to view the Tapestry, as had been the case, visitors would be prepared to pay for travel to Tweedbank plus the cost of entry to the attraction. With regard to the concept of 'value added' he maintained that the project should be looked at solely in terms of its own



viability in terms of future profit and loss. He believed that any element of 'value added' to the wider local economy was difficult to prove in business terms.

2.4 In response to the petition Mr Rob Dickson, Corporate Transformation & Services Director, set out the background context and process in respect of decisions made by the Council regarding the Great Tapestry of Scotland. When this matter was first considered by full Council in May 2014, initial work had been completed in respect of a possible permanent location for the Tapestry with Tweedbank being the most likely viable option. Following agreement by Council, Jura Consultants were appointed to prepare a detailed business case. Work was also undertaken at that time to consider alternative locations but this was with the knowledge that the Trustees wanted the Tapestry displayed very close to a significant public transport link, and that Tweedbank was the preferred location. The subsequent report to Council in December 2014 not only informed Members of the outputs following the feasibility design proposals and detailed Business Case prepared by Jura Consultants but also drew attention to the significance of the ambitions contained in the 'Borders Railway, Maximising the Impact: a Blueprint for the future' that was announced by the then first Minister in November 2014. Working with Midlothian and City of Edinburgh Councils, alongside the Scottish Government, Scottish Enterprise, Transport Scotland and VisitScotland, Scottish Borders Council had to rise to the challenge to deliver a range of initiatives that would maximise the economic impact from the Borders Railway, the Blueprint being backed with £10m Scottish Government funding. The Blueprint confirmed the important role that the development of a permanent home for the Tapestry in the Scottish Borders could play in achieving the ambitions set out in that document. The railway and tapestry were emphatically linked and, as part of the Blueprint, Scottish Government had intimated that it would provide £2.5m towards the cost of construction of the Tapestry building.

2.5 Questions were put to the Director by Members and by Mr McCrow. In response to the question of how the Council would be able to charge for entry to view the Tapestry under the Trustees Charter, Mr Dickson explained that discussions were ongoing with the current Trustees on the principle of a new Trust being established with different Articles of Association within which charging would be permitted. There would also be an option on the proposed lease that a commercial rent could be paid to the Council once the project was in a profit-making position. Initial work had indicated that these proposals would be acceptable to the Charity Commission. It was also confirmed that it would be for the Trustees to take into account and assess the views of the stitchers of the Tapestry. With regard to the point raised by Mr McCrow about a planning condition recommended by the Council's Planning Officer, Mr Dickson advised that this related to the Tweedbank Business Park project and as such did not have implications on the budget for the Tapestry building. On the question of whether visitors would travel out of their own locality to view the Tapestry, bearing in mind it had already been seen by 320,000, Mr Dickson emphasised that Jura Consultants were widely experienced and familiar with this type of project. The consultants had no doubt that this would be a major tourist and visitor attraction. They viewed the attraction as being of international as well as national significance. In that context they had no doubt that visitors would travel from Edinburgh and further afield and did not conclude that people would not wish to, nor pay, to see it more than once. On the question of 'value added' of tourism related projects, Mr Dickson emphasised that even more important than the sustainable business case of the project was its link to the Blueprint under the theme 'Great Destinations to Visit'. An outline economic impact appraisal had been undertaken to assess the likely economic benefit of the project. There were several questions about which alternative buildings had been considered by the Council to house the Tapestry and about the cost of the new building. Mr Dickson advised that a range of options for alternative locations had been looked at, but this had been carried out with the knowledge that the Trustees were not content with the Tapestry being located a significant distance from the railway. A number of options in Galashiels had been explored and two, the Transport Interchange and old Post Office building, were looked at further. He went on to give details of why both these options were ruled out due to the costs for the adaptation of each significantly exceeding the estimate

for the building at Tweedbank. He pointed out that generally the costs of conversion of an existing building were higher than those of a new build and he believed that the estimate for the proposed building was a robust figure and value for money.

2.6 Members considered the information which had been presented. Again the difficulty of assessing what was being asked in the petition was referred to, due to the wide range of opinions, priorities and reasons for signing evident in the comments that accompanied the on-line petition. However, Members respected and expressed sympathy with the views put forward. It was recognised that in making recommendations to Council relating to the proposed Tapestry building officers had made a judgement on both the viability of the project and on the potential 'value-added' in terms of increased footfall and economic activity. Members' discussion focused on this 'value-added' potential and expressed the view that the Council sometimes needed to act with imagination and vision. Comparisons were made with other specific projects in Scotland and in the Scottish Borders where there had initially been significant opposition but where the Council's decision to invest had subsequently been proved to be correct in terms of return on investment as reflected by positive economic impact and local regeneration. It was noted that the Scottish Government had looked at the Business Case and pledged £2.5m towards the cost. There was further discussion about alternative buildings and locations which had been suggested within the petition e.g. NGT building in Selkirk, ex-Post Office in Galashiels, ex-Borders College site in Galashiels. Details were given on why each had been judged to be unsuitable, either due to location away from the railway link, excessive size, excessive cost of conversion or where use may have jeopardised alternative planned development and inward investment. In general Members expressed the view that there had been a considerable amount of work carried out in relation to this project and that it should now proceed.

2.7 Councillor Torrance, seconded by Councillor Weatherston, moved that the issue raised did not require further action. Councillor Paterson moved as an amendment that the petition be referred to Council for consideration, but his amendment received no seconder and therefore fell. Councillor Paterson requested that his dissent be recorded. The Chairman thanked Mr McCrow and the Committee members for their attendance.

#### **DECISION**

(a) **NOTED the petition requesting Members to overturn the decision to fund a building in Tweedbank to house the Great Tapestry of Scotland.**

(b) **AGREED that the issue raised did not require further action.**

#### **ADJOURNEMENT**

The meeting was adjourned for 5 minutes at 11.50 am.

#### **3. PETITION: 120 BUS SERVICE**

There had been circulated copies of a petition, submitted to the Council on 19 August 2015, entitled "120 Bus Petition". As there was no-one in attendance to present the petition this was deferred to a future meeting.

#### **DECISION**

**AGREED to defer consideration of the 120 bus service petition to a future meeting.**

*The meeting concluded at 12.00 pm*

**APPENDIX 1**

**EDUCATION & LIFELONG LEARNING**

**RELIGIOUS OBSERVANCE IN SCHOOLS**



**1 PURPOSE AND SUMMARY**

- 1.1 The content of this policy confirms the exploration of beliefs and values as a core area of the curriculum. This would normally be delivered through a school religious observance programme although it is recognised that schools may use a different name for this area which is deemed more appropriate to the context and culture of that school. It should be reflective of “real-time” events and circumstances of the school, the local community as well as global issues (For the purpose of this policy document the description religious observance will be used.)
- 1.2 The need for a stated policy arises from the review on the Scottish Government advice notes (February 2011) on religious and moral education and religious observance.
- 1.3 The advice notes reinforce the Government’s firm belief that there is a clear place for religious observance in all schools and brings guidance in line with the Curriculum for Excellence.
- 1.4 Curriculum for Excellence has been established to allow our young people to develop an awareness of the values on which Scottish society is based and help them to come to their own conclusions on matters of faith, social justice, human rights and on personal and collective responsibility. This policy statement guides Headteacher partnership working with churches and others in defining the place and nature of religious observance in schools and the role of the school Chaplain.
- 1.5 It is acknowledged that some content of religious observance may be secular representing the wide range of beliefs held in a given community.

**2 INTRODUCTION**

- 2.1 To ensure that religious observance is relevant and appropriate to children’s experience this policy aligns with Curriculum for Excellence and is based on shared values and an aspiration that all children, educated in denominational and non-denominational schools, should be successful learners, confident individuals, responsible citizens and effective contributors.
- 2.2 **Religious observance** is “activity which aim to promote the spiritual development of all members of the school community and express and celebrate the shared values of the school community.” Spiritual development ‘includes being helped to recognise, reflect upon and develop a deeper understanding of the value and worth of each individual which comes from one’s dignity as a person’ (Religious Observance Review Group)

Religious observance is not about the promotion of religion or a specific religion in schools but should take account of all recognised religions, or none, within the school catchment area.

- 2.3 **Religious and Moral Education** - Religious and moral education enables children and young people to explore the world's major religions and views which are independent of religious belief and to consider the challenges posed by these beliefs and values. It supports them in developing and reflecting upon their values and their capacity for moral judgement. Through developing awareness and appreciation of the value of each individual in a diverse society, religious and moral education engenders responsible attitudes to other people. This awareness and appreciation will assist in counteracting prejudice and intolerance as children and young people consider issues such as sectarianism and discrimination more broadly.
- 2.4 **Religious Worship** is the free response of an individual and community to what is considered worthy of worship; involves three elements: belief, desire to worship and the commitment to life stances; is an organised act of worship based on the assumption that those present share these elements; lies within the informal curriculum as part of the range of activities offered for example by religious groups, chaplains and religious leaders
- 2.5 Many of our school communities are characterised by a diversity of religious beliefs and practices reflecting a range of religious and other stances. It is important that all pupils and staff feel free to participate with integrity in the forms of religious observance devised by their school without compromise to their personal convictions. This can best be guaranteed by involving a range of people from the school and community in the preparation, planning and the presentation of the assembly or other gathering. There should be appropriate pupil involvement in this process.
- 2.6 This diversity means that forms of religious observance may differ from school to school. Schools are encouraged to make decisions based on local needs and circumstances. Full consultation should take place with all interested parties on how religious observance can be implemented.
- 2.7 In recognition of Scotland's Christian heritage, schools are encouraged to be sensitive to our traditions and origins and seek to reflect these but must be equally sensitive to individual spiritual needs and beliefs, whether these come from a faith or a non-faith perspective.
- 2.8 It is recognised that in denominational schools, there is a distinctive emphasis on nurturing the faith of pupils in line with denominational core values. This is achieved through the school ethos, Religious Education and in particular religious observance. In denominational schools organised acts of worship are considered appropriate as part of the formal activity of the school and will continue to feature in religious observance. Specific support and guidance for developing religious observance in denominational schools is available to schools through the diocesan Advisory Service and the Scottish Catholic Education Service.

### **3 RELIGIOUS AND SPIRITUAL OBSERVANCE AND WORSHIP IN SCHOOLS**

- 3.1 Regular assemblies or other gatherings for religious observance provide opportunities for the school community to reflect on and develop, a deeper understanding of the dignity and worth of each individual and the shared values of the school community.

- 3.2 Schools identify and promote values such as ‘honesty, liberty, justice, fairness and concern for others’ as common shared values in our society. It is also true that different communities hold values that are particular to their own tradition. These values should be acknowledged, the right of people to hold them should be respected and pupils should be encouraged to reflect on these values and the life stance which they represent.
- 3.3 Within the context of a school community, shared values give a sense of belonging and help to underpin all aspects of its life. The process of understanding and developing the shared values should involve pupils, staff, parents, churches, other faith communities and the wider community in which the school is set. Participation in the process is an essential element in terms of ownership of the agreed values.
- 3.4 Scottish Borders Council supports the following statement (Religious Observance Review Group)
- “Where the school community, whether denominational or non-denominational, is continuous with a faith community, that community’s faith in the focus of worship, may be assumed and worship may be considered to be appropriate as part of the formal activity of the school. Where, as in most non-denominational schools, there is a diversity of beliefs and practices, the Review Group believes that the appropriate context for an organised act of worship is within the informal curriculum as part of the range of activities offered for example by religions, non-religious groups, chaplains and other faith leaders.”*
- 3.5 Religious observance in denominational schools will continue to include opportunities for organised acts of worship as part of both the formal and informal curriculum.
- 3.6 Members of a school community, including pupils, parents and representatives of faith groups and the wider community, may wish to have opportunities for organised acts of worship within the informal curriculum of the school. Headteachers are encouraged to consider these requests positively and make suitable arrangements where possible and appropriate, in addition to the requirements for Religious Observance. Pupils may be invited to participate in organised worship.

#### **4 ASSEMBLIES AND RELIGIOUS OBSERVANCE**

- 4.1 *In recognition of Scotland’s Christian heritage, schools are encouraged to use the rich resources of this tradition when planning religious observance. Many school communities contain pupils and staff from faiths other than Christianity or with no faith commitment. This should be taken fully into account in supporting spiritual development. It is of central importance that all pupils and staff can participate with integrity in forms of religious observance without compromise to their personal faith stances.” (SG)*
- 4.2 Non-denominational school assemblies are the most common vehicle for delivering religious observance. A clear distinction must be drawn between assemblies devised for the delivery of religious observance and assemblies which support other purposes. Communicating day-to-day administrative arrangements and information about extra-curricular activities at an assembly is important for the life and work of the school. However, this must be kept separate from occasions that are specifically set aside for religious observance. It is important for those organising and leading religious observance that its overall integrity and purpose are kept

distinctive and not compromised by the inclusion of routine administrative announcements.

- 4.3 Whilst the precise form of religious observance will be determined by each school's policy within SBC's policy framework, these can include opportunities for class, year, stage or whole school observances with involvement by pupils and others, including school chaplains and faith leaders, in planning and presentation.

## 5 FREQUENCY OF RELIGIOUS OBSERVANCE

- 5.1 *Religious observance needs to take place sufficiently frequently to have an impact on the spiritual development of the school community. It is, however, the quality of such occasions which is of greatest importance.*" (SG)
- 5.2 There is a need to balance the frequency, which would make a positive impact on children and young people with the need to ensure that the experiences are valuable and inclusive. Religious observance requires careful planning by schools. Government guidance suggests that every school should provide opportunities for religious observance at least six times in a school year, in addition to traditional celebrations central to the life of the school community. We recognise that many primary schools value weekly religious observance as part of their regular assembly programme and will wish to continue with this. The school community should be involved in making decisions about frequency. Whilst ensuring that religious observance is sufficiently frequent, the emphasis should be on quality of the experience for pupils rather than quantity.

## 6 CHARACTERISTICS OF GOOD RELIGIOUS OBSERVANCE

- 6.1 In order to ensure that religious observance is of a high quality those planning and leading it should consider the following:–
- 6.1.1 - **Location:** It is important that every attempt is made to ensure that pupils can participate comfortably in religious observance assemblies. Seating, ventilation, lighting and sound are important considerations in ensuring that pupils can give their full attention to what is being presented. In addition, to take account of the fact that religious observance may at times be organised on a group basis, schools should also look to have a smaller area available. This space could also be available for organised acts of worship or private reflection.
- 6.1.2 - **Leading:** The Headteacher, staff, chaplains, pupils and visitors from the community or organisations can all make effective contributions to religious observance. Sharing the leading brings many benefits such as offering a range of perspectives on a variety of issues for pupils to consider. Good planning and clear expectations are important to ensure that the experience appeals to pupils and engages their interest.
- 6.1.3 - **Sensitively Exploring Issues:** Religious observance should invite pupils through an interesting and appealing stimulus to consider and reflect on a range of issues that relate to their experience. As in good teaching the stimulus for reflection should look to draw on:
- Incidents which occur in the life of the school or in the local, national or international communities,
  - A programme of values which the school wishes its pupils and staff to reflect upon
  - The annual cycle of religious festivals.

- 6.1.4 - **An Open and Reflective Atmosphere;** Religious observance should take place in an atmosphere where pupils feel relaxed and open to learn from what is being said and done. In order to achieve a mood of respectful attentiveness, assembly leaders should consider the appropriate use of music, presentation media and sensitive lighting, and procedures for entering and leaving the area. Silences can be powerful and offer a space for individual pupils to begin their response to what has been shared.
- 6.1.5 - **Pupil participation:** Schools should actively seek the involvement and participation of pupils in the planning and delivery of religious observance activities. This could be done through active engagement with pupil councils.

## 7 CHAPLAINS

- 7.1 Scottish Borders Council values the important and varied contribution that Chaplains and faith group leaders make to the life of our schools, as a resource person and as someone who can offer pastoral and spiritual support.
- 7.2 Many schools in Scottish Borders have a Chaplain or, if more appropriate, a chaplaincy team. Secondary schools should endeavour to have a Chaplaincy team which represents their pupil base. A Chaplaincy team does not need to be composed exclusively of ordained ministers. The discussion between Headteachers, Chaplains and faith group leaders must be based on the premise that the way in which religious observance in schools is implemented should be justifiable on educational grounds. The role of the Chaplain should be made clear and be regularly reviewed in discussion with the Headteacher. Chaplains and faith group leaders work in school at the invitation of the Headteacher but it is important that expectations are clear and explicit. Some Chaplains may be asked to draw upon material from sources including stories from other religions. Where Chaplains are not comfortable with this, their stance should be respected and other members of the religious observance team should plan and implement the assembly or other activity when material from another tradition or faith is being used.
- 7.3 An approach seeking to convert an audience to one faith or another is not appropriate during religious observance.
- 7.4 Schools may have Chaplaincy teams which could include representatives from a range of traditions who co-operate with other members of staff and pupils in the planning, preparation and presentation of acts of religious observance. Each member of the Chaplaincy team will be able 'to draw on the rich resources of their own religious tradition. These resources can be used by the group responsible for religious observance as stimulus material relevant to the school community's experience and understanding'.

*Further details in Appendix 2 – A Role for the School Chaplain*

## 8 THE RIGHTS AND RESPONSIBILITIES OF PARENTS AND PUPILS

- 8.1 Under the terms of the Education (Scotland) Act 1980, there is a statutory provision for parents to withdraw children from participation in religious observance. This right should always be made known to parents and their wishes respected. Parents should be provided with sufficient information on which to base a decision. Scottish Government Ministers consider that religious observance complements religious education and is an important contribution to pupils' development. It should also

have a role in promoting the ethos of a school by bringing pupils together and creating a sense of community. Schools are therefore encouraged to inform parents of this without applying pressure to change their minds.

- 8.2 Headteachers are encouraged to meet any parents wishing to withdraw their child to ensure they are clear about the schools policy on religious observance. In particular, parents should be reassured that religious observance in Scottish Borders schools adopts an open and respectful approach and does not seek to compromise the beliefs of any pupils or their families.
- 8.3 Where a child is withdrawn from religious observance, schools should make suitable arrangements for the child to participate in a worthwhile alternative activity. In no circumstances should a child be disadvantaged as a result of withdrawing from religious observance.
- 8.4 Pupils, from the age of 12, have the right to request that they withdraw from participation in religious observance if they are deemed mature enough to make such a request. Discussions should take place with parents, the pupil and school staff to consider the request. In most cases the parent view would prevail unless the school considered there was a significant child welfare issue e.g. participation would cause the child psychological harm.

## **9 NURSERY CLASSES**

- 9.1 There is no formal requirement for religious observance in nursery classes. However, there are many opportunities to help children develop an early awareness of different religious and cultural groups and their traditions. By marking significant cultural celebrations and exploring shared values as well as matters of common concern, children can build up a sense of their own uniqueness. In this way their journey of spiritual development begins. Such activities provide important foundational experiences for young children on which primary and secondary school can build.

## **10 EQUALITY ACT 2010**

- 10.1 Central to this policy is the principle of respect for others. Religious, cultural and personal characteristics permeate and enrich the life and work of our schools. This diversity of belief and tradition provides an ideal context in which pupils can learn what is important in the lives of others. The approach to religious observance in this policy recognises and welcomes diversity and promotes respectful understanding. This policy will be implemented ensuring compliance with the Equality Act 2010.

## **11 MONITORING**

- 11.1 Schools should review their plans for religious observance on a regular basis, taking account of this policy and consult within the wider school community in relation to content, frequency and location of religious observance.
- 11.2 The Authority and school personnel will share responsibility for monitoring and evaluating at school level the implementation of this policy for religious observance.

References :- The Religious Observance Review Group (RORG);  
The Scottish Government's February 2011 Guidance (SG). See Appendix 1.



## 12 REVIEW

- 12.1 This policy will be reviewed on a three yearly cycle by a senior education officer nominated by the Director of Education & Lifelong Learning or his delegate.
- 12.2 If appropriate, a report will be submitted to the Education Executive to request changes to the policy.
- 12.3 The first policy review will be in 2015.

## 2 VERSION CONTROL

<b>Name of Document:</b> Religious Observance in Schools		<b>Version Number:</b>
<b>Approved by:</b> Education Committee		
<b>Date first approved:</b> 13 March 2013	<b>Date of Review:</b> Within 24 months of date first approved	
<b>Name of officer responsible for the review:</b>		
<b>Changes to the policy</b>		
<i>Paragraph No:</i>	<i>Wording that changed</i>	<i>Reason for change</i>

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Directors of Education

Headteachers of all schools

Our ref:

22 February 2011

## **CURRICULUM FOR EXCELLENCE – PROVISION OF RELIGIOUS OBSERVANCE IN SCHOOLS**

Dear Colleague

### **Introduction**

1. The Education (Scotland) Act 1980 continues to impose a statutory duty on local authorities to provide religious observance in Scottish schools. This letter replaces guidance previously contained within Circular 1/2005 and reflects the implementation of Curriculum for Excellence across all of Scotland's schools.
2. This letter clarifies the current position regarding the provision of religious observance in Scottish schools and sets out action for local authorities in planning the provision of religious observance. The Circular has been updated to reflect the adoption of Curriculum for Excellence and applies to all primary and secondary schools, including special schools. It is intended to assist local authorities and schools in the delivery of religious observance and sets out the continuing statutory requirements regarding its provision.
3. The policy on religious and moral education in non-denominational schools and religious education in Roman Catholic schools is covered in a separate letter which will be issued in conjunction with this

### **Background**

4. Scotland is a society with a longstanding Christian tradition. However, Scotland has for many generations also been home to many who have other faith and belief traditions, never more so than at present. This trend is likely to continue as Scotland remains a country where people from other communities are welcomed and we can expect Scotland to become increasingly diverse in the range of faith and belief traditions represented. Religious observance needs to be developed in a way which reflects and understands this diversity. It should be sensitive to our traditions and origins and should seek to reflect these but it must equally be sensitive to individual spiritual needs and beliefs, whether these come from a faith or non-faith perspective.

## The Religious Observance Review Group Report (2004)

5. The recommendations of the Religious Observance Review Group outlined sensitive and tactful solutions which will allow schools to provide religious observance which is an inclusive, valuable and meaningful experience for all. Scottish Government Ministers consider religious observance to be an important educational experience for children and young people at all stages of primary and secondary school. In accepting the Group's recommendations, Ministers believe that learning and teaching can build on Scotland's strong Christian traditions without compromising them, while also promoting the understanding of, and respect for other faiths and beliefs.
6. However, Scottish Government Ministers also recognise that whilst the Education (Scotland) Act uses the term religious observance, and as a consequence both Scottish Government and its partners (LTS and HMIE for example) use the same terminology, schools may feel a different name for the events that meet their religious observance requirements will be more appropriate to their context and culture. This is to be encouraged but needs careful thought and if possible some external reference point. For example, in a non-denominational school, the use of the title Time for Reflection might be appropriate because it is a clear description of the activity. This term is also used in other contexts, such as the Scottish Parliament.
7. Scottish Government Ministers also accept the definition and aims of religious observance proposed by the Review Group as being:  
*“community acts which aim to promote the spiritual development of all members of the school's community and express and celebrate the shared values of the school community”.*

### Approach

8. Religious observance has an important part to play in the development of the learner's four capacities: a successful learner, confident individual, responsible citizen and effective contributor. It should also provide opportunities for the school community to reflect upon and develop a deeper understanding of the dignity and worth of each individual and their contribution to the school and wider communities.
9. Scottish Government Ministers welcome the tradition that, in Roman Catholic denominational schools, Catholic Liturgy will largely shape the nature and frequency of religious observance activities in the classroom and in the wider school community. So, at times, children and young people will be invited to participate in, and sometimes to lead, prayer and reflection in classrooms and at assemblies. At other times, to honour particular occasions or feasts, chaplains will lead school communities in the celebration of Mass and other forms of liturgical celebration.
10. In recognition of Scotland's Christian heritage, non-denominational schools are also encouraged to draw upon the rich resources of this tradition when planning religious observance. However, many school communities contain pupils and staff from faiths other than Christianity or with no faith commitment, and this must be taken fully into account in supporting spiritual development. It is of central importance that all pupils and staff can participate with integrity in forms of religious observance without compromise to their personal faith.
11. At present in non-denominational schools, assemblies are the most common vehicle for delivering religious observance. There should be a clear distinction between assemblies devised for the purpose of religious observance and assemblies for other purposes such as celebrating success. The precise form of religious observance will be determined by each school's policy within the local authority's framework, but these might include opportunities for class, year, stage or whole school observance as well as involvement by pupils and others, including school chaplains and other faith leaders, in planning and presentation.

## Frequency of Religious Observance

12. Religious observance needs to take place sufficiently frequently to have an impact on the spiritual development of the school community. It is, however, the quality of such occasions which is of greatest importance.
13. There is a need to balance the frequency which would make a positive impact on children and young people with the need to ensure that the experiences are valuable and inclusive. This will require careful planning by schools. Every school should provide opportunities for religious observance at least six times in a school year, in addition to traditional celebrations central to the life of the school community, and preferably with greater frequency. We recognise that many primary schools value weekly religious observance as part of their regular assembly programme and will wish to continue with this. The school community should be involved in making decisions about frequency.

## Parental Right to Withdraw

14. There is a statutory provision for parents to withdraw children from participation in religious observance. This right should always be made known to parents and their wishes respected. Parents should be provided with sufficient information on which to base a decision.
15. Scottish Government Ministers consider that religious observance complements religious education and is an important contribution to pupils' development. It should also have a role in promoting the ethos of a school by bringing pupils together and creating a sense of community. Schools are therefore encouraged to inform parents of this without applying pressure to change their minds.
16. Where a child is withdrawn from religious observance, schools should make suitable arrangements for the child to participate in a worthwhile alternative activity. In no circumstances should a child be disadvantaged as a result of withdrawing from religious observance.
17. Where a parent chooses a denominational school for their child's education, they choose to opt in to the school's ethos and practice which is imbued with religious faith and religious observance. In denominational schools, it is therefore more difficult to extricate a pupil from all experiences which are influenced by the school's faith character.

## Chaplains and Other Faith Group Leaders

18. Scottish Government Ministers value the important and varied contributions that chaplains and other faith group leaders make to the life of the school, for example in their involvement in religious observance, acts of worship, religious and moral education and a broader pastoral role. Headteachers are encouraged to engage in full discussion with chaplains and other faith group leaders in the planning and the implementation of religious observance. In supporting religious observance, their own religious beliefs should be respected and they should not be asked, or expected, to compromise them.

## Religious Observance and Worship in schools

19. The Religious Observance Review Group considered the relationship between organised acts of worship and religious observance. They concluded with the following statement:  
*"Where the school community, whether denominational or non-denominational, is continuous with a faith community, that community's faith in the focus of worship, may be assumed and worship may be considered to be appropriate as part of the formal activity of the school. Where, as in most non-denominational schools, there is a diversity of beliefs and practices, the Review Group believes that the appropriate context for an organised act of worship is within the informal curriculum as part of the range of activities offered for example by religions, non-religious groups, chaplains and other faith leaders."*
20. Ministers endorse this approach as complementary to schools' policy on religious observance and would ask schools to consider this statement when planning for religious observance.

21. Members of the school community, including pupils, parents and representatives of faith groups and communities, may wish to have opportunities for organised acts of worship within the informal curriculum of the school. Ministers would encourage headteachers to consider these requests positively and make suitable arrangements if appropriate support arrangements can be provided.

### **Facilities**

22. Consideration should be given to providing appropriate facilities in schools for acts of religious observance and worship. Locations need to be considered in the light of the size and diversity of participating groups. Locations for religious observance and worship should be considered in the planning and design of new and refurbished school buildings, to provide facilities which meet school and community needs.

### **Support**

23. Glasgow University, Scripture Union Scotland and the Church of Scotland have created a learning opportunity to assist school staff, chaplains and other faith group leaders in the delivery of religious observance. [www.gla.ac.uk/departments/religiouseducation](http://www.gla.ac.uk/departments/religiouseducation)
24. Learning and Teaching Scotland website offers guidance and exemplar materials to support schools in developing high quality activities for education about faith and belief, and for religious observance. [www.LTScotland.org.uk/religiousobservance](http://www.LTScotland.org.uk/religiousobservance)
25. The Scottish Catholic Education Service offers guidance and exemplar materials to support denominational schools on aspects of religious observance and School Chaplaincy. [www.sces.uk.com](http://www.sces.uk.com)

### **Conclusion**

26. Local authorities and schools are invited to:
- work with the school community to plan the content, frequency and location of religious observance, in line with this Circular and the Review Group report;
  - review their policies on religious observance, and develop practice in line with this Circular, the Review Group report and Curriculum for Excellence; and
  - introduce necessary changes into planning processes as soon as possible.

Yours faithfully



Laura Stewart

# curriculum for excellence: religious and moral education

principles and practice

[www.curriculumforexcellencescotland.gov.uk](http://www.curriculumforexcellencescotland.gov.uk)



# Religious and moral education

## Principles and practice

### Why is religious and moral education important for all children and young people?<sup>1</sup> What do children and young people achieve through learning in religious and moral education?

Scotland is a nation whose people hold a wide range of beliefs from the many branches of the Christian faith represented throughout the land to the world's other major religions and to beliefs which lie outwith religious traditions. Such diversity enriches the Scottish nation and serves as an inspiring and thought-provoking background for our children and young people to develop their own beliefs and values.

Religious and moral education enables children and young people to explore the world's major religions and views which are independent of religious belief and to consider the challenges posed by these beliefs and values. It supports them in developing and reflecting upon their values and their capacity for moral judgement. Through developing awareness and appreciation of the value of each individual in a diverse society, religious and moral education engenders responsible attitudes to other people. This awareness and appreciation will assist in counteracting prejudice and intolerance as children and young people consider issues such as sectarianism and discrimination more broadly.

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

*Building the Curriculum 1*

Children and young people must become aware that beliefs and values are fundamental to families and to the fabric of society in communities, local and global. There is an intrinsic value in learning about religion as well as learning from religion, as children and young people develop their understanding of diversity in our society and their own roles in it. The skills of reflection and critical thinking and an enhanced understanding of the beliefs and values of others are all crucial in assisting in this process.

Learning through religious and moral education enables children and young people to:

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

Religious and moral education is therefore an essential part of every child or young person's educational experience.

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<sup>1</sup> Religious education has a statutory position in Scottish education, relating to schools but not to pre-school centres.



## How are the religious and moral education experiences and outcomes organised?

The experiences and outcomes allow opportunities for personalisation and choice, depth and reflection.

The experiences and outcomes are structured within three organisers to enable teachers to plan learning about and through Christianity and those other world religions which are selected for study, and to plan for the development of beliefs and values. For the major religions, the lines of development are Beliefs, Values and issues, and Practices and traditions.

The experiences and outcomes relating to the development by children and young people of their own beliefs and values do not form a separate context for planning but should be intertwined with the experiences and outcomes for Christianity and the world religions selected for study.

The fourth level outcomes have been designed to approximate to SCQF level 4.

## Why is there an emphasis on Christianity within the religious and moral education curriculum?

When planning for religious and moral education, schools will take account of the communities and the context in which the children and young people live and learn. Through their learning in religious and moral education all children and young people will develop an understanding of Christianity, which has shaped the history and traditions of Scotland and continues to exert an influence on national life. It is also a fundamental principle that all children and young people throughout Scotland will consider a range of faiths and views, whatever their own situation and local context. Indeed, the experiences and outcomes will lead to children and young people, as they develop, extending their learning far beyond the local context to national and international contexts.

## What are the features of effective learning and teaching in religious and moral education?

Learning should be coherent, progressive and meaningful, and should be planned for and taught in ways that encourage learners to recognise that the knowledge, skills and attitudes identified are inextricably linked. These aspirations can only be achieved through high quality teaching and learning and the establishment of a supportive climate for learning. All teachers have an important role in modelling and promoting an ethos of inclusion and respect for individuals.

In planning learning and teaching in religious and moral education, teachers will be able to:

- sensitively take account of and value the religious and cultural diversity within their own local communities, using relevant contexts which are familiar to young people
- actively encourage children and young people to participate in service to others
- develop, through knowledge and understanding and discussion and active debate, an ability to understand other people's beliefs
- draw upon a variety of approaches including active learning and planned, purposeful play
- encourage the development of enquiry and critical thinking skills
- create opportunities for the development of problem-solving skills
- build in time for personal reflection and encourage discussion in depth and debate
- provide opportunities for collaborative and independent learning
- take account of the faith background, circumstances and developmental stage of the children and young people and their capacity to engage with complex ideas
- recognise and build on the considerable scope for connections between themes and learning in religious and moral education and other areas of the curriculum
- make appropriate and imaginative use of technology
- build on the principles of Assessment is for Learning.

Active learning approaches, including collaborative learning, will encourage children and young people to discuss and share ideas, experiences and moral challenges in a variety of ways, as well as develop skills for life and work such as communication, working with others and problem-solving.

Teachers will ensure that children and young people from within any faith are treated with sensitivity. While some may wish to discuss their faith, others may not. Teachers should not assume that any child or young person should be automatically drawn upon as a source of information.

Viewpoints independent of religious belief can be considered within the learning and teaching approaches adopted for Christianity and world religions selected for study. The experiences and outcomes in development of beliefs and values support the development of broader understanding and permeate learning and teaching.

Above all, it is the teacher who brings the inspiration and challenge critical to achieving our aspirations for all young people.

### **How do I plan for an appropriate range of religions and also take account of viewpoints which are independent of religious belief?**

In addition to study of Christianity, decisions have to be made about which world religions will be selected for study to develop depth of understanding. It is important to acknowledge local circumstances and community expectations and to involve parents in decision making. It is also important to avoid superficial coverage of too many religions and too many aspects which is potentially confusing. With this in mind it may be appropriate in many primary schools to focus on a maximum of two world religions in addition to Christianity. However, while one or more religions will be studied in depth, teachers may also want to draw upon carefully selected aspects of other religions, possibly in the context of interdisciplinary learning.

The context of study of world religions including Christianity will often lead teachers to appropriate points where viewpoints independent of religious belief, values and practices, and traditions can be considered. An illustrative example is that of the opportunity provided when exploring a religion's moral values or response to a social issue also to explore corresponding or alternative moral values which are independent of religious belief.

### **How can the experiences and outcomes support children in the development of their own beliefs and values?**

The processes associated with the idea of 'personal search' remain a key component of teaching and learning in religious and moral education: children and young people must learn from religious beliefs as well as learning about them. The context of study should encourage the development of a child or young person's own beliefs and values in addition to developing his or her knowledge and understanding of values, practices and traditions. This can be achieved through consideration of, reflection upon and response to the challenges presented by religious beliefs and values, and those which flow from viewpoints independent of religious belief.

A child or young person should be exploring his or her developing beliefs and values throughout the process of learning in religious and moral education. This exploration should permeate learning and teaching, and should take full account of the background, age and stage of the child or young person. Knowledge and understanding are an essential element of this personal reflection and exploration but they are not its only components. A learner may feel and express a sense of awe and wonder, may recognise patterns and order in the world, may vigorously question sources, may be reflecting on relationships and values, and may have begun to consider ultimate questions relating to meaning, value and purpose in life. The process of learning must recognise this and start from where the child or young person is.

As the child and young person learns and develops, the spiral, cyclical nature of this process is evident; accordingly, the framework of experiences and outcomes provides opportunities to visit and revisit issues as this journey continues through life. (So, for example, a sense of awe and wonder is by no means limited to any particular stage of life.) The development of a child or young person's own beliefs and values is therefore embedded in the framework, and activities relevant to and supportive of this will take place in the context of exploring religions and viewpoints which are independent of religious belief. Teachers will recognise that in this process of personal reflection not all children will adopt a religious standpoint.

## What are broad features of assessment in religious and moral education?

Assessment in religious and moral education will focus on children and young people's knowledge and understanding of religious practices and traditions and on their skills in making informed, mature responses to issues of belief and morality.

Teachers can gather evidence of progress as part of children and young people's day-to-day learning about, and their responses to, practices and traditions and beliefs and values. The use of specific assessment tasks will also be helpful in assessing progress in knowledge, understanding and skills. From the early years through to the senior stages, children and young people will demonstrate their progress through increasingly reflective responses to the beliefs, values, practices and traditions of others, in their skills of discussion of moral issues and in their own personal response. For example, do children and young people demonstrate that they are developing more informed viewpoints and wider perspectives in their reflections on moral and ethical issues?

Assessment should identify the extent to which children and young people can reflect on the beliefs, values and traditions they have studied. Approaches to assessment will take account of the idea that there is not always a 'right answer' where issues of belief and morality are concerned. Children and young people can demonstrate their progress through:

- how well they respond to questions and issues
- the depth to which they engage with issues of belief and morality
- their developing abilities to think critically
- their awareness of how they can put their own beliefs, values and attitudes into action and show respect for those who hold different beliefs.

Assessment should also link with other areas of the curriculum, within and outside the classroom, and offer children and young people opportunities to investigate religious and cultural diversity and the impact of religion on lives and society within the local and global community.

## How does religious and moral education contribute to the curriculum as a whole? How can I make connections with other curriculum areas?

Values such as justice, wisdom, compassion and integrity are constantly being enacted through all aspects of the life of the school as a community. They can be further developed through exploration and discussion in religious and moral education.

Children and young people should be given opportunities to participate in service to others and to meet people who show their faith in action. They will learn from all those who offer inspiration, challenge and support.

The religious and moral education experiences and outcomes encourage links with other areas of the curriculum to provide learners with deeper, more enjoyable and active experiences. These experiences contribute much to the development of the four capacities of successful learners, confident individuals, responsible citizens and effective contributors, as described in *Building the Curriculum 1*. Religious and moral education has strong associations with learning for citizenship, enterprise, international education, creativity and sustainable development.

Practitioners are able to organise and group the experiences and outcomes in different and creative ways to bring together various elements of learning as well as linking with the school's involvement in the wider community.

Teachers will recognise the potential for valuable links between religious and moral education and all other areas of the curriculum. Aspects of health and wellbeing provide extensive opportunities for learning about moral dimensions of life including relationships. Children and young people will examine moral and ethical issues in other areas of the curriculum. Social studies and science offer opportunities to relate religious and moral education to global contexts and to raise contemporary moral and ethical issues. The expressive arts provide means, through role play and music, through creating personal artwork and through reflecting upon the artwork of others, which raise awareness and understanding of different views and beliefs and promote discussion and debate. Effective links with English and Gàidhlig will support the exploration of beliefs, values and issues through literature, poetry and other types of text.

## **How does religious and moral education provide children and young people with insight and experiences of Scotland's cultural heritage and identity?**

The experiences and outcomes draw on the rich and diverse context of Scotland's cultural heritage through the use of Scottish stories, images, music and poems. As teachers make use of the experiences and outcomes they will draw on the resources of the school's community and context to inform their planning. Within practices and traditions, this can be made explicit through visits to local places of worship as well as through festivals and celebrations.



# curriculum for excellence: religious and moral education

experiences and outcomes

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# Religious and moral education

## Experiences and outcomes

Learning through religious and moral education<sup>1</sup> enables me to:

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

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<sup>1</sup> Religious education has a statutory position in Scottish education, relating to schools but not to pre-school centres.

## Christianity

	Early	First	Second	Third	Fourth
<b>Beliefs</b>	<p>As I explore Christian stories, images, music and poems, I am becoming familiar with some beliefs Christian people have about God and Jesus.</p> <p><b>RME 0-01a</b></p>	<p>Through exploring Bible stories, I can describe some beliefs Christians have about God and Jesus.</p> <p><b>RME 1-01a</b></p>	<p>Through investigating and reflecting upon biblical and other Christian stories, I can show my understanding of these stories.</p> <p><b>RME 2-01a</b></p>	<p>Having reflected upon Christian sources, I can explain some key Christian beliefs about God, Jesus, the human condition and the natural world, and how these beliefs lead to actions for Christians.</p> <p><b>RME 3-01a</b></p>	<p>Having considered key Christian beliefs, I can express reasoned views on these and discuss how putting them into practice might affect individuals and society. I can confidently support my own responses to these issues of belief.</p> <p><b>RME 4-01a</b></p>
		<p>By exploring some places and investigating artefacts, I am developing my knowledge of Christian beliefs and my awareness of the role of Christianity in Scottish society and the world.</p> <p><b>RME 1-01b</b></p>	<p>Through exploring the lives and teachings of Jesus and other figures in Christianity, I am increasing my knowledge and understanding of key Christian beliefs.</p> <p><b>RME 2-01b</b></p>	<p>Through investigating and reflecting upon how Christians put their beliefs into action, I can reflect upon the consequences of putting my own beliefs into action.</p> <p><b>RME 3-01b</b></p>	
		<p>I can talk about my own beliefs, or express them in other ways.</p> <p><b>RME 1-01c</b></p>	<p>I can show understanding of Christian beliefs and explore the similarities and differences between these and my developing beliefs.</p> <p><b>RME 2-01c</b></p>	<p>I can explain a range of beliefs which Christians hold about 'ultimate questions' and participate in debates about these.</p> <p><b>RME 3-01c</b></p>	
				<p>I can give examples of the contribution of Christian beliefs to the development of Scotland, now and in the past.</p> <p><b>RME 3-01d</b></p>	<p>I can explain the contribution of Christian beliefs to the development of Scotland, now and in the past.</p> <p><b>RME 4-01b</b></p>

## Christianity (continued)

	Early	First	Second	Third	Fourth
<b>Values and issues</b>	<p>As I play and learn, I am developing my understanding of what is fair and unfair and the importance of caring for, sharing and cooperating with others.</p> <p style="text-align: right;"><b>RME 0-02a</b></p>	<p>Having explored biblical and other Christian stories, I can show my developing understanding of key values of Christianity and how they might be put into action in people's lives and communities.</p> <p style="text-align: right;"><b>RME 1-02a</b></p>	<p>Through investigating and reflecting upon the lives and teachings of Jesus and key Christian figures, and drawing upon moral values as expressed in Christianity, I am beginning to understand how these have influenced Christian morality.</p> <p style="text-align: right;"><b>RME 2-02a</b></p>	<p>Having reflected upon Christian responses to issues of morality, I can discuss ways in which to create a more just, equal, compassionate and tolerant society.</p> <p style="text-align: right;"><b>RME 3-02a</b></p>	<p>Through exploring a range of issues of morality, I can consider Christian responses to these issues and relate these to my own developing values.</p> <p style="text-align: right;"><b>RME 4-02a</b></p>
		<p>I can describe the key features of the values of Christianity which are expressed in stories.</p> <p style="text-align: right;"><b>RME 1-02b</b></p>	<p>I can share my developing views about values such as fairness and equality and love, caring, sharing and human rights.</p> <p style="text-align: right;"><b>RME 2-02b</b></p>	<p>I can demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others.</p> <p style="text-align: right;"><b>RME 3-02b</b></p>	<p>I can apply my developing understanding of morality to consider a range of moral dilemmas in order to find ways which could promote a more just and compassionate society.</p> <p style="text-align: right;"><b>RME 4-02b</b></p>
				<p>I can describe how the values of Christianity contribute to as well as challenge Scottish and other societies.</p> <p style="text-align: right;"><b>RME 3-02c</b></p>	<p>I can explain how the values of Christianity contribute to as well as challenge Scottish and other societies.</p> <p style="text-align: right;"><b>RME 4-02c</b></p>



## Christianity (continued)

	Early	First	Second	Third	Fourth
<b>Practices and traditions</b>	<p>I am becoming aware of the importance of celebrations, festivals and customs in Christian people's lives.</p> <p><b>RME 0-03a</b></p>	<p>Through investigating the Christian communities in my local area, I am discovering how Christian communities demonstrate their beliefs through prayer, worship and special ceremonies. I am developing respect for the practices and traditions of others.</p> <p><b>RME 1-03a</b></p>	<p>I am increasing my knowledge and understanding of different forms of Christian worship and artefacts and can explain their importance for Christians.</p> <p><b>RME 2-03a</b></p>	<p>Through investigation of and reflection on Christian traditions, practices and customs, I can explain the significance of these for Christians across a range of Scottish Christian Traditions.</p> <p><b>RME 3-03a</b></p>	<p>Through researching a range of Christian traditions, practices and customs, I can explain their significance across a range of Christian Traditions. I can consider the place of these in the contemporary religious life of Scotland.</p> <p><b>RME 4-03a</b></p>
		<p>I am developing an awareness of the ways in which Christians celebrate different times of year and can relate these to my own life and community.</p> <p><b>RME 1-03b</b></p>	<p>Through investigating the ways in which Christians mark major life events and times of year, I can explain key features of such festivals and celebrations.</p> <p><b>RME 2-03b</b></p>		<p>I am able to reflect upon my own responses to the challenges and opportunities presented by religious and cultural diversity and extend this reflection from the Scottish to the global context.</p> <p><b>RME 4-03b</b></p>
				<p>I can describe the practices and traditions of Christianity and have considered the way these have influenced Scottish society.</p> <p><b>RME 2-03c</b></p>	<p>I am developing my understanding of Scotland's religious diversity within Christianity and of the place of religion in society.</p> <p><b>RME 3-03b</b></p>

## World religions selected for study

	Early	First	Second	Third	Fourth
<p><b>Beliefs</b></p>	<p>As I explore stories, images, music and poems, I am becoming familiar with the beliefs of the world religions I am learning about. RME 0-04a</p>	<p>Through exploring stories from world religions, I can describe some of their key beliefs. RME 1-04a</p> <p>By exploring some places and investigating artefacts, I am developing my knowledge of the beliefs of world religions and my awareness of their role in Scottish society and the world. RME 1-04b</p> <p>I can talk about my own beliefs, or express them in other ways. RME 1-04c</p>	<p>Through investigating and reflecting upon stories of world religions, I can show my understanding of these stories. RME 2-04a</p> <p>Through exploring the lives and teachings of significant figures from world religions, I am increasing my knowledge and understanding of their key beliefs. RME 2-04b</p> <p>I can show understanding of the beliefs of world religions and explore the similarities and differences between these and my developing beliefs. RME 2-04c</p>	<p>Having reflected upon sources from world religions, I can explain some key beliefs about deity, the human condition and the natural world, and how these beliefs lead to actions for followers of those religions. RME 3-04a</p> <p>Through investigating and reflecting upon how followers of world religions put their beliefs into action, I can reflect upon the consequences of putting my own beliefs into action. RME 3-04b</p> <p>I can explain a range of beliefs which followers of world religions hold about 'ultimate questions' and participate in debates about these. RME 3-04c</p> <p>I can give examples of the contributions of the beliefs of world religions to the development of Scotland, now and in the past. RME 3-04d</p>	<p>Having considered the key beliefs of world religions, I can express reasoned views on these and discuss how putting them into practice might affect individuals and society. I can confidently support my own responses to these issues of belief. RME 4-04a</p> <p>I can explain the contributions of the beliefs of world religions to the development of Scotland, now and in the past. RME 4-04b</p>

**World religions selected for study (continued)**

	Early	First	Second	Third	Fourth
<p><b>Values and issues</b></p>	<p>As I play and learn, I am developing my understanding of what is fair and unfair and the importance of caring for, sharing and cooperating with others.</p> <p><b>RME 0-05a</b></p>	<p>Having explored stories from world religions, I can show my developing understanding of key values of those faiths and how they might be put into action in people's lives and communities.</p> <p><b>RME 1-05a</b></p> <p>I can describe the key features of the values of world religions which are expressed in stories.</p> <p><b>RME 1-05b</b></p>	<p>Through investigating and reflecting upon the lives and teachings of significant figures from world religions, and drawing upon moral values as expressed in religious scriptures and other stories, I am beginning to understand how these have influenced the morality of world religions.</p> <p><b>RME 2-05a</b></p> <p>I can share my developing views about values such as fairness and equality and love, caring, sharing and human rights.</p> <p><b>RME 2-05b</b></p>	<p>Through investigating and reflecting upon the responses of world religions to issues of morality, I can discuss ways in which to create a more just, equal, compassionate and tolerant society.</p> <p><b>RME 3-05a</b></p> <p>I can demonstrate my developing understanding of moral values through participating in events and projects which make a positive difference to others.</p> <p><b>RME 3-05b</b></p> <p>I can describe how the values of world religions contribute to as well as challenge Scottish and other societies.</p> <p><b>RME 3-05c</b></p>	<p>Through exploring a range of issues of morality, I can consider the responses of world religions to these issues and relate these to my own developing values.</p> <p><b>RME 4-05a</b></p> <p>I can apply my developing understanding of morality to consider a range of moral dilemmas in order to find ways which could promote a more just and compassionate society.</p> <p><b>RME 4-05b</b></p> <p>I can explain how the values of world religions contribute to as well as challenge Scottish and other societies.</p> <p><b>RME 4-05c</b></p>

**World religions selected for study (continued)**

	Early	First	Second	Third	Fourth
<p><b>Practices and traditions</b></p>	<p>I am becoming aware of the importance of celebrations, festivals and customs in religious people's lives.</p> <p><b>RME 0-06a</b></p>	<p>I am discovering how followers of world religions demonstrate their beliefs through prayer/meditation, worship and special ceremonies.</p> <p>I am developing respect for the practices and traditions of others.</p> <p><b>RME 1-06a</b></p>	<p>I am increasing my knowledge and understanding of different forms of worship and artefacts within world religions and can explain their importance for followers of world religions.</p> <p><b>RME 2-06a</b></p>	<p>I have researched and reflected upon the major ceremonies and customs of world religions and can explain the significance of these to the followers of these religions.</p> <p><b>RME 3-06a</b></p>	<p>Through researching a range of traditions, practices and customs of world religions, I can consider the place of these in contemporary life.</p> <p><b>RME 4-06a</b></p>
		<p>I am developing an awareness of the ways in which followers of world religions celebrate different times of year and can relate these to my own life and community.</p> <p><b>RME 1-06b</b></p>	<p>Through investigating and reflecting upon the ways in which followers of world religions mark major life events and times of year, I can explain key features of such festivals and celebrations.</p> <p><b>RME 2-06b</b></p>		
				<p>I can describe and reflect upon practices and traditions of world religions.</p> <p><b>RME 2-06c</b></p>	<p>I am developing my understanding of Scotland's religious diversity as well as the place of religion in society.</p> <p><b>RME 3-06b</b></p>

## Development of beliefs and values

These experiences and outcomes should be addressed through the context of the experiences and outcomes for Christianity and world religions selected for study. They should not be seen as a separate area to plan for but should be intertwined with the experiences and outcomes for Christianity and the world religions selected for study. They should also enable consideration of a range of spiritual traditions and viewpoints which are independent of religious belief.

	Early	First	Second	Third	Fourth
Page 35	I am developing respect for others and my understanding of their beliefs and values. <b>RME 0-07a / 1-07a / RME 2-07a / RME 3-07a / RME 4-07a</b>				
		I am developing an increasing awareness and understanding of my own beliefs and I put them into action in positive ways. <b>RME 1-08a / RME 2-08a / RME 3-08a / RME 4-08a</b>			
	As I play and learn, I am developing my understanding of what is fair and unfair and why caring and sharing are important. <b>RME 0-09a</b>	I am developing an awareness that some people have beliefs and values which are independent of religion. <b>RME 1-09a</b>	I am increasing my understanding of how people come to have their beliefs, and further developing my awareness that there is a diversity of belief in modern Scotland. <b>RME 2-09a</b>	Through reflection and discussion, I can explain a range of beliefs which people hold and can participate in debates about 'ultimate questions'. <b>RME 3-09a</b>	Having reflected upon and considered a range of beliefs, belief systems and moral viewpoints, I can express reasoned views on how putting these beliefs and values into action might lead to changes in society. <b>RME 4-09a</b>
		I am developing my understanding that people have beliefs and values based upon religious or other positions. <b>RME 2-09b</b>	I am developing my own understanding of values such as honesty, respect and compassion and am able to identify how these values might be applied in relation to moral issues. <b>RME 3-09b</b>	I am able to apply my understanding of a range of moral viewpoints, including those which are independent of religion, to specific moral issues and am aware of the diversity of moral viewpoints held in modern Scotland and the wider world. <b>RME 4-09b</b>	

**Development of beliefs and values (continued)**

	Early	First	Second	Third	Fourth
Page 36		<p>I can show my understanding of values such as caring, sharing, fairness, equality and love. RME 1-09b</p>	<p>I can explain why different people think that values such as honesty, respect and compassion are important, and I show respect for others. RME 2-09c</p>	<p>I can explain how the different beliefs that people have, including beliefs which are independent of religion, relate to their moral viewpoints and how this leads them to respond to moral issues. RME 3-09c</p>	<p>I can explain my own responses to the benefits and challenges presented by the increasing diversity of belief to modern Scotland and the wider world. RME 4-09c</p>
		<p>I am becoming aware that people's beliefs and values affect their actions. RME 1-09c</p>	<p>I am developing my understanding of how my own and other people's beliefs and values affect their actions. RME 2-09d</p>	<p>I am developing my understanding of the nature of belief and morality. RME 3-09d</p>	<p>I am able to offer a basic analysis of the origins and development of beliefs and morality. RME 4-09d</p> <p>I can apply philosophical enquiry to explore questions or ethical issues. RME 4-09e</p>

## Appendix – Explanations

### 0-01a, 1-01a, 2-01a

The Bible stories chosen would be appropriate to the context and the pupil. It would also be important to ensure that the 'message' in the story is a focus, for example, the Noah's Ark story should explore issues such as punishment, forgiveness and the nature of God. Great care should be taken to ensure that pupils are aware that each faith may understand the story with a different emphasis – stressing the importance again of close liaison with local faith representatives.

### 2-01b

Key Christian figures might be Biblical characters other than Jesus – for example, the disciples and Paul. They could also be figures from a particular brand of Christianity's historical tradition such as Popes and Patriarchs, Saints or other notable Christian figures and should include more contemporary Christian figures.

### 3-01a

The 'human condition' covers a multitude of concepts. Generally speaking it relates to the special human capacity for rational, self-reflective thought. However, it also relates to the human propensity for acts of evil as well as goodness. What is being examined here is the nature of the human being and, therefore, beliefs and values.

### 0-04a

Islam prohibits the use of images and music in connection with matters of faith, so these would not be used. However, Islamic calligraphic art could be explored in this context. Similarly Judaism prohibits the use of images. Teachers should make sure that the medium used is appropriate for the faith being explored and consultation with the home and local faith representatives should ensure this.

### 1-04b, 2-06a

All artefacts should be handled with due respect to the beliefs of the faith to which they belong. Teachers should satisfy themselves as to the beliefs associated with the artefact as well as the meaning 'behind' it. Again, consultation with faith representatives is important here.

### 2-04b, 2-05a

Teachers should consult with local faith representatives to ensure that 'significant figures' are given the role accorded to them by followers of that particular faith. Visits from faith representatives can be an opportunity to learn about and learn from teachers.

### 3-04d, 3-06b, 4-06b, 4-09b, 4-09c

The historical and heritage factors which influenced the development of beliefs could be explored, from Scotland's Pagan beliefs through the arrival of Christianity and the more recent arrival of religious systems from around the world. This would paint the picture of a modern Scotland which is enriched by many diverse beliefs and cultures. The development of the social, cultural and religious make-up of the local community's cultures would be important to explore here.

## 0-07a, 1-07a, 2-07a, 3-07a, 4-07a

As children and young people grow and develop, their respect for others will be informed by an increased awareness and appreciation of the diversity of beliefs and values held by others. Experiences should support them to develop their capacity to engage with more complex issues and assist in counteracting prejudice and intolerance.

### 2-09d

This would best be achieved through linking the actions of people, 'famous' or otherwise, to the beliefs and values which underpin those actions. For example, conscientious objectors during wartime, exploring those who took this stance based on religious beliefs and those who did so for non-religious reasons.

### 3-09a

Ultimate questions refers to existential issues such as, 'What is life for?', 'Is there a God?', 'What happens after death?' and so on. This can benefit from starting off by children and young people themselves raising the issues for discussion and this can be at any stage. These questions go to the heart of RME in relation to the search for 'meaning, value and purpose in life'.

World religions may offer a variety of views on these topics. Consultation with faith representatives again is important here. Teachers should take care to explore these questions from a standpoint which is inclusive.

### 3-09c

This area would require discussion about what constitutes a religion (or a non-religious system). Additionally, learners would explore 'other spiritual traditions'. These might be branches of more traditional religions (for example Krishna Consciousness) or specific traditions such as the Aboriginal groups of Australia. However, it is expected that more organised belief and value systems such as Humanism would be explored here. Religions which are not world religions is not necessarily an easy concept – for example, the Bahai faith has followers all over the world. Confucianism is as much a philosophical system as a religion.

### 3-09d

This explores the psychological and social origins of belief – for example the importance of social rules in any group and the superimposition of deities into this. It could also examine specific moral schools of thought such as modern Utilitarianism, virtue ethics, etc.

### 4-09e

Philosophical enquiry as a pedagogical technique involves exploring beliefs, values, practices and traditions through critical thinking, reflection and analysis. It also allows learners to explore these issues in relation to their existential meaning and therefore avoids a simple content-based approach. The skills of philosophical enquiry can be developed prior to the fourth level.





This briefing for practitioners is intended to explore the aims and purposes of Religious Observance (RO) within Curriculum for Excellence but can also be used to inform partners, learners, and their parents and carers, about RO.

## CfE Briefing <sup>16</sup>

# Curriculum for Excellence: Religious Observance (Time for Reflection)

Curriculum for Excellence (CfE) is taking a fresh approach to what, how and where children and young people learn. It aims to raise standards, improve knowledge and develop skills for learning, life and work. It seeks to improve achievement for all and reduce inequity in educational outcomes by helping every individual to be successful, confident, and to contribute effectively, including as responsible citizens. At the heart of RO in CfE is this aspiration to develop every learner as an individual. This means helping them to grow and develop their own sense of themselves, to be confident in expressing their own beliefs and values, and to develop an understanding of and empathy towards others. This briefing, then, provides background information about the role of RO and explores how it is developing across educational establishments as part of CfE.

### 1. What is the policy framework for RO in CfE?

In 2005, the Scottish Government set up a review group to define and exemplify RO. The review group defined RO as: *community acts which aim to promote the spiritual development of all members of the school community and express and celebrate the shared values of the school community.* The aims of RO are clearly based on that definition: *to promote the spiritual development of all members of the school community; to express and celebrate the shared values of the school community.* RO is relevant and meaningful for the whole school community. It contributes to children and young people's learning and personal development particularly well when it is engaging and creative. The RO review group defined "spiritual development" as something which:

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Religious Observance provides opportunities for the school community to express and celebrate values which are considered common human values.

*includes being helped to recognise, reflect upon and develop a deeper understanding of the value and worth of each individual which comes from one's dignity as a person.*

This approach to RO recognises that schools are communities of learners often from different cultural and social backgrounds with a wide range of beliefs. It recognises that individual, personal development is founded on respect for oneself and for everyone else. In practice, this means that RO:

- provides opportunities for the school community to express and celebrate values which are considered common human values;
- gives the school community time to reflect upon a variety of traditions and viewpoints as well as other stimuli such as literature, art and music; and
- provides opportunities for the community to reflect upon values, beliefs, commitments and hopes which are implicit in being human.

Many non-denominational schools refer to RO as *Time for Reflection*. This helps to describe the type of experience that the learner can have through engaging with issues and events as part of RO. RO takes different forms and educational establishments are well placed to take account of their own particular contexts when planning RO. This includes making local decisions about whether the term "Time for Reflection" is suitable or not or perhaps, for example in denominational schools, the term "worship" may be considered more appropriate. In all cases RO has an important part to play in children and young people's development. It also helps the whole school community to reflect upon and develop a deeper understanding of

the worth and contribution of each individual. As such, RO contributes directly to the intended outcomes of CfE.



## 2. How do children and young people benefit from RO?

RO makes a contribution to the ethos and life of the school because it can influence how children and young people develop values and behaviours. The context for learning can be particularly effective when RO is planned through appropriate experiences and outcomes. For example, RO can help learners to develop respect for others and understand their beliefs and values (RME 0-07a – 4-07a; RERC 0-21a – 4-21a, RERC 3-25a). It can also assist learners in developing increased awareness and understanding of their own beliefs and values, as well as reflecting upon how to put their own beliefs and values into action in positive ways (RME 1-08a – 4-08a, RERC 1-24a – 4-24a). RO helps learners to reflect upon "ultimate questions" (RME 3-09a, RERC 1-23a -4-23a) and in considering and reflecting upon topical social and moral issues (RME 1-09a, 1-09c, 3-09c). It can also provide children and young people with an opportunity to learn about and from the beliefs of others (RME 2-01c, 2-04c, 3-01b, 3-04b, RERC 3-25a, 4-25a, b). It can engage children and young people actively in reflecting upon spiritual, social, moral and philosophical issues through, for example, drama or other activities

(EXA 0-01a – 4-01a, EXA 0-13a – 2-13a). This active approach can also address mental, emotional and social aspects of Health and wellbeing (HWB 0-01a – 4-01a, 0-09a – 4-09a, 0-13a – 4-13a).

Other attributes and skills can be promoted through RO. For example, skills such as reflection and evaluation benefit from relevant experiences across the curriculum. Learners can develop an "appreciation of aesthetic and cultural values, identities and ideas" (Expressive Arts Principles and Practice), or indeed "establish a pattern of health and wellbeing which will be sustained into adult life" (Health and Wellbeing Principles and Practice). RO can help children and young people to develop their "understanding of what is special, vibrant and valuable about [their] and other cultures" (Literacy and English Experiences and Outcomes). It can help them to "develop a curiosity and understanding of their environment and their place in the living, material and physical world" (Sciences Principles and Practice) as well as "develop their understanding of their own values, beliefs and cultures and those of others" and so "broaden their understanding of the world" (Social Studies Principles and Practice).

RO can also help learners to develop higher order skills including, for example, analysis and evaluation. RO can give learners confidence in making their own minds up about important issues and help them to express their own views reasonably and securely. Effective RO can allow learners to address issues of equality, for example by developing respect for the beliefs and values of others as well as by developing empathy with a wide variety of perspectives. So, in effective RO, children and young people learn about the beliefs and

Effective Religious Observance is active, engaging, challenging and thought provoking. It supports children and young people in the development of their own set of beliefs and values.

values of those around them and through reflection, consider their own beliefs and values; these skills are central to their development as citizens in our modern, pluralistic society.

### 3. What are the features of effective learning through RO?

RO can be an engaging, challenging and reflective experience that enables children and young people to explore, evaluate and reflect on a range of views to help form their own. This happens in many stimulating and often thought-provoking contexts that are sensitive to and respectful of everyone's right to their own beliefs and values. Some of the kinds of contexts and learning experiences that promote this effective learning are described here.

**Discussions** help children and young people learn about the beliefs and values of others as well as learning from them. Discussions enable creative thinking between young people, helping them to develop a clearer understanding of how a person's life is influenced by the beliefs and values they hold. They also offer opportunities for reflection on views which may be very different to the child or young person's own views, and to develop important skills such as listening attentively and respecting the rights of others to hold views which are different to their own.

**Personal research** enables learners to delve into different perspectives which can lead to a deepening of their own understanding and awareness of emerging viewpoints. In evaluating and responding to the challenges which stem from RO experiences, children and young people might gather data about supporting or conflicting viewpoints and explore many sources of information to deepen their own

understanding, perhaps following an RO experience they've had. This helps learners to be active in RO.



**Partnerships** often involve interactions between visitors and children and young people that expose the learners to the real-life experiences of people whose lives may be very different to their own. This can provide an authentic experience for children and young people that enables them to come into contact with a wide range of viewpoints and perspectives – religious and otherwise. Such interactions go to the heart of meaningful education in that they involve meaningful dialogue between people, and the development of a sense of our shared human identity.

**Personal reflection** is about having the space to step back from daily business for a time. It creates the environment to take stock of situations that really matter, and for learners to consider their own developing role in the world in which they live. This process of stepping back is appropriate and helpful for all children and young people, no matter what their own beliefs and values are.

**Outdoor learning** can be an important context for learning. Many religious places, sites of cultural significance and other out-of-school locations lend themselves well to supporting children and young people in developing their own beliefs, values, attitudes and attributes. Engaging with and reflecting upon

the natural world allows learners to consider their place in it, as well as their responsibilities towards it. It can also prompt discussion about important “ultimate questions”.

Overall then, effective RO is active, engaging, challenging and thought provoking. It supports children and young people in the development of their own set of beliefs and values, and it allows them the opportunity for deeper reflection about the beliefs and values of others. This enables each and every individual to gain a sense of his or her own place in the world.

### 4. Do all children and young people need to take part in RO?

All educational establishments and local authorities are expected to have policies that describe their approach to RO. School handbooks should describe the provision of RO and also explain arrangements for those who wish to exercise the parental right to withdraw a child or young person from RO. To support parents in making decisions about RO, schools are expected to set a clear rationale for the approach taken and to involve parents and children and young people in decisions about the RO programme. All schools are required to make suitable arrangements so that children or young people who are withdrawn from RO can benefit from alternative relevant activities. For example, where appropriate, schools will work with parents to agree a programme that enables learners to further their understanding of their own family beliefs, values and traditions. Parents may, and often do, provide some additional study material that enables these learners to use RO time to engage in some personal development and reflection in line with the beliefs and values of the family. Exercising the right to withdraw should never involve a child

It is important for schools to ensure that community partners are diverse and varied – representing a range of beliefs and viewpoints.

or young person feeling excluded – nor should parents feel under any pressure to avoid exercising their right to withdraw. This can be achieved by sensitive handling and clear communication.

### 5. How can community partners support RO?

A wide range of community partners often support school staff to plan and implement RO. This can include members of faith communities, belief groups and other partners such as youth workers and local charity workers. It is important for schools to ensure that such community partners are diverse and varied – representing a range of beliefs and viewpoints. Schools recognise the important and varied contributions that community partners and other community leaders can make to the life of the school. Effective educational establishments act professionally in this respect, ensuring that relationships with partners are negotiated and agreed. They ensure that everyone concerned is fully informed about the content and aims of any RO activities planned and executed by partners. They also ensure that such activities are guided by educational principles and apply normal safeguarding protocols when working with visiting speakers.

**School assemblies** are varied and diverse. Whole school assemblies can be very positive occasions, particularly when they recognise and celebrate achievement. They can be used very effectively to share information and expectations with children, young people and staff. Effective provision ensures that a clear distinction is made between assemblies arranged for the purpose of RO and assemblies arranged for other purposes such as, for example, celebrating success. Members of the

school community, including children, young people and their parents sometimes wish to contribute to RO within the school, and staff can ensure that this happens in an appropriate way.



### 6. RO in Roman Catholic schools

The distinctive RO approach in Roman Catholic denominational schools was recognised in a letter of guidance issued by the Scottish Government in February 2011.

Roman Catholic schools follow the customs and practices of the Roman Catholic Church in order to nourish spirituality and faith. Traditional prayers, devotions and services are used to help young people to become aware of, and show reverence to God. Pupils are invited to pray at times in classrooms and assemblies, and in liturgical services. Usually a classroom will display a Crucifix on the wall; in some classrooms and other areas of the school, a sacred space will feature signs, symbols and objects connected with Roman Catholicism. Prayer is complemented by religious services conducted to mark special occasions. To mark special Feast Days and Holy Days of Obligation, Holy Mass will be celebrated by the school chaplain, with the school community, in school buildings or in local parishes. Some pupils, at certain stages, may be able to participate in retreats and pilgrimages to places of

special religious significance. While Religious Education is governed by separate Church guidance, it is complemented by RO practices and, together, these experiences help pupils to develop their understanding of the Catholic faith and experience opportunities for spiritual growth and commit to beliefs, values and actions in a positive response to God's invitation to faith. Chaplains and other members of the Diocese play an integral part in the life of the school and will support learning and spiritual development as well as religious assemblies and services of worship.

### 7. How do we take forward RO in CfE?

As practitioners look to make increasingly effective use of RO to promote the intended outcomes of CfE, it may be helpful to consider the following questions.

- How well do learners and their parents/carers understand the purposes of RO?
- How well does everyone concerned understand the relationship between learning, RO and CfE?
- To what extent are learners and their parents/carers confident that RO in their school is fully inclusive of their own beliefs and values, while respecting the beliefs and values of the school community?
- How well does RO contribute to the development of the whole person at different stages of learning?
- How wide and varied are the viewpoints and beliefs explored through RO in your establishment?
- How effectively are children and young people themselves involved in the planning of RO?

## How effectively are children and young people themselves involved in the planning of Religious Observance?

- Where RO involves community partners, what mechanisms are in place for schools to engage in dialogue with community partners about the aims and format of RO? You might like to look at: [www.journeytoexcellence.org.uk/partnership/improvementguides/theschoolinitscommunity.asp](http://www.journeytoexcellence.org.uk/partnership/improvementguides/theschoolinitscommunity.asp)
- In what ways can RO support and challenge children and young people in the development of their own beliefs and values?
- To what extent are children and young people aware of the skills and attributes which can be developed through RO?
- How far are children, young people and their parents/carers encouraged to engage in dialogue about the aims and format of RO?
- How inclusive is RO in your establishment?
- How well does RO contribute to an understanding of diversity and equality in Scotland?
- How far can RO be used to promote active learning? [www.journeytoexcellence.org.uk/learningandteaching/improvementguide/promotionofactivelearning.asp](http://www.journeytoexcellence.org.uk/learningandteaching/improvementguide/promotionofactivelearning.asp)

### Links to Exemplification of Practice in RO

Supporting faith formation through RME in St Andrew's Primary School – <http://www.journeytoexcellence.org.uk/videos/faithformation.asp>

Supporting children's learning through meditation and prayer in St Andrew's Primary School – <http://www.journeytoexcellence.org.uk/videos/meditationandprayer.asp>

Using a labyrinth to explore spirituality in RME and RO – <http://www.journeytoexcellence.org.uk/videos/labyrinth.asp>

### Links to resources for RO

<http://www.educationscotland.gov.uk/thecurriculum/howdoyoubuildyourcurriculum/curriculumplanning/creatingaplan/religiousobservance/assemblyresources/index.asp>

<http://www.educationscotland.gov.uk/thecurriculum/howdoyoubuildyourcurriculum/curriculumplanning/creatingaplan/religiousobservance/keydocuments/index.asp>

RO in Roman Catholic Schools: <http://www.sces.uk.com/>

Link to support available from Humanist Society of Scotland: [www.humanism-scotland.org.uk/content/education](http://www.humanism-scotland.org.uk/content/education)

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Directors of Education

Headteachers of all schools

Our ref:

22 February 2011

**CURRICULUM FOR EXCELLENCE – PROVISION OF RELIGIOUS AND MORAL EDUCATION  
IN NON-DENOMINATIONAL SCHOOLS and RELIGIOUS EDUCATION IN ROMAN CATHOLIC  
SCHOOLS**

Dear Colleague

**Introduction**

1. The Education (Scotland) Act 1980 continues to impose a statutory duty on local authorities to provide religious education in Scottish schools. This letter replaces guidance previously contained within Circular 6/91 and reflects the implementation of Curriculum for Excellence across all of Scotland's schools.
2. This letter clarifies the current position regarding the provision of religious and moral education in non-denominational schools (RME) and religious education in Roman Catholic schools (RERC). It is intended to assist local authorities and schools when curriculum planning and sets out the continuing statutory requirements regarding RME and RERC. For ease of use this letter is divided into sections:

- |                  |   |
|------------------|---|
| <u>Section 1</u> | Religious and Moral Education and Religious Education in Roman Catholic schools within Curriculum for Excellence. |
| <u>Section 2</u> | Religious and Moral Education in non-denominational schools.  |
| <u>Section 3</u> | Religious Education in Roman Catholic schools.  |

3. Religious Observance is covered in a separate letter which will be issued in conjunction with this.

## Section 1

### Religious and Moral Education and Religious Education in Roman Catholic Schools within Curriculum for Excellence.

4. Scottish Ministers believe that religious and moral education in non-denominational schools and religious education in Roman Catholic schools make an important contribution to the development of our children and young people as successful learners, confident individuals, effective contributors and responsible citizens. Education about faith and belief in non-denominational schools and education in faith in denominational schools contributes to the development of the whole person, allowing children and young people to consider, reflect upon, and respond to important questions about the meaning and purpose of existence, the range and depth of human experience and what is ultimately worthwhile and valuable in life. It increases children and young people's awareness of the spiritual dimension of human life through exploring the world's major religions and views, including those which are independent of religious belief, and considering the challenges posed by those beliefs and values. It supports children and young people in developing and reflecting upon their own values and their capacity for moral judgement. Through increasing awareness and appreciation of the value of individuals within a diverse society, children and young people can develop responsible attitudes to other people. It is intended that this awareness and understanding will assist in counteracting prejudice and intolerance as children and young people consider issues such as sectarianism and discrimination more broadly. Specifically, the process of learning in religious education in Roman Catholic schools assists children and young people to make an informed mature response to God's call to relationship. This encourages children and young people to act in accordance with an informed conscience in relation to matters of morality through developing their knowledge and understanding of significant aspects of Catholic Christian faith.
5. It remains that schools and local authorities must provide religious and moral education to every child and young person in accordance with their legal requirements. Religious and moral education in non-denominational schools and religious education in Roman Catholic schools is a statutory core subject for all pupils attending primary and secondary education, including those in years S5 and S6, and it is their entitlement to have this taught in a meaningful and progressive way.
6. Religious and moral education in non-denominational schools and religious education in Roman Catholic schools is one of the eight core curriculum areas within Curriculum for Excellence. It should contribute to the totality of the curriculum through the delivery of the experiences and outcomes as part of a broad general education and as a continuing core subject throughout the senior phase S4 to S6. The principles and practice papers for both religious and moral education in non-denominational schools and religious education in Roman Catholic schools and the corresponding experiences and outcomes enable local authorities and individual schools to take full consideration of local circumstances and community expectations and to involve parents, learners and the wider community when planning for teaching and learning. In Roman Catholic schools the experiences and outcomes should be delivered in line with the guidance provided by the Scottish Catholic Education Service.

### Parental right to withdraw

7. Under section 9 of the Education (Scotland) Act 1980, the conscience clause advises that parents have a statutory right to withdraw children from participation in religious and moral education and religious education in Roman Catholic schools. Schools should provide parents with sufficient information on which to base a decision, and ensure that parents are aware of the content of the religious and moral education or religious education that the school wishes to undertake. This is



especially relevant within the context of Curriculum for Excellence since this area of their education contributes to pupils thinking for themselves and making their own decisions about what they believe to be true about human living. Without this aspect of their education, learners will not enjoy the full benefits of Curriculum for Excellence.

8. Where a child or young person is withdrawn, schools should make suitable arrangements for them to participate in a worthwhile alternative activity. In no circumstances should a pupil be disadvantaged as a result of withdrawing from religious and moral education or religious education in Roman Catholic schools. An additional factor which parents should consider is that in choosing a denominational school for their child's education, they choose to opt in to the school's ethos and practice which is imbued with religious faith and it is therefore more difficult to extricate a pupil from all experiences which are influenced by the school's faith character.

## Section 2

### Religious and Moral Education in non-denominational schools

9. It remains that schools and local authorities must provide religious and moral education in non-denominational schools to every child and young person in accordance with legal requirements. This is statutory for all pupils attending primary and secondary education and includes those in S5 and S6. Children and young people deserve the opportunity to have this taught in a meaningful and progressive way.
10. *Building the Curriculum 3* states the importance of subject specialism as one of the four contexts for learning. In secondary schools, the role of qualified teachers of religious and moral education and religious education is therefore very much an important one particularly when aiming to deliver high quality learning experiences and meeting principles such as depth and progression. Local authorities have a responsibility to ensure religious and moral education and religious education staff receive continued support and access to continuing professional development opportunities.
11. In order to meet statutory requirements and the principles and practices of Curriculum for Excellence, schools should plan and deliver religious and moral education as both a specific subject discipline and one which contributes to high quality interdisciplinary learning, as they do with each of the eight curriculum areas. Every child and young person can expect their education to provide them with a broad general education, and within religious and moral education this includes well planned experiences and outcomes across Christianity, world religions and developing beliefs and values. Schools are required to consider how this is met and apply careful planning to ensure an appropriate balance of subject specific learning and interdisciplinary learning so that the entitlement to all experiences and outcomes up to and including the third curriculum level is met. This approach should be built on within the core element of religious and moral education in the senior phase to ensure continued progression, depth and personalisation and choice. There is scope to increase higher order skills and critical thinking through developing learning based on the fourth level experiences and outcomes to encourage deeper learning. Religious and moral education should also contribute to learning and development through the other contexts for learning, that is the ethos and life of the school community and the opportunities provided for personal achievement. Schools and local authorities will have policies detailing their rationale and practices for the delivery of religious and moral education which are available and shared with parents, learners and the wider community.

### Section 3

#### Religious Education in Roman Catholic Schools

12. All Catholic schools are expected by the Bishops' Conference of Scotland to follow guidelines established by the Catholic Education Commission on the provision of adequate time for religious education within the school curriculum. These guidelines indicate a requirement for a minimum of 2.5 hours per week in primary school and 2 hours per week in all stages of secondary school. In all secondary stages this minimum time allocation is expected by the Commission to be provided through 2 periods of religious education classes per week and enriched by additional activities throughout the school year.
13. The relevant legislation on the management of denominational schools in Scotland states that:  
*"A teacher appointed to any post on the staff of any such school by the education authority shall be required to be approved as regards religious belief and character by representatives of the church or denominational body in whose interest the school has been conducted"*.  
For those teaching posts which impact on the teaching of religious education, teachers will, in addition, be expected to have obtained an appropriate teaching qualification in Catholic Religious Education.
14. The role of the wider parish community plays an important part in the delivery of religious education. Active learning approaches to learning and teaching, including collaborative learning, will encourage children and young people to discuss and share ideas, experiences and moral challenges in a variety of ways. Such opportunities are not only provided by the teacher but by parents and families and in local parish and community settings. Schools are encouraged to use the rich resources available from the local, national and global community when planning their programmes of study.

#### Support and Advice

15. Support and advice on the delivery of the experiences and outcomes can be found on the Learning and Teaching Scotland website, and for the delivery of religious education in Roman Catholic schools on the website of the Scottish Catholic Education Service.

[www.LTScotland.org.uk/learningteachingandassessment/curriculumareas/rme/index.asp](http://www.LTScotland.org.uk/learningteachingandassessment/curriculumareas/rme/index.asp)

[www.sces.uk.com](http://www.sces.uk.com)

Yours faithfully



Laura Stewart



## A CHARTER for CATHOLIC SCHOOLS in SCOTLAND

The mission of the Catholic school is to develop as a community of faith and learning, providing the highest quality of education, and offering formation through the promotion of Gospel values, through celebration and worship, and through service to the common good.

**All Catholic schools in Scotland**, in honouring Jesus Christ as the Way, the Truth and the Life, will feature the following characteristics:

- \* a commitment to the integrated education and formation of the whole person, in close partnership with parents as the first educators of their children;
- \* an inclusive ethos which aims to honour the life, dignity and voice of each person, made in the image of God;
- \* a commitment to the search for wisdom in life and to the pursuit of excellence, through the development of each person's unique God-given talents;
- \* a commitment to the spiritual formation of the school community, through the shared experience of prayer and liturgy, and in partnership with local parishes;
- \* the provision of religious education programmes which will enable young people to develop their understanding of Gospel values and of how to apply them to life;
- \* a commitment to uphold the moral teaching, faith tradition and sacramental life of the Catholic Church;
- \* a commitment to communicate Catholic social teaching and thereby to promote social justice and opportunity for all;
- \* a commitment to ecumenical action and the unity of Christians;
- \* the promotion of respect for different beliefs and cultures and for inter-faith dialogue;
- \* a commitment to support the continuing professional and spiritual development of staff.

**All staff appointed to a Catholic school** are expected to support and promote the aims, mission, values and ethos of the school, as illustrated in this Charter.

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## SCHOOLS ADMISSIONS POLICY – OCTOBER 2010

### 1.0 PURPOSE OF POLICY

- 1.1 This document comprises Scottish Borders Council's formal policy on admission to its pre school classes, primary and secondary schools, and includes information on the context in which placing requests will be considered.
- 1.2 This policy has been written in plain English. Extracts from the relevant Education Acts, are available upon request from the Education Department or can be downloaded from the Council website: [www.scotborders.gov.uk](http://www.scotborders.gov.uk).
- 1.3 An impact assessment to ensure all aspects of equalities legislation and principles are upheld within this policy has been undertaken.

### 2.0 INTRODUCTION

- 2.1 The Authority's legal duty in respect of admissions can be summarised as:
  - a) To provide suitable education opportunities for children and young people.
  - b) To give parents and pupils information on their local schools. Basic details on all schools are included on the Council website and detailed information is available directly from individual schools.
  - c) To give parents information on admission arrangements for children to the Authority's pre school classes, primary and secondary schools.
  - d) To advise parents of their right to choose an alternative school (not their local catchment school) for their child by making a placing request.
  - e) To accept placing requests, except where the Authority has the right to refuse a request and chooses to exercise this right.
  - f) To advise parents of their rights to appeal if a placing request is refused.
- 2.2 The Authority will try to provide a place for each pupil in their local catchment school and to meet requests from parents for a place at an alternative (non catchment) school but there may be occasions when this is not possible - if for example the school is operating at or beyond capacity.

Appendix 2 sets out how capacities are calculated in both primary and secondary schools.
- 2.3 The capacity for nursery classes is set by Care Commission standards based on School Premises regulations.

2.4 As at August 2010, the class limits for primary schools are:

- Composite classes (a class with more than one age group) - a maximum of 25 pupils
- P1 single year groups – a maximum class size of 25 pupils
- P2 to P3 single year groups - a maximum class size of 30 pupils
- P4 to P7 single year groups - a maximum class size of 33 pupils

2.5 As at August 2010, the class limits for secondary schools are:

- S 1 and S2 year groups - a maximum class size in non practical subjects of 33 pupils.
- S3 - S6 year groups - a maximum class size of 30 pupils in non practical subjects
- Practical subjects - a maximum class size of 20 pupils

2.6 This policy will be updated to reflect changes in national legislation or any local agreements on maximum class sizes or pupil /teacher ratios.

### **3.0 SCHOOL CATCHMENT AREAS AND PROOF OF IDENTITY/HOME ADDRESS**

3.1 There are no defined catchment areas for pre school settings and a parent can choose whichever setting is most appropriate for their child. There is a separate pre-school education admissions policy.

3.2 The Authority has identified a catchment area for each of its non-denominational primary schools and secondary schools. While this is primarily to facilitate transport arrangements, catchment areas are also used as a tool to address capacity issues in schools.

A catchment area can be changed to reflect movement in school rolls or to take into account significant new housing developments but before the change can be implemented a statutory consultation must be undertaken and any proposed change would need to be approved by the Council as Education Authority. In certain circumstances approval of Scottish Ministers may also be required.

3.3 For any pupil to qualify for admission to their local catchment primary school parents must satisfy the Authority that they will ordinarily reside within the catchment area at the time the child will start school. Appropriate evidence of parent(s) home address will be required to support all admissions.

3.4 As almost all pupils entering a secondary school will transfer from one of the local Authority's primary schools, proof of home address is not generally required as the child will be known to the Authority. If however a pupil joins a secondary school from another local Authority, appropriate proof of residence will be required.

3.5 A place may be removed if it is found that the offer was based on false information supplied by a parent.

3.6 The Authority operates four Roman Catholic (denominational) primary schools for which there are designated catchment areas. For Roman Catholic children admission to one of these schools requires proof of entitlement in the form of a certificate of baptism. Admission should be discussed with the chosen school's head teacher during the usual enrolment week. Admission of a non-Roman Catholic child to a denominational school will be considered on the basis of a placing request.

#### **4.0 RESERVED PLACES**

- 4.1 In order to maintain some capacity to accept pupils who move into a catchment area during the school year, reserved places are established for each primary and secondary school based on projected rolls. Reserved places are created by reducing the capacity of each school. Reserved places are not maintained for the Authority's pre school classes.
- 4.2 There is no requirement to agree to a placing request which would result in the loss of a reserved place.
- 4.3 For primary schools reserved places will be calculated on the basis of one pupil per class based on the current class size limits as set out in paragraph 2.4 of this policy document.
- 4.4 For secondary schools the critical years in terms of over capacity are S1 and S2. It is therefore proposed to reserve places in these year groups for new pupils moving into the catchment area. One place will be reserved for every 30 pupils (rounded to the nearest 30) in the S1 and S2 year groups.
- 4.5 On occasion because of a demand for places for pupils from within the catchment area, it may not always be possible to maintain a reserved place and therefore a pupil who moves into the catchment area may be re-directed to the nearest alternative school.
- 4.6 Where a 'reserved' place is offered to a child who intends to move into the catchment, this must be taken up within six term-time weeks from the date of offer (this offer will only be made on production of evidence of address).

#### **5.0 PROCESS AND PRIORITIES FOR ADMISSIONS TO PRE SCHOOL EDUCATION**

- 5.1 In the Scottish Borders free pre school education is available to all children in a variety of settings for up to five sessions a week, each lasting 2½ hours during the normal school term. Funded places are available at the beginning of the term after a child's third birthday – the ante pre school year. Terms are scheduled each year to commence in August, January and April. On occasion if an Authority setting has space then a head teacher may accept a child upon its third birthday but this is at the discretion of the head teacher. A private or voluntary body setting may accept children prior to their third birthday but a parent would be required to meet the cost.

(\*Settings is used to describe all pre school education. A setting can be an Authority pre school/nursery class attached to a primary school, or a playgroup or nursery school run by a voluntary or private body.)

- 5.2 Scottish Borders Council places an advertisement in the local press each year, with details of all pre school settings. Parents are advised to get an application form from their preferred setting and return the completed application form to their preferred setting during enrolment week.
- 5.3 In the event that there are insufficient spaces to accommodate all the requests for admission to a local authority setting, then the Authority will allocate places in line with the Nursery Admissions policy.
- 5.4 Admission to a pre school setting, out with the child's home catchment area, does not mean the child has an automatic right or priority status to transfer from the nursery class to that school's P1 class.

- 5.5 If a child attends a pre school class that is not attached to their normal catchment school, and the parents wishes them to continue at a non catchment primary school, then a placing request must be made.

## **6.0 PROCESS FOR ADMISSION TO PRIMARY ONE**

- 6.1 There is a legal requirement on parents to ensure that a child attends school from the start of the session in August following the child's fifth birthday, unless suitable alternative arrangements for education have been made.
- 6.2 Attendance at a private school or a decision to educate a child at home may replace registration at one of the Authority's primary schools. Parents are requested to notify the Authority in advance of enrolling their child in a private school or of starting to educate their child at home.
- 6.3 Any child whose fifth birthday falls after the 28 February would normally start school in August of that year. Early admission may be possible if a parent requests it and if it is considered appropriate to the aptitude and ability of the child. Early admission will be at the discretion of the Local Authority in discussion with the relevant headteacher.
- 6.4 Early admission must also be subject to there being sufficient space in the P1 or composite class, taking into account any reserved places.
- 6.5 Each year the Authority will advertise details of its enrolment process for parents considering enrolment for their child in the following August.
- 6.6 If a child presented for admission has specific additional support needs, the school should refer the admission request to the Education and Lifelong Learning Department and Integrated Children's Services to ensure that the most appropriate packages are put in place to support that child in the school. In some cases an alternative establishment may be recommended.

## **7.0 PRIORITIES FOR ADMISSION TO A CATCHMENT PRIMARY SCHOOL**

- 7.1 On occasion a school may receive more applications for children within the catchment area to be admitted than its capacity allows. In this case the following priority order will be used to allocate places:
- 1 Recommendations from the Authority's Additional Support Needs Service or for certified medical, social or emotional reasons,
  - 2 Children with brothers or sisters already attending the school,
  - 3 Children living furthest from their nearest alternative school with a place available. Distances will be determined by the School Transport Team within Technical Services.

If all other factors are equal a ballot will be used to determine places.

- 7.2 Where there are insufficient places for children living in the catchment, some children, based on the above criteria, will be required to attend the nearest alternative school that has places. In this case they will be given a higher priority than a pupil making a placing request to the alternative school. A child's attendance at the nearest alternative school can be on a permanent or temporary basis as the child can transfer back to their catchment school as soon as a place becomes available.



- 7.3 Free school transport will be provided if the catchment school is full and a pupil from within the catchment area is required to attend an alternative school as long as that school is outside the statutory walking distance. If a place subsequently becomes available at the pupil's catchment school, parents will be responsible for school transport costs if they decide to retain their child at the alternative school. This will commence from the beginning of the subsequent school session.
- 7.4 If a parent chooses to send sibling(s) to the same alternative school then a placing request will be required and free school transport will not be provided,

## **8.0 ADMISSION TO OTHER PRIMARY STAGES**

- 8.1 Children moving into a catchment area may be admitted to other primary stages at any time of the school year if there is a place or reserved place available. If no place is available the child may be refused a place and will be directed to the nearest alternative school that has places to accept them. The same rules as for admission to primary 1.

## **9.0 PROCESS FOR ADMISSION TO A CATCHMENT SECONDARY SCHOOL**

- 9.1 Parents of a child who is to transfer from primary education to secondary education in August will receive from their primary head teacher the name of the relevant secondary school. Each school will also arrange a transition programme to assist pupils through the transfer from primary to secondary education.
- 9.2 In exceptional circumstances due to capacity issues pupils residing within a catchment area may not be able to enrol at that school. In that case they will be directed to the nearest alternative school that has places to accept them.

This may be on a permanent or temporary basis. If a place does become available at the catchment school during the session or at the start of the following session, the child may transfer if they or the parent requests it.

- 9.3 Free school transport will be provided if the catchment school is full and a pupil from within the catchment area is required to attend an alternative school as long as that school is outside the statutory walking distance. If a place subsequently becomes available at the pupil's catchment school, parents will be responsible for school transport costs if they decide to retain their child at the alternative school. This will commence from the beginning of the subsequent school session.

If a parent chooses to send sibling(s) to the same alternative school then a placing request will be required and free school transport will not be provided, although if a seat is available a 'privilege lift' may be offered. It may be withdrawn at short notice however if a child who is entitled to free school transport requires the seat.

- 9.4 If a child attends a primary school through a placing request, the child will be expected to transfer to their appropriate home catchment area high school for secondary education.

Should a parent wish their child to move on to the secondary school linked to the placing primary catchment school (rather than their home catchment school), then a placing request must be made.

- 9.5 Parents who wish to choose an alternative secondary school will need to submit a placing request and should contact the head teacher of both schools before the end of March.

9.6 If a child presented for admission has specific additional support needs, the school should refer the admission request to the Education and Lifelong Learning Department and Integrated Children's Services to ensure that the most appropriate packages are put in place to support that child in the school. In some cases an alternative establishment may be recommended.

## **10.0 PRIORITIES FOR ADMISSION TO SECONDARY SCHOOLS**

10.1 On occasion a school may receive more requests for children to be admitted than its intake capacity allows. To deal with this, there is a legal requirement for the Authority to establish a list of factors that will determine priority admission. The priority order for children living in the catchment area is:

- 1 Recommendations from the Authority's Additional Support Needs Service or for certified medical, social or emotional reasons.
- 2 Children with brothers or sisters already attending the school.
- 3 Children living furthest from their nearest alternative school.  
Distances will be determined by the School Transport Team within Technical Services.

If all other factors are equal a ballot will be used to determine places.

## **11.0 PLACING REQUESTS – (PRIMARY AND SECONDARY SCHOOLS)**

11.1 The Authority has a duty to accept placing requests from parents to facilitate parental choice where and when this is possible. All placing requests should, if possible, be submitted between the enrolment week and 15th March. A decision will be notified to the parent by 30th April.

Requests received after 15th March will be dealt with in order of receipt. Requests made after 15 March should be determined within two months of the date of receipt. If the Authority fails to determine the request within two months then the request is deemed to have been refused.

11.2 Even where a placing request is to be made, parents must also register pupils with their catchment school. This is to ensure that should a placing request be refused the child will have an allocated place at their catchment school. If a parent does not do this it is possible that a place at their catchment school will not be available. The initial registration for the catchment school and the placing request should be made at the same time.

11.3 If, during the course of a school session, a family moves house to another catchment area a formal placement request must be made if they wish their child/children to remain at their original school.

11.4 A placing request form can be obtained from any of the Authority's schools or downloaded from the Council website.

11.5 Once a pupil has been offered a place, the place will not be withdrawn unless the Authority becomes aware that granting a place was based on false information. The Authority will investigate all allegations of places gained on the basis of false information.

11.6 The Authority is entitled to refuse a placing request under the legislation only where one or more of the grounds of refusal summarised below would apply:

**a) If placing a child in the school would:**

- Make it necessary for the Authority to take an additional teacher into employment
- Give rise to significant expenditure on extending or otherwise altering the accommodation at, or facilities provided in conjunction with, the school. The authority will not refuse a request for this reason without first considering, where appropriate, its legal obligation under the Disability Discrimination Act 1995 to make 'reasonable adjustments' to ensure that a disabled pupil is not at a substantial disadvantage
- Be seriously detrimental to the continuity of the child's education
- Be likely to be seriously detrimental to order and discipline in the school
- Be likely to be seriously detrimental to the educational well being of pupils attending the school
- If it becomes necessary (assuming that pupil numbers remain constant) at the commencement of a future stage of the child's primary education, for the Authority to create either an additional class or to take an additional teacher into employment at the school
- If as a consequence of acceptance the capacity of the school would be exceeded in terms of pupil numbers

**b) If the education normally provided at the school is not suited to the age, ability or aptitude of the child**

**c) If the Education Authority has already required the child to discontinue his/her attendance at a school**

**d) If the school is a special school, the child does not have additional support needs requiring the education or special facilities normally provided at that school**

**e) If the child in question is resident out with the school's catchment area, and the acceptance of that child would entail using one of the places reserved for pupils moving into the catchment area on a permanent basis.**

11.7 There are strict guidelines on the conduct for considering placing requests, in summary these are:

- Each request must be granted if there is space within each class or year - but this does not apply to the school's reserved place(s). Pupils from out with the catchment area have no automatic right to take a place reserved for children likely to move into the catchment area.
- Where there has been a shortage of places in a particular year group, Headteachers must first check their outstanding waiting list for admission and discuss this with the Local Authority.
- A decision on all requests received on or before 15th March will be notified to the parent by 30th April.
- Any placing request received after 15th March should be determined within two months of the date of receipt..
- If a request cannot be granted, the parent will be notified in writing of the decision, the grounds for refusal , and their right to appeal

- Upon refusal or a deemed refusal the parent has the right of appeal to the Council's Appeal Committee.

## **12.0 PLACING REQUESTS: NON DENOMINATIONAL PRIMARY SCHOOLS AND SECONDARY SCHOOLS**

12.1 For non denominational primary schools and secondary schools the factors and priority order which will be considered to determine priorities are:

- 1 Pupils having being refused a place at their local catchment school because it is at capacity.
- 2 Recommendations from the Authority's Additional Support Needs Service or for certified medical, social or emotional reasons.
- 3 Children with brothers or sisters already attending the school.
- 4 Children living furthest from their nearest alternative school. Distances will be determined by the School Transport Team within Technical Services.

## **13.0 PLACING REQUESTS: DENOMINATIONAL (ROMAN CATHOLIC) PRIMARY SCHOOLS**

13.1 For denominational primary schools the factors which will be considered to determine priorities for non Roman Catholic pupils are:

- 1 Recommendations from the Authority's Additional Support Needs Service or for certified medical, social or emotional reasons.
- 2 Children with brothers or sisters already attending the school .
- 3 Children living furthest from their nearest alternative school. Distances will be determined by the School Transport Team within Technical Services.
- 4 Pupils having being refused a place at their local catchment school because it is at capacity.
- 5 Non-Roman Catholic parents who can demonstrate an affinity with the aims, philosophy and/or religious beliefs of the school.

## **14.0 APPEALS PROCEDURE**

14.1 The Authority has established an Appeals Committee comprising Councillors and representatives from Parent Councils to consider appeals from parents and young people.

14.2 If parents are unhappy with the decision of the Appeals Committee parents have a right of appeal to the Sheriff Court or to the Additional Support Needs Tribunal, depending upon the circumstances.

Parents may, if they do not wish to take court proceedings, complain in writing to the Scottish Public Service Ombudsman. Parents can write themselves or may authorise someone else to complain on their behalf, such as an MSP, Local Councillor or another person considered suitable to represent the parent or child's interests.

A complaint will only be investigated if the Ombudsman is satisfied that, in the circumstances of the case, it is not reasonable to expect the parent to take court proceedings. The Ombudsman only usually investigates complaints if notified within a year of the event or of a parent becoming aware of the event.

Further information is available from the Ombudsman office: Tel: 0800 377 7330 or email [ask@spsso.org.uk](mailto:ask@spsso.org.uk). The website of [www.spsso.org.uk](http://www.spsso.org.uk)

## **15.0 POLICY REVIEWS, MONITORING AND RESPONSIBILITY**

15.1 This policy will be reviewed and monitored on a five yearly cycle

15.2 If you have any comments on the content or implementation of the policy please contact the Policy, Planning and Performance Team at the address below.

## **16.0 ALTERNATIVE FORMAT**

16.1 This document can be made available on tape, in Braille, large print and various computer formats by contacting the address below. The Policy, Planning and Performance Team can also give information on other language translations as well as providing additional copies.

October 2010.

## APPENDIX 2            ADMISSIONS POLICY

### ESTABLISHING THE CAPACITY OF SCHOOLS

#### 1. PRIMARY SCHOOLS

- 1.1. Each primary school's physical capacity is determined by the space available in terms of the number and size of classrooms. . A minimum of 1.75 square metres per pupil is recommended. Spaces which are set aside for other curriculum requirements, such as General Purpose rooms and Support for Learning requirements, do not count towards a schools maximum occupancy calculation.
- 1.2. With a small number of exceptions, classrooms can accommodate either a composite class of up to 25 or a single age-group class of up to 33.
- 1.3. Each primary school's 'intake capacity' is determined by the number of teachers needed for the projected pupil roll determined following the enrolment process in November each year. The roll is finalised in March to enable funding to be identified and devolved to school budgets for the start of the financial year in April.
- 1.4. One reserved place is held in each class for children moving into the catchment area after the roll is agreed in April. These reserved places will normally be held until February each year before being released to placement requests but there are circumstances, such as a rapidly growing in-catchment population, where the reserved places are held for the full year. The decision to hold or release places in February is made by the headteacher in consultation with the relevant Schools Manager.
- 1.5. Class sizes are designated nationally (SNCT web-site) and in primary are as follows:

P1	25
P2-3	30
P4-7	33
Composite classes	25

#### 2. PRIMARY SECTOR ILLUSTRATION

- 2.1. A school with 72 pupils living within the catchment area would be allocated funding for three teachers- resulting in three classes leaving 3 spaces for in catchment area children to move in during the year ( $3 \times 25$  pupils minus 3 reserved places=72). In this case the school's intake capacity would exactly match the number of in-catchment area pupils. Placement requests would therefore be refused in this case even where there was an empty classroom in the school as accepting additional pupils would require funding for an additional teacher.
- 2.2. The exception to this would be where to refuse these placement requests and the pupils were to return to their catchment area school/s would also require an additional teacher. To meet the terms of the Education (Scotland) Act 1980, the education authority seeks to meet requests where overall across schools the total number of teachers required to teach the pupil population does not increase.
- 2.3. A school with 84 pupils living within the catchment area would be allocated funding for four teachers- resulting in four classes. Leaving 4 spaces for in catchment area children to move in during the year (before February 28). Up to 12 placement requests would therefore be accepted as the school's intake capacity would be 96 ( $4 \times 25$  pupils in composite classes minus 4 reserved places = 96) with in catchment children accounting for 84 of these places.

### 3. SECONDARY SCHOOLS

- 3.1. Each secondary school's physical capacity is determined by the space available. A raw figure of 'notional' capacity is first calculated on the basis of the number of general and practical classrooms available and their capacities – normally 30 in the case of general classrooms and 20 for practical classrooms. Spaces designed for other curricular requirements such as learning support and spaces designed for pupil social purposes are not relevant to these calculations. It is not realistic, however, to timetable every classroom for every period in the week and, mainly because of the wide range of course choice accorded to students in S3 to S6, it is impossible to have every class in every room full every period. Timetabling experience takes 72% of the notional capacity to re-calculate the actual capacity of the school. It is this figure of actual capacity which determines that a secondary school is or will become physically full.
- 3.2. The capacity to receive pupils is determined only to an extent by the physical capacity. Teaching hours are devolved to schools based largely on the catchment area population. To meet the terms of the Education (Scotland) Act 1980, the education authority seeks to meet requests where overall *across schools* the total number of teachers required to teach the pupil population does not increase.
- 3.3. Each secondary school's 'intake capacity' is determined by the number of teachers the school needs to teach the pupils living in the catchment area each year. The roll is finalised in March to enable the timetabling exercise to be finalised and for funding to be identified and devolved to school budgets for the start of the financial year in April.
- 3.4. Determining a secondary school's intake capacity is a complicated process linked to complex timetabling of subjects across the whole school population. This includes ensuring that there are sufficient subject teachers to cover all sets of pupils in the designated class sizes.
- 3.5. Spaces are held in each year group for pupils moving into the catchment area as outlined in the Admissions policy. These reserved places will normally be held until February each year before being released to placement requests but there are circumstances, such as a rapidly growing in-catchment population, where the reserved places are held for the full year. The decision to hold or release places in February is made by the headteacher in consultation with the relevant Schools Manager.
- 3.6. Class sizes are designated nationally and in secondary are as follows:

3.6.1. S1-2	33
3.6.2. S3-6	30
3.6.3. Practical classes	20

### 4. SECONDARY SECTOR ILLUSTRATIONS

4.1 Each secondary school organises their timetable and staffing differently to match local needs and requirements while all meeting national standards. However it may be useful to illustrate one school's way of managing their teaching resources and how placing requests are then accepted or refused.

4.2 If a secondary school has an S1 intake of 180 pupils from its catchment area, it is necessary to timetable a minimum 9 classes for practical subjects since regulations make it impossible to have more than 20 pupils in a practical class. For general (non-practical) subjects, 180 pupils would normally be timetabled into 6 classes. If the intake is even one more (that is, 181), it will be necessary to create 10 classes instead of 9 for practical subjects – with implications for staffing and rooms - although the number of general classes can remain at 6 (since these classes may contain up to 33 pupils).

4.3 It is impractical to timetable all teachers up to their contract maximum since this would leave the school unable to provide internal supply to cover classes for absent colleagues. This

need for internal cover is expected and factored into the level of additional funding devolved to schools for absence cover.

4.4 Where a school has spare places within a year group, a number of reserved places for pupils moving into the catchment area during the year will be created before placing requests are considered. The number of reserved places will be on the basis of one place for every 30 pupils (rounded to the nearest 30) in S1 and S2. For example, a school with an S1 intake of 170 pupils in its catchment area must timetable for 9 practical classes which means a potential maximum intake of 180. 6 reserved places require to be left on the basis of 1 place per 30 pupils. There will therefore be only 4 places available for placing requests. If, however, the number of catchment pupils in the above example were 175, all 5 remaining places would be reserved and no placing requests could be considered.

#### **4. SECONDARY SCHOOLS INTAKE CAPACITY**

- 4.1. As the secondary school intake capacity is critical in determining the number of pupils that can be admitted to the school in any year, this roll number will be agreed between the head teacher and Head of Schools Service for the area on 15 March or on the first working day thereafter.
- 4.2. This is the roll number that will apply in accepting or refusing placing requests in the secondary sector and will be available to parents on request.



# curriculum for excellence: religious education in Roman Catholic schools

principles and practice

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# Religious education in Roman Catholic schools

## Principles and practice

### What is the context of religious education in Roman Catholic schools?

Scotland in the 21st century is an increasingly multi-cultural and diverse nation. The great majority of Scottish denominational schools are Roman Catholic, while a small number serve other faith communities. The curriculum in a denominational school will reflect its particular faith perspective. In Roman Catholic schools, it will build on the openness of Catholic schools to other young people regardless of denominations and faiths.

This framework of experiences and outcomes, the principles which underpin it and the practice that arises from it maintain continuity with established practice within Roman Catholic schools but develop that practice further in the light of *Curriculum for Excellence*. Full understanding of these principles and practice can only be achieved by reading them in conjunction with the Supplementary Guidance *This is Our Faith*, provided on the Scottish Catholic Education Service website, <http://www.sces.uk.com>.

It is hoped that this guidance will also be useful for the religious education of Catholic children who are attending non-denominational schools and do not have access to the provision of Catholic education.

### Religious education

The position of religious education in denominational schools is set out in statute.<sup>1</sup> In Catholic schools, the Catholic Education Commission has responsibility for the faith content of the curriculum on behalf of the Bishops' Conference of Scotland. The Scottish Government is working in partnership with the Catholic Education Commission in the development of guidance for Catholic schools in keeping with the values, purposes and principles of *Curriculum for Excellence*. In Catholic schools the term 'religious education' is used in preference to 'religious and moral education'.

Religious education in Catholic schools takes place within the context of the wider Catholic faith community, in partnership with home and parish. It is an integral part of the Catholic school, which is itself a community of faith. It is designed to assist children and young people to be increasingly able to make an informed and mature response to God in faith and to nurture that faith. It offers opportunities for both evangelisation – proclaiming the Gospel message to all – and catechesis – the deepening of existing faith commitments among believers.

### What will learning in religious education in Roman Catholic schools enable children and young people to do?

As many schools and teachers recognise, the curriculum is more than curriculum areas and subjects: it is the totality of experiences which are planned for children and young people through their education – a canvas upon which their learning experiences are formed. Learning through religious education in Roman Catholic schools is no exception, contributing to the four aspects of the curriculum from *Progress and Proposals*: the ethos and life of the school, interdisciplinary studies, curriculum areas and subjects, and opportunities for personal achievement.

Within Roman Catholic schools children and young people will be at different places in the spectrum of faith development. While most young people will be of the Catholic tradition, some will be of other denominations and faiths or have stances for living which may be independent of religious belief. Religious education should support all children and young people in their personal search for truth and meaning in life, and so it is central to their educational development. This is recognised in Church documents which offer guidance on Catholic education:

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<sup>1</sup> Please note that the statutory position of religious education relates to schools and not to pre-school centres.

Students will surely have different levels of faith response. The Christian vision of existence must be presented in such a way that it meets all of these levels, ranging from the most elementary evangelisation all the way to communion in the same faith.

*Lay Catholics in School*, Sacred Congregation for Catholic Education 1982, 28

Learning through religious education enables children and young people to:

- develop their knowledge and deepen their understanding of the Catholic faith
- investigate and understand the relevance of the Catholic faith to questions about truth and the meaning of life
- highlight, develop and foster the values, attitudes and practices which are compatible with a positive response to the invitation to faith
- develop the skills of reflection, discernment, critical thinking, and deciding how to act in accordance with an informed conscience when making moral decisions
- nurture the prayer life of the individual and of the school community
- understand and appreciate significant aspects of other Christian traditions and major world religions
- make a positive difference to themselves and the world by putting their beliefs and values into action.

Teachers will remain faithful to the mission of promoting an understanding of the Catholic faith and they will also teach respect for persons of different religious convictions. Religious education in the Catholic school considers the significance of faith from the perspective of the life of the person and of the faith community. It does not study religion as a phenomenon from an external perspective.

In addition to developing their understanding of the Catholic faith, children and young people will also learn respect for, and understanding of, other Christian traditions. They will also come to an appreciation of significant aspects of major world religions, recognising and respecting the sincere search for truth which takes place in other faiths. Where appropriate they will learn similarly about stances for living which are independent of religious belief.

## How and when will children learn about other world religions?

During the pre-school period and from experiences within their local community, most children will have learned something about other world religions, for example through festivals and celebrations, and teachers will want to build on that knowledge as they gradually introduce learning about other world religions. Depending on the context of the school and its local community, other world religions would normally be taught from P3 onwards.

To provide coherence and appropriate balance in the delivery of Catholic Christianity and other world religions, Church guidance is as follows. Normally learning about aspects of Judaism and Islam would take place from P3 onwards and be further developed in S1 and S2. This will not exclude reference to the beliefs of pupils of other faith traditions represented in the school, but such references should be in response to questions or on the occasion of religious festivals, for example. This means that they are likely to be exceptional. This can widen to learning about Buddhism, Sikhism or Hinduism in the secondary stages with fourth level providing some study options in this regard.

## What learning and teaching approaches might be used in religious education in Roman Catholic schools?

The process of learning in religious education in the Catholic school can be seen as a journey of faith, a quest for personal growth and response within the community of faith. To ensure that the young person is able to participate fully and actively in this journey, it is essential that they are accompanied by adults who can engage, question and explain in such a way that the young person is enabled to reflect, understand deeply and respond appropriately.

The learning approach, referred to as 'The Emmaus Approach', which can be useful at appropriate stages on the journey of faith is described overleaf.

### **Engaging**

The teacher establishes a relationship of respect and trust with learners. They recognise the importance of the learner's understanding of his or her own life experience and affirm the unique capacity of each person to reflect upon events. Activities are constructed which allow the teacher to walk with the children and young people in a supportive and discerning fashion.

### **Reflecting**

Varied, stimulating learning opportunities are presented which catch the imagination, and focus attention on a selected aspect of life. Learners are led to think in such a way that they enter their own, or another person's, life experience. They are invited to respond by identifying and declaring the thoughts and feelings which they experience.

### **Questioning**

Through questioning, the learners recognise key issues common to all people, which lie at the root of the life experience under reflection. This demands much skill and awareness on the part of the teacher and can often be best achieved through the use of open-ended questioning.

### **Explaining**

The teacher explains the meaning of aspects of Sacred Scripture and Tradition which help the learner make sense of the particular element of life experience under consideration.

### **Deepening**

The way that the teaching is unpacked contains elements which help the learner engage and understand at levels that go beyond cognitive understanding alone. Experiences such as poetry, prayer, meditation, music, drama and faith witness can open not only the mind but also the heart and soul of the learner.

### **Responding**

The teacher creates a climate of respect for the beliefs of all learners and affirms the worth of each person being able to reflect, identify and describe their personal understanding of what they believe in the context under study. Within this ethos learners are led on to reflect upon the challenge to respond to God's call which lies at the heart of the study under consideration. They are asked to describe and explain their response and how this may affect their own life and that of others.

Responding in this way, when connected to the other five elements above, presents learners within the Catholic tradition with the opportunity to deepen their existing faith commitment. Within this ethos, learners of other denominations, faiths and stances for living which may be independent of religious belief are presented with the opportunity to progress their personal search for meaning and truth.

Such dynamic experiences of learning and teaching will be achieved where teachers in their planning seek to:

- build in time for personal reflection and encourage in depth discussion of ideas, experiences and moral challenges
- help learners to recognise the significance of their experience and nurture their capacity to reflect on and evaluate it
- incorporate experiences of prayer, liturgy and reflection and other opportunities for spiritual growth, enabling children and young people to experience the life of faith
- provide opportunities for learners to experience participation in service to others and meet people who show their faith in action
- highlight the relevance of faith and learning in religious education to the lives of young people in modern society
- encourage children and young people to probe the basis of different beliefs within an ethos of inclusion and respect
- recognise and build on the considerable scope for linking with learning across the curriculum and the ethos and life of the Catholic school community
- take account of the developmental stage of children and young people and their capacity to engage with complex ideas
- help children and young people to develop critical thinking skills
- maximise opportunities for collaborative and independent learning
- draw upon a variety of creative approaches which promote active learning
- engage learners in the assessment of their own learning
- make imaginative use of resources.

## What are broad features of assessment in religious education in Roman Catholic schools?

Assessment in religious education in Roman Catholic schools should assist children and young people to become increasingly more able to understand and make informed, mature responses to God's invitation to relationship. Personal faith commitment is not being assessed in any shape or form. In the educational context, the assessment of children and young people's response to God's invitation to relationship demonstrates the knowledge, understanding and skills that learners have gained to support their response to learning in religious education and in the wider life of the school.

Teachers will gather evidence of progress as part of day-to-day learning and through carefully planned use of specific assessment tasks. Approaches to assessment will take account of:

- knowledge and understanding of key aspects of Catholic Christian faith, including an awareness of other Christian traditions and other world religions
- each child and young person's responses (for example through self-evaluation) which demonstrate broader and deeper understanding, through critical analysis, moral reasoning and discernment
- their awareness of ways in which they put their beliefs, values and attitudes into action.

By its nature, learning in religious education involves children and young people visiting and re-visiting topics and relating them to real-life situations as they grow and develop. They can demonstrate progress through their abilities in analysing, evaluating and communicating their increasing understanding with coherence and confidence, and through reflecting on their own and other people's experience of life. Children and young people can also demonstrate progress in how they respond to questions and issues, in the extent to which they engage in reflection and discussion on issues of belief and morality, and through their developing abilities to think critically. Examples of progress will include increasingly thoughtful responses to questions demonstrating progressive breadth in their knowledge and depth in their perceptions.

## How are the religious education in Roman Catholic schools experiences and outcomes organised?

The experiences and outcomes have been organised under Strands of Faith which outline the aspects of Catholic theology underpinning Catholic religious education. By indicating associated areas of reflective focus, each strand also provides an outline of the experience from within which learning takes place. They are not discrete entities – they naturally entwine with one another. While actively exploring and responding to one strand with learners, the teacher is able to draw on some aspects of other strands.

The experiences and outcomes framework will enable teachers to create the experiences of learning outlined in the Strand of Faith, enabling the learner to reflect upon their personal response to God.

The experiences and outcomes within each strand map progression which is not always linear across levels. They do have their own distinct and intrinsic value which must be addressed in order to develop the next steps in learning. The contexts for learning include self, family, school community, local/parish community, national and international community. The role of the school, parish and diocese as source and witness in the growth of the pupil is central.

These experiences and outcomes will involve the children and the young people in active learning as they mature in faith. The outcomes envisage the children and young people on a journey of unfolding encounter with God within the context of their total experience of life. This relies on a child-centred approach where children and young people are provided with opportunities to experience such encounters, built around the key facets of Catholic faith.

Such opportunities are not only provided by teachers but by parents and families and in local parish and community settings where young people are invited to consider their beliefs and values, their actions and commitments, their traditions and practices across a range of contexts, with the support of various adults and other young people.

The nature of these learning outcomes describes, in part, some of the experiences. The active use of verbs highlights the need for children to be engaged in quality interaction with the strands.

### **Mystery of God**

- exploring situations of wonder and mystery in life
- in the light of the Word of God as expressed in the Christian scriptures and the teachings of the Catholic Church, considering how these situations can affect the way that we understand ourselves, our lives and the world around us.

### **In the Image of God**

- reflecting on the Christian belief that all our lives have meaning and that our gifts, talents, background, experiences, family and faith can help us value the vocation which God reveals in our life.

### **Revealed Truth of God**

- reflecting on the Christian belief that God who made us and invites us to fullness of life is revealed to us as Father, Son and Holy Spirit through personal relationships with Him and one another
- expressing our thoughts and feelings about how it affects the way that we understand the inner experiences of our spiritual life in particular conscience, will and prayer.

### **Son of God**

- reflecting on the Christian belief that God is revealed in Creation in a particular way through special events and people in the unfolding history of salvation, and that this revelation was made complete when God became human in Jesus Christ, Son of God and Son of Man
- expressing our thoughts and feelings about this in the light of the words and actions of Jesus
- reflecting upon the extent to which the words and actions of Jesus can affect the attitudes, values and behaviour of ourselves and others.

### **Signs of God**

- reflecting on the Catholic Christian belief that the Risen Christ is present in the Community of the Church by the power of the Holy Spirit and that its members are nourished by sharing in the life of the Trinity through the Seven Sacraments
- understanding that the Sacraments are encounters with Jesus who continues to guide us on our journey of Faith
- having considered examples of prophetic and missionary church witness we can describe our thoughts and feelings about the impact Sacraments and witness can have upon our lives and our world.

### **Word of God**

- reflecting on the Catholic Christian belief that God speaks to all peoples of all times and speaks to us in a distinctive way in the Word of God, expressed in Sacred Scripture and in the Sacred Tradition of the Catholic Church
- having applied the Word of God to everyday situations in life, we can express our thoughts and feelings about its effects on people's lives.

### **Hours of God**

- reflecting on the Christian belief that the People of God respond to God's invitation to communion through Prayer and the Sacred Liturgy of the Church
- expressing our thoughts and feelings about this and describing how our understanding and experience of prayer and liturgy can affect our lives and those of others.

### **Reign of God**

- reflecting on the Ten Commandments and on Jesus' New Commandment
- responding to the call to grow in holiness in this life and forever as expressed by Jesus in the Beatitudes
- examining the need to respond to moral issues in the light of Catholic teaching
- considering how our response to Christ's proclamation to build God's kingdom of justice, love and peace can affect ourselves and others.

## What connections are there with other areas of the curriculum?

The experiences and outcomes for religious education in the Catholic school lie at the heart of the learning experience of all who belong to a school community of faith. School managers, in planning for the effective provision of Catholic education, will take account of the school's purpose and mission, its values, identity and ethos, its partnership with home and parish.

The Catholic Education Commission has published specific advice in the *Values for Life* resource on how the Catholic school can nurture the growth of values and virtues in the lives of its students. It demonstrates how – across the life of the school – schools can teach the values of justice, wisdom, compassion and integrity, thus enabling young people to develop as successful learners, confident individuals, responsible citizens and effective contributors.

If education in faith is at the heart of the Catholic school – if Christ is at its centre – then this should be reflected in the priority it gives to religious education: in its allocation of resources, in its curriculum planning and in its programmes of professional development and formation of staff.

All Catholic schools are expected by the Bishops' Conference of Scotland to follow guidelines established by the Catholic Education Commission on the provision of adequate time for religious education within the school curriculum. These guidelines indicate a requirement for a minimum of 2.5 hours per week in primary school and 2 hours per week in all stages of secondary school.

There are, of course, meaningful links between religious education and all other areas of the curriculum which are important and complement but do not displace the need for the minimum time allocation for religious education. In particular, some aspects of health and wellbeing provide opportunities for learning about some moral dimensions of life – for example, relationships education. Other moral and ethical issues are frequently raised through topics in other curriculum areas.

Active learning approaches to learning and teaching, including collaborative learning, will encourage children and young people to discuss and share ideas, experiences and moral challenges in a variety of ways and also to develop core skills such as communication, working with others and problem solving.

Young people in schools will also benefit from the experience of faith which they gain through acts of prayer, worship, celebration and loving service to others. They should experience participation in service to others and meet people who show their faith in action. In ways appropriate to their stage, they should have opportunities to put their own ideas for living their faith into practice. They will learn from teachers and others who offer witness and inspiration, challenge and support.

## What further support is available to practitioners?

*Curriculum for Excellence* offers an exciting opportunity to us all to review and reinvigorate learning and teaching, which inevitably involves change and challenge. In order to assist teachers across the country in meeting this challenge, further guidance and support is being provided to support teachers in their planning and ensure the experiences and outcomes are translated into very good teaching, learning and achievement for all learners. Such explanation and exemplification is contained in the Supplementary Guidance, *This is Our Faith*, provided on the Scottish Catholic Education Service website, <http://www.sces.uk.com>

## How do the religious education in Roman Catholic schools experiences and outcomes relate to existing practice?

The experiences and outcomes draw on the best of current practice as outlined in *Curriculum for Excellence* documentation and build on previous documents emanating from the Catholic community. These include:

*Catechism of the Catholic Church* (1994)

*Compendium to the Catechism of the Catholic Church* (2007)

*General Directory for Catechesis* (1997)

*Declaration on Christian Education* (1967)

*Lay Catholics in Schools* (1982)

*The Religious Dimension of Education in a Catholic School* (1988)

*The Catholic School on the Threshold of the Third Millennium* (1998)

*Educating Together in Catholic Schools* (2007)

*Religious Education Syllabus for Secondary Schools* (CEC, 1992)

*Effective Teaching of Religious Education: Personal Search [Roman Catholic Schools]* (Learning and Teaching Scotland, 2001)

*Religious Education 5–14: Roman Catholic Schools* (Learning and Teaching Scotland, 2003)

*Religious Education 5–14: Roman Catholic Schools* (SOED and CEC, 1994)





# curriculum for excellence: religious education in Roman Catholic schools

experiences and outcomes

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# Religious education in Roman Catholic schools

## Experiences and outcomes

Learning through religious education enables me to:

- develop my knowledge and deepen my understanding of the Catholic faith
- investigate and understand the relevance of the Catholic faith to questions about truth and the meaning of life
- highlight, develop and foster the values, attitudes and practices which are compatible with a positive response to the invitation to faith
- develop the skills of reflection, discernment, critical thinking, and deciding how to act in accordance with an informed conscience when making moral decisions
- nurture my prayer life as an individual and as part of the school community
- understand and appreciate significant aspects of other Christian traditions and major world religions
- make a positive difference to myself and the world by putting my beliefs and values into action.

## Catholic Christianity

	Early <sup>1</sup>	First	Second	Third	Fourth <sup>2</sup>
<p><b>Mystery of God</b></p> <ul style="list-style-type: none"> <li>exploring situations of wonder and mystery in life</li> <li>in the light of the Word of God as expressed in the Christian scriptures and the teachings of the Catholic Church, considering how these situations can affect the way that we understand ourselves, our lives and the world around us.</li> </ul>	<p>I explore God's natural world and I am beginning to see the wonder and awe of this gift in the world around me.</p> <p>RERC 0-01a</p>	<p>I am discovering God's precious gift of life and reflect on how this reveals God's love for me.</p> <p>RERC 1-01a</p>	<p>I examine God's precious gift of life and can reflect and act upon my God-given role.</p> <p>RERC 2-01a</p> <p>I explore the Biblical stories of Creation and I can reflect on how we understand these truths in our modern world.</p> <p>RERC 2-01b</p>	<p>I identify situations of wonder and mystery in life. Having considered the belief that these situations are signs of God's invitation to relationship, I can describe how they affect our awareness of the sacred in our lives.</p> <p>RERC 3-01a</p>	<p>I consider the Catholic belief that the human nature of every person is fundamentally open to God, who calls each person to relationship and fullness of life. I can describe how this affects our awareness of the importance and the presence of God in our daily lives.</p> <p>RERC 4-01a</p>

<sup>1</sup> Please note that the statutory position of religious education relates to schools and not to pre-school centres.

<sup>2</sup> Please see principles and practice paper for description of choice at fourth level.

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<p><b>In the Image of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Christian belief that all our lives have meaning and dignity and that our gifts, talents, background, experiences, family and faith can help us to value the vocations which God reveals in our lives.</li> </ul>	<p>I can share my awareness of what makes me a unique child who has been given gifts from God. RERC 0-02a</p>	<p>I know that a loving God has created me and that my uniqueness can develop according to God's plan for me. RERC 1-02a</p>	<p>I know that God wants me to develop my God-given gifts and I have reflected on how I can use them for the common good. RERC 2-02a</p>	<p>I have considered the Christian vision of the dignity of the human person, made in the image and likeness of God. I have reflected upon how this has contributed to my becoming the person I am today. RERC 3-02a</p>	<p>I can describe how the Christian vision of the human person has affected our understanding of the experience of life as a journey towards fulfilment in God. I have reflected on and can describe my sense of vocation in life. RERC 4-02a</p>

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<p><b>Revealed Truth of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Christian belief that God, who made us and invites us to fullness of life, is revealed to us as Father, Son and Holy Spirit through personal relationships with Him and one another</li> <li>expressing our thoughts and feelings about this and how it affects the way that we understand the inner experiences of our spiritual life, in particular conscience, will and prayer.</li> </ul>	<p>I am aware of God's love for me and His call for me to be close to Him.</p> <p><b>RERC 0-03a</b></p>	<p>I am exploring God's relationship with others and I have reflected on how people's faith has helped them in difficult times.</p> <p><b>RERC 1-03a</b></p>	<p>I can examine God's relationship with myself and others. I have reflected on how the gift of faith can permeate my whole being.</p> <p><b>RERC 2-03a</b></p>	<p>I have examined the way that God is revealed in the lives of key people and events described in the Old Testament.</p> <p><b>RERC 3-03a</b></p>	
	<p>I am becoming aware of God as Father, Son and Holy Spirit.</p> <p><b>RERC 0-04a</b></p>	<p>I can describe God as Father, Son and Holy Spirit and I have reflected on how God can support me in my life.</p> <p><b>RERC 1-04a</b></p>	<p>I can identify the three persons in the Holy Trinity and I have reflected on how I can honour the Holy Trinity.</p> <p><b>RERC 2-04a</b></p>	<p>I have examined key events in the New Testament where God is revealed as Father, Son and Holy Spirit. I have considered how this affects my understanding of the nature of God.</p> <p><b>RERC 3-04a / RERC 4-04a</b></p>	

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<p><b>Son of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Christian belief that God is revealed in Creation in a particular way through special events and people in the unfolding history of salvation, and that this revelation was made complete when God became human in Jesus Christ, Son of God and Son of Man</li> <li>expressing our thoughts and feelings about this in the light of the words and actions of Jesus</li> <li>reflecting upon the extent to which the words and actions of Jesus can affect the attitudes, values and behaviour of ourselves and others.</li> </ul>	<p>I am familiar with the Christmas story and I know that at Christmas we celebrate the birth of Jesus the Son of God and Son of Mary.</p> <p>RERC 0-05a / RERC 1-05a</p>		<p>I know that Jesus is truly divine and truly human and I can acknowledge Him as our Saviour who brings the New Covenant.</p> <p>RERC 2-05a / RERC 3-05a</p>		<p>I have explored the Christian belief that in Jesus, God enters and transforms human nature, and exists at the centre of all creation.</p> <p>RERC 4-05a</p>
			<p>I have examined some political, social, historical and religious elements in first-century Palestine and gained an understanding of Jesus' life on earth.</p> <p>RERC 1-06a / RERC 2-06a</p> <p>I have examined the role of Jesus as a teacher and a healer and I have reflected on how His words and actions influence my own life and the lives of others.</p> <p>RERC 1-06b / RERC 2-06b</p>		<p>I have researched into the social, political and religious life in Jesus' land 2000 years ago to develop my understanding of Jewish expectations of the Messiah.</p> <p>RERC 3-06a / RERC 4-06a</p>

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<b>Son of God (continued)</b>	<p>I am familiar with the Easter story and I understand that God raised Jesus from the dead to be with us.</p> <p><b>RERC 0-07a</b></p>	<p>I have explored the events of the Passion, Death and Resurrection of Jesus and I have reflected on the Catholic meaning of eternal life.</p> <p><b>RERC 1-07a / RERC 2-07a</b></p>	<p>Having examined key events during the Ministry, Passion, Death and Resurrection of Jesus and the beginnings of the Church, I can describe how these events, and the influence of the Holy Spirit, affected:</p> <ul style="list-style-type: none"> <li>• the early Christian communities' understanding of Jesus' nature</li> <li>• His continuing presence and identity</li> <li>• the development of the Church.</li> </ul> <p><b>RERC 3-07a</b></p>	<p>I have reflected upon the centrality and significance of the death and resurrection of Jesus to the Christian understanding of Jesus as Son of God and Son of Man.</p> <p>I can describe how this has affected my own and others' understanding of and belief in Jesus.</p> <p><b>RERC 4-07a</b></p>	

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<p><b>Signs of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Catholic Christian belief that the Risen Christ is present in the Community of the Church by the power of the Holy Spirit, and that its members are nourished by sharing in the life of the Trinity through the Seven Sacraments understanding that the Sacraments are encounters with Jesus who continues to guide us on our journey of Faith</li> <li>having considered examples of prophetic and missionary church witness, we can describe our thoughts and feelings about the impact that Sacraments and witness can have upon our lives and our world.</li> </ul>	<p>I am aware of being part of a community and I have begun to explore aspects of the local Catholic community.</p> <p><b>RERC 0-08a</b></p>	<p>I know that through the Community of the Church, people can experience God's love and care and I have reflected on how this community celebrates together.</p> <p><b>RERC 1-08a</b></p>	<p>I have explored Christian heritage and my role in the Catholic community and I have reflected on how this role can affect my life.</p> <p><b>RERC 2-08a</b></p>	<p>I have reflected upon the significance of the Sacraments in the life of the community of Faith. I can describe how these provide important encounters with Jesus throughout life.</p> <p><b>RERC 3-08a / RERC 4-08a</b></p>	
		<p>I am exploring the Sacraments of Initiation and Reconciliation and I have reflected on how the Sacraments help to nurture faith.</p> <p><b>RERC 1-09a</b></p>	<p>Through my study of the Seven Sacraments I have developed a deeper understanding of them and I have reflected on how they strengthen my relationships with God and others.</p> <p><b>RERC 2-09a</b></p> <p>I can understand that the Eucharist is 'the source and summit of the Christian life'.</p> <p><b>RERC 2-09b</b></p>	<p>I can describe how my understanding of the Sacraments affects my own and others' understanding of the ways that the Sacraments (especially Eucharist, as the source and summit of Christian life) make Christ present to nourish and support our relationships with God and each other.</p> <p><b>RERC 3-09a / RERC 4-09a</b></p>	
		<p>I have examined the role of the Holy Spirit in my life and in the lives of others.</p> <p><b>RERC 1-10a</b></p>	<p>I can reflect on the Holy Spirit's prophetic influence.</p> <p><b>RERC 2-10a</b></p>	<p>I have explored the belief that the Holy Spirit inspires and empowers the Church to fulfil its prophetic and missionary role in our world today. I have researched into situations which bear witness to this. I can describe how I and others can contribute to this work.</p> <p><b>RERC 3-10a / RERC 4-10a</b></p>	



## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<p><b>Word of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Catholic Christian belief that God speaks to all peoples of all times and speaks to us in a distinctive way in the Word of God, expressed in Sacred Scripture and in the Sacred Tradition of the Catholic Church having applied the Word of God to everyday situations in life, we can express our thoughts and feelings about its effects on people's lives.</li> </ul>	<p>I am aware of some Bible stories.</p> <p><b>RERC 0-11a</b></p>	<p>I can share some Bible stories and I can explore how God speaks to us through these stories. I have reflected on how these stories can help me to live a Christian life.</p> <p><b>RERC 1-11a</b></p>	<p>I have studied the structure of the Bible. I can identify the different parts of the Bible and I have explored God's message in these.</p> <p><b>RERC 2-11a</b></p>	<p>To help me understand the message intended by the writers of the Biblical texts I have developed an awareness of literary forms in the Bible.</p> <p><b>RERC 3-11a</b></p>	<p>I have considered the belief that God speaks to us in Sacred Scripture and in Sacred Tradition as expressed in the ongoing life and teaching of the Church. I can describe how these have affected my own and others' understanding of the truth and meaning of life.</p> <p><b>RERC 4-11a</b></p>
	<p>I know that the Bible is the inspired Word of God and that I should treat it with reverence.</p> <p><b>RERC 0-12a / RERC 1-12a / RERC 2-12a</b></p>			<p>I can describe what I believe Biblical texts say about the way that God spoke to people in the past and how God speaks to people today.</p> <p><b>RERC 3-12a / RERC 4-12a</b></p>	
				<p>I know that a good background understanding of the New Testament is important for living as a Christian today.</p> <p><b>RERC 3-13a / RERC 4-13a</b></p>	

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<p><b>Hours of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Christian belief that the People of God respond to God's invitation to communion through Prayer and the Sacred Liturgy of the Church</li> <li>expressing our thoughts and feelings about this and describing how our understanding and experience of prayer and liturgy can affect our lives and those of others.</li> </ul>	<p>I know that when I pray I am speaking to God.</p> <p><b>RERC 0-14a</b></p>	<p>I recognise the importance of personal prayer and communal prayer in the growth of all people's relationship with God. I know a number of traditional Catholic prayers and I have developed an understanding of the meaning of these prayers. I have participated in different approaches to, and experiences of, prayer. I can describe how prayer is an important part of the liturgical and devotional life of the Church. I have reflected on how all of these are different ways of worshipping God.</p> <p><b>RERC 1-14a / RERC 2-14a / RERC 3-14a / RERC 4-14a</b></p>			
	<p>I am aware that Mary is the Mother of Jesus and Our Mother.</p> <p><b>RERC 0-15a</b></p>	<p>I can honour Mary as Mother of Jesus and Our Mother. I can share why we honour her.</p> <p><b>RERC 1-15a</b></p>	<p>I can recognise Mary's significance within the Catholic tradition and I know that celebrating her feast days and praying to God through Mary can enrich my life.</p> <p><b>RERC 2-15a</b></p>	<p>I can explain the place of Mary in the Church's Liturgy and in the prayer life of individual Christians. I can also explain the place of Mary in other Christian traditions.</p> <p><b>RERC 3-15a / RERC 4-15a</b></p>	
	<p>I can share that Sunday is a special day when the Catholic Christian community meets to celebrate Mass.</p> <p><b>RERC 0-16a</b></p>	<p>I know that the Mass is at the heart of Catholic community life and I am developing an understanding of how to participate fully in this celebration.</p> <p><b>RERC 1-16a / RERC 2-16a</b></p>		<p>I can recognise the Mass as both a sacred meal and a sacrifice and I have reflected on what this means for human salvation.</p> <p><b>RERC 3-16a / RERC 4-16a</b></p>	
	<p>I have experienced liturgy as a community event.</p> <p><b>RERC 0-17a</b></p>	<p>I have, through liturgical experiences, reflected on an ability to respond to symbols and take part in rituals in order to worship God.</p> <p><b>RERC 1-17a / RERC 2-17a</b></p>		<p>I have explored the meaning of ritual and symbol within the Sacred Liturgy of the Church.</p> <p><b>RERC 3-17a / RERC 4-17a</b></p>	

**Catholic Christianity (continued)**

	Early	First	Second	Third	Fourth
<b>Hours of God (continued)</b>	I can recognise Easter and Christmas as special times for the Christian Community. <b>RERC 0-18a</b>	I know some of the signs and symbols related to Lent, Easter, Pentecost, Advent and Christmastide and I can use this understanding to help me explore the themes of these celebrations. <b>RERC 1-18a / RERC 2-18a</b>		I have considered the liturgical events of Holy Week, Easter, Advent and Christmastide. I can reflect critically on the central importance of the feast of Easter in the Church's Liturgical Calendar. <b>RERC 3-18a / RERC 4-18a</b>	
		I know that the Holy Spirit strengthens my faith and the faith of the saints and I have reflected on how the stories of the Saints can inspire me to live a more Christian life. <b>RERC 1-19a / RERC 2-19a</b>			

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth	
<p><b>Reign of God</b></p> <ul style="list-style-type: none"> <li>reflecting on the Ten Commandments and on Jesus' New Commandment</li> <li>responding to the call to grow in holiness as expressed by Jesus in the Beatitudes through being compassionate, just and willing to contribute to the common good examining the need to respond to moral issues in the light of Catholic teaching</li> <li>expressing our thoughts and feelings about how the Church's invitation to build God's kingdom of justice, love and peace can affect us and others.</li> </ul>	<p>I know that God invites us to show love to others.</p> <p><b>RERC 0-20a</b></p>	<p>I know that I have been called by God to grow in love, justice and peace in my relationships with others.</p> <p><b>RERC 1-20a / RERC 2-20a</b></p>		<p>I have reflected on the Ten Commandments and the teachings of Christ. I have acted on Christ's personal challenge to contribute to the creation of a transformed world of Justice, Love and Peace, through the power of the Holy Spirit.</p> <p><b>RERC 3-20a / RERC 4-20a</b></p>		
	<p>I can respond to stories that reflect Christian values.</p> <p><b>RERC 0-21a</b></p>	<p>I have explored the implications of Jesus' command to love God and love my neighbour.</p> <p><b>RERC 1-21a</b></p>	<p>I can recognise how my relationship with God and others can be shaped by the values of Jesus' Kingdom.</p> <p><b>RERC 2-21a</b></p> <p>I recognise the contribution of other Christian Churches to Jesus' Kingdom. I have explored ecumenical action and reflected upon its impact in the world.</p> <p><b>RERC 2-21b</b></p>		<p>I have experienced what it means to be wise and compassionate. I can describe how these experiences have affected my understanding of my value as a person, my awareness of the needs of others and my willingness to contribute to the service of the common good.</p> <p><b>RERC 3-21a / RERC 4-21a</b></p>	
			<p>I have explored the call to forgiveness and reconciliation and have reflected on how this can restore my relationship with God and others. I can put this understanding into practice in my relationship with God and others.</p> <p><b>RERC 1-22a / RERC 2-22a / RERC 3-22a</b></p>			<p>I have considered the need for reconciliation in situations in society.</p> <p><b>RERC 4-22a</b></p>

## Catholic Christianity (continued)

	Early	First	Second	Third	Fourth
<b>Reign of God (continued)</b>		I know that God has given me the freedom to make choices about the way I live my life. I have reflected on how the decisions of my conscience affect my relationship with God and others. <b>RERC 1-23a / RERC 2-23a</b>		I have developed awareness of the elements essential for making informed decisions and I have examined situations which pose a moral challenge in life. I can describe and explain my response and the responses of others to these situations. <b>RERC 3-23a / RERC 4-23a</b>	
		I have considered ways in which the Catholic Christian community works together to show care for the world and for the needs of all people. I have reflected on the implications of this for my life and that of others. <b>RERC 1-24a / RERC 2-24a</b>		I have experienced opportunities to engage with issues of social injustice. I can describe how Church teaching in this area has affected my response and the responses of others to these issues. <b>RERC 3-24a / RERC 4-24a</b>	

## Other world religions

Scotland in the 21st century is an increasingly multicultural and diverse nation. The curriculum in a denominational school will reflect its particular faith perspective. In Roman Catholic schools it will build on the openness of Catholic schools to other young people regardless of denominations and faiths. In addition to developing their understanding of the Catholic faith, children and young people will also come to an appreciation of significant aspects of major world religions, recognising the sincere search for truth which takes place in other faiths. During the pre-school period and from experiences within their local community, most children will have learned something about other world religions, for example through festivals and celebrations, and teachers will want to build on that knowledge as they gradually introduce learning about other world religions. Other world religions would normally be taught from P3 onwards; however, where appropriate, this can be adapted to meet the needs of a diverse school community.

These outcomes can be met through a consideration of Judaism and Islam in the primary stages (although this can be adapted, where appropriate, to include some other world religions which exist in the school context). This can widen to learning about Buddhism, Sikhism and Hinduism in the secondary stages with fourth level providing some study options in this regard.

	Early	First	Second	Third	Fourth
<b>Beliefs</b>  Page 84		I am aware that the Jewish and/or Muslim communities believe in God.  <b>RERC 1-25a</b>	I have explored some beliefs of the Jewish and/or Muslim communities.  <b>RERC 2-25a</b>	I can describe how a sense of the sacred affects the everyday living of people of various faiths. I can also describe how my understanding of this has influenced my respect for the faith of others.  <b>RERC 3-25a</b>	I have researched into the origins of the key beliefs of different world faiths. I can describe and evaluate different beliefs about human nature and destiny, the problems of evil and suffering, and life after death.  <b>RERC 4-25a</b>  I can confidently express my own beliefs on these issues.  <b>RERC 4-25b</b>

## Other world religions (continued)

	Early	First	Second	Third	Fourth
<p><b>Values and issues</b></p> <p>Page 85</p>		<p>I am aware of family and community values in the Jewish and/or Muslim faiths.</p> <p><b>RERC 1-26a</b></p>	<p>I can identify some of the principles by which people of the Jewish and/or Muslim faith communities live.</p> <p><b>RERC 2-26a</b></p>	<p>I have researched and I can describe the moral attitudes and values of the major world religions.</p> <p><b>RERC 3-26a</b></p> <p>I can relate these to my own values.</p> <p><b>RERC 3-26b</b></p>	<p>I have researched into and I can identify the core values at the heart of the major world faiths.</p> <p><b>RERC 4-26a</b></p> <p>I can describe how this has developed my awareness of the commonality of values across major world faiths. I can evaluate the importance these values hold for the good of the individual and stability of society.</p> <p><b>RERC 4-26b</b></p>
<p><b>Practices and traditions</b></p>		<p>I can identify the places of worship of the Jewish and/or Muslim faith communities.</p> <p><b>RERC 1-27a</b></p> <p>I know that the Jewish and/or Muslim communities have special books which are important to their beliefs.</p> <p><b>RERC 1-27b</b></p>	<p>I can share some of the key features and rituals associated with the Jewish and/or Muslim communities' places of worship and their festivals.</p> <p><b>RERC 2-27a</b></p> <p>I can identify some of the customs and artefacts related to the Jewish and/or Muslim communities and their festivals.</p> <p><b>RERC 2-27b</b></p>	<p>I have researched the major ceremonies and customs of other world faiths. I can explain the significance of these to the followers of these beliefs.</p> <p><b>RERC 3-27a</b></p> <p>I have explored how people of other world faiths practise their beliefs today. I can relate these to my own faith practice.</p> <p><b>RERC 3-27b</b></p>	<p>Through researching the traditions, practices and customs of major world religions, I have developed my understanding of them and my respect for people of other faiths.</p> <p><b>RERC 4-27a</b></p> <p>I can describe the place of religious practice in Scotland and in the contemporary world at large.</p> <p><b>RERC 4-27b</b></p>

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## Scrutiny Committee – Review Subjects

The following are those subject areas which have been requested for Scrutiny to consider and the stage they have reached:

Source	Issue/Description	Stage	Proposed Scrutiny Committee meeting date
Graeme Donald	Religious Observance Policy } }These will be presented together at the } same meeting.	With Service Director Children & Young People	29 October 2015
Scrutiny Committee	Faith Schools }	With Service Director Children & Young People	29 October 2015
Scrutiny Committee	Attainment levels in Schools in Deprived Areas	With Service Director Children & Young People	24 September 2015 Completed
Scrutiny Committee	Home Schooling and Non-Schooling	With Service Director Children & Young People	20 August 2015 Completed
Scrutiny Committee	Mainstream Schools and Children with Severe Learning Difficulties	With Service Director Children & Young People	24 September 2015 Completed
Ettrick and Yarrow Community Council	Great Tapestry of Scotland – to scrutinise the whole process through which the decision appears to have been taken by SBC Councillors to site the great tapestry of Scotland in a new-build at Tweedbank. In particular, to scrutinise the extent to which a full option appraisal was undertaken of all possible sites and that the detailed business case was presented for all options prior to any decision being made.	Letter from CC dated 15 June 2015. Agreed not to consider until it had been presented to Petitions and Deputations Committee on 1 October 2015. EYCC will be notified.	Update to the 29 October 2015 meeting on the decision of the Petitions and Deputations Committee of 1 October.
Ettrick and Yarrow Community Council – Allocation of	To review the extent to which the SBC budget for road repairs and maintenance is sufficient to meet need and the not unreasonable expectation that roads will be maintained in a safe condition. Within this context, to particularly examine how the allocation of budget for rural roads	Letter from CC dated 15 June 2015. Agreed to consider this.	28 January 2016.

Source	Issue/Description	Stage	Proposed Scrutiny Committee meeting date
Budgets for Road Maintenance and Repairs	is arrived at and whether more should be allocated.		
Councillor Turnbull	Fees for taxi licensing – the amount paid to outside bodies in administering taxi licensing and how the fees for a licence in the Borders compare with those of neighbouring authorities.	Information emailed to Cllr Turnbull from Jackie Wilson on 5/10/15. Cllr Turnbull does not wish to pursue further.	14 October 2015 completed.
Councillor Bhatia	Protection of Private Water Supplies	Request further information from Cllr Bhatia to determine what would be scrutinised. <i>Scrutiny Review on hold.</i>	
Lib Dem Group	Implications of the Community Empowerment Act on the Council	Request further information from the Lib Dem Group to determine what would be scrutinised. <i>Scrutiny Review on hold.</i>	
Scrutiny Committee	Financing arrangements for the Transport Interchange in Galashiels - to include subsidy arrangements and departure charges.	Agreed to consider this.	To be agreed
Scrutiny Committee	Renewable energy – to include arrangements for biomass boilers at high schools.	Likely to be considered by the Executive Committee. <i>Scrutiny Review on hold.</i>	



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