

**An analysis of the development of religious education within the secondary
school curriculum and educational thinking and its reception in the
educational world**

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**Volume 2
Appendices**

CONTENTS

VOLUME II

Volume II consists of the appendices to the study.

There are two sets of appendices. The first relates to the interviews and is made up of the research questions, schedules of questions and the transcripts of each interview, in addition to the research questions which guided the formulation of the schedules of questions.

The second set is made up of the instruments and the tables of results of the national survey of provision discussed in chapter 8.

In each case, appendices are numbered by two or three digits, the first of which indicates the chapter to which the item relates, and the remainder to the order of appendices in that chapter.

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APPENDIX 6.1.1

Teacher Educator Interviews

Schedule of Questions

TEI 1

The schedule of questions raised areas and issues, which assumed the period covered to be that since the publication of the Millar Report, in 1972. Schools referred to were secondary, non-denominational schools. Reference to other stages was made to ensure the secondary stage was not isolated, and to show earlier developments.

Key issues and areas to be discussed:

(A) Key Documents in Religious Education

What do you consider to be the key documents in religious education?

(B) The Place of RE in educational thinking

RE and the curriculum

Where does RE fit in curricular thinking?

(C) The place of RE within the Institution

1 *Function locus and staffing of RE within your Institution for teacher education*

What is the place of Religious Education within the structure of your institution?

2 *Main Courses Offered in RE*

What RE courses are offered in the institution?

3 *Content of Course for Secondary RE specialist students, main subject*

What does the course consist of?

- 4 *Content of Courses for secondary RE specialist
students subsidiary subject*

What does this course consist of?

- 5 *Content of Courses for secondary RE non-specialist
students*

What does this course consist of?

(D) RE in Secondary Education

- 1 *Staffing in RE departments*

What geographical area do you cover? What are
levels of RE staffing in RE in the schools of
your area?

- 2 *Content of RE in schools*

What is the content of RE in these schools?

Assuming Personal Search, World
Religions, Christianity, other..

- 3 *Frequency and Level of Religious Studies*

How much is Religious Studies used, and at what
levels?

- 4 *Attitudes of School Management*

How does school management deal with RE?

- 5 *General State of RE in secondary schools*

What is the general state of health of RE in your
schools?

- 6 *Progress since Millar*

How far have things developed since the
publication of the Millar Report?

7 *The Way Forward*

How do you see things developing from now in
RE?

Teacher Educator Interview

Transcript TEI 1

Senior Lecturer, RE Section

University Campus

The interview of TEI 1, Senior Lecturer, RE Section, was held on 30.3.01, on the campus. The interview was recorded with the agreement of the interviewee, to whom a copy of the transcript was sent on completion. The purpose of the Interview was to gather data and opinions related to RE from the perspective of teacher educators, in order to use the responses as a measure for data, and responses from other sources and categories of respondent. It was a semi-structured interview, conducted on the basis of raising key areas on which the respondent was invited to comment, and which might be pursued further in open discussion. The schedule of questions is also included. It covers a fairly wide perspective from the time of the Millar Report (1972). Schools referred to are secondary non-denominational schools, except where otherwise stated. The transcript of the interview was sent to the respondent, to ensure agreement that it accurately reflected the interview and discussion.

WH denotes the interviewer. TEI 1 the interviewee.

WH Welcome to the interview. I'm very grateful to you for being willing to put up with being interviewed, and to spend the amount of time it is going to require to go through some of the areas which I will raise. The basis on which I propose to proceed, if you are agreeable, is to raise five key

areas which in discussion will, no doubt, lead off into other areas, and any others that you care to raise. The first of them deals with going back to the beginnings of life in RE, in its modern form, to the early seventies. There are certain documents which I regard as key documents of modern RE, all of which date from that era. The SCCORE reports, the Miller report, the Munn report, the HMI publication *Effective Learning and Teaching*, HMI school reports, which have been coming out since the seventies, when the present SCI had the responsibility of introducing RE to inspection. And they are still coming out as for all subject areas. Lastly, the Durham report. I think that is probably the first of them all indeed. But to go through these key documents, to ask about each if there is any particular point that you want to make about their significance, or indeed any other comment you have to make related to them.

Lets go through them individually. First, the SCCORE Reports.

TEI 1 Yes. My main use of these would be of Bulletin 2, Curricular Guidelines for Religious Education. That was one in which I was personally involved. I think it reflects very much a similar philosophy to Bulletin 1. It perhaps removes one of the aims which reflects more on the social effects of religion. Perhaps the unique contribution of Bulletin 2 is the three-fold structure of objectives, knowledge, understanding and evaluation, and also the bringing together of the study of religions and other stances for living, and the personal search. I would regard that as the foundation stone of what has been happening in Scotland, both in terms of curricular RE and specific references made to the rationale of Bulletin 2 in, I think, all the SEB *Conditions and Arrangements* documents. I think it sets the tone as far as curricular and certificate RE is concerned.

WH What about the Millar Report?

TEI 1 I think the Millar Report is perhaps less central in terms of curricular

development, more so in terms of the educational structure. In terms of organisation, the recommendations that it should be the concern of the CCC, the setting up of the Advisory Service, and that it set the tone in terms of the overall philosophy of what we are trying to do. It is the key document, the BC/AD type of document, which sets the scene.

WH Would you say SCCORE is a direct development from Millar?

TEI 1 I think SCCORE is a direct development. It is one of a series of curricular developments from Millar. I think it took forward the thinking of Millar as far as the curricular element of RE is concerned.

WH While we are in that sort of time scale, can I bring up at this point another report, the Durham Report. Did you feel that was particularly significant for the way things developed in Scotland?

TEI 1 We made a list of about forty quotations relating to the rationale for RE, and this is drawn from both north and south of the Border, and the Durham Report is referred to in the list, but I don't make use of it as a specific document. It is basically Millar and Bulletin 2 which I use.

WH What about Munn as a key document?

TEI 1 Munn set the scene very much as far as the overall curriculum is concerned. It had a very big impact as far as the school set up is concerned. It dealt with modes. It is really past history as far as what we do here with curriculum developments in RE is concerned.

WH Yes, but you would regard it as a key document in the initial development of RE?

TEI 1 I think it was a key document in the initial development of the curriculum. I suppose we have the big values which help to put RE as a core sector part of the curriculum. So as far as helping to bed RE into mainstream education is concerned, it was very helpful.

WH What about the HMI publications, and in particular, *Effective Learning*

and Teaching? I'm not talking about school reports at this minute, just the occasional publications of HMI.

TEI 1 Quite frankly, I don't make a great deal of reference to it. I can talk in terms of the general impression of such documents, again helping to put RE in the mainstream of developments in education, and it helps to set expectations as far as schools are concerned.

WH Did you feel that it derived its motivation and direction from the previous documents we have looked at, or was a scene-setter on its own? Was this the Inspectorate consolidating, or telling people where to go in the development of RE?

TEI 1 This is pure general impression, rather than the result of keen analysis. I think the impression would be that it is consolidation rather than innovation. I think that is the nature of HMI types of documents. They are building on other work, and trying to bring them into mainstream developments.

WH What about the actual school reports HMI have produced since the 70's, when they started including RE? What kind of impression do you have of what they have said in these reports about RE?

TEI 1 My main analysis of them was to do with RO for one particular year. Certainly they are not over encouraging as far as developments are concerned. I think they help us to realise, in spite of the high ideals set in the theoretical documents, schools still have a fair way to go as far as incorporating the three aspects of the National Guidelines, Christianity, Other World Religions, Personal Search, into some kind of dynamic relationship.

WH From the school reports you have read, do you feel that they are sufficiently critical where necessary?

TEI 1 I was impressed that they were willing to be very critical, and if the

version of the documents which reach the public domain are so critical, one would hope that there are even more biting comments being made privately. This is primarily in relation to RO. I was quite pleased to see they were prepared to name personnel, in terms of head, depute-head, and this seemed to me, to be a much more helpful approach. My impression was that they would be rather bland. I have not found them so.

WH That's a list of key documents. Are there any other documents that you think would be worthy of inclusion in such a list?

TEI 1 Not as far as RME is concerned.

WH Can we go on now to the starting point these documents gave, that is to say, to think of RE in educational terms, rather than straight religious terms, which had been its history in the past, and look at the place of RE within the curriculum. Are you happy with RE as a curricular element? By that I mean an element amongst other elements, just something that is part of the curriculum.

TEI 1 Yes. I think that is what has been established over the past thirty years, that in one respect, RE is an ordinary curricular subject, rather than a subject which is pervading the overall curriculum. So it takes its place alongside other areas in the curriculum.

WH What about it as an essential element of the curriculum? Are you happy to go that further step?

TEI 1 My approach is RE should be an essential part of the curriculum for S1-S4. I am less convinced that it should be an essential part in the curriculum in S5, and in particular S6. I think as far as S6 is concerned, where curriculum, time-table, and attendance, is negotiated in some schools between pupil and senior management, I don't think you can have compulsory areas of the curriculum. I think that runs counter to the whole idea of negotiation and freedom. So yes, I would have it as an essential

element in S1-S4. I'm reasonably agnostic about S5, but on the whole once youngsters have got past the leaving age, I think there should be much more by way of negotiation. If RE has been successful, presumably most people would be happy to have an element of it.

WH What about the idea as a discrete area? Would you be wanting to insist that it be discrete rather than integrated?

TEI 1 I think it has to remain as a discrete area, and this is a reflection of the way that secondary schools are organised. My limited experience has been that any form of cross-subject work has depended more on the personalities of those involved, rather than the nature of the elements that have been integrated. Yes, there can be informal cross curricular links established, particularly within say, English literature and RE. Unless the whole of the curricular framework is changed within secondary, then I think RE must retain the same status as other curricular subjects, ie. as a discrete area.

WH Related to that, but not directly the same, what about its relationship to some particular areas, firstly Guidance? One of the HMI's, for example, had a dual function. One was RE, and one was Guidance, and these were kept separate by him. He wasn't given both responsibilities, because of similarities.

TEI 1 Could I take together Guidance, Personal and Social Education, and Health Education, and I would also add sex education. I think this is one of the main challenges to RE over the next year or two. I think the SCCC or LTS (Learning, Teaching, Scotland) and their new raft of publications on PSE, Health Education, and Sex Education, have muddied the waters greatly, and there is a considerable amount of overlap in terms of attainment targets across a whole range of national guidelines, and much which had been traditionally tackled by RE is now appearing in these other non-curricular areas, which are being taught by non-subject specialists. At the end of the

day, I think it is essential that the youngsters get a well balanced education. I'm not suggesting the RE empire should not be critically examined, but there is a need, nationally, for a group to take together these different related documents, and to identify how the similar concerns can be addressed, without a considerable amount of pointless duplication.

WH Is there any difference between the way in which RE covered these aspects that you have mentioned, Personal and Social and Health Education, and Sex Education and Guidance, from their treatment in, say English Literature. All of these issues I could see coming up in English Literature, depending on what you are reading. Is it in that style, or is there some closer connection that RE has with those areas?

TEI 1 I think there is something closer. If you take your example of English Literature, you could get a range of very helpful perspectives on the human issues by looking at a range of poetry, novels, etc. Certainly, as far as RE is concerned, there is a whole range of useful literary stimuli which could be used. I think that this was to the enrichment of both subjects, because they had discrete personalities as it were. I think the danger with the new development, is that these new areas, particularly PSE, Health and Sex, are perhaps almost the secular replacements for RE. I think you are either going to have a considerable amount of overlap, or you are going to have a struggle, different empires going for the same curricular issues. I don't see in practice distinctive approaches to the same issues coming across in these areas.

WH I see you have kept these first three separate from the last two. What about spirituality, which is receiving such a large amount of space in England?

TEI 1 I would see that for spirituality there may be a focus within the RE department. Spirituality, in my book, is concerned with the whole-ness and

health of the individual. I'm never too sure of the term itself, but if it's concerned with the wellbeing of the whole pupil, I don't see that as being the unique concern of the RE department. I would have thought that this is perhaps where, within RO, if done in a non-worshipping manner, RE could make a contribution towards it. Any teacher in any department, who is concerned with pupils as pupils, will be developing their spirituality. So this to me is an overarching concern of a school, rather than the particular concern of one individual subject.

WH Would you say that, moving on to philosophy, that this is more definitely curricular, and if so, what relationship to RME?

TEI 1 Philosophy is curricular. It is as we know linked within RMPS, to religion, or certainly there are elements of philosophy linked to religion. I myself would see Philosophy as being a distinct subject, and perhaps the bridge between traditional RE and Philosophy is Personal Search. I would be concerned if RME was going to be replaced by Philosophy, as there are distinct approaches between the two areas, and I think that elements of philosophical enquiry are appropriate within religion, but the whole history of religious traditions contains a richness which is not covered within the context of Philosophy.

WH So you don't see them as alternatives, perhaps a more acceptable way of covering the same area in a secular setting?

TEI 1 They are not covering the same area, not covering the same range of experiences. For example, the whole of the mythological material would be excluded from Philosophy, and there is a certain amount of spiritual experience which would not feature within the context of Philosophy.

WH So could RE not be a sub-heading of Philosophy?

TEI 1 No. They are distinct areas of enquiry.

WH I think elsewhere it is looked on rather differently.

TEI 1 We are in the civilised, educated part of the country.

WH This is true! What about curriculum philosophy? We've really, most of our discussion so far, been assuming a particular kind of curricular philosophy, in arguing that RE is an essential element of any curriculum.

What curriculum philosophy do you operate on yourself?

TEI 1 Sounds a high falutin' phrase. Can you tease it out a bit?

WH Well, I'm really thinking of Hirst, when he talks about RE as a mode, and the whole idea of modes is, in a sense, what underlies thinking till fairly recently on curriculum. All these documents I've been referring to really assume the idea of a mode, and there being different areas of knowledge, and experience which have to be covered. I think some curriculum philosophers are beginning to move away from that and take a more relaxed view, rather than saying if you don't do the RE bit, then that's a big empty hole in your experience.

TEI 1 I think I'd be a traditionalist, identifying RE as dealing with a distinct area of human experience, though there may well be cross-mode links. RE could be enriched by drawing on other experiences, a distinct area of human experience which has got its own line of enquiry, where there are skills, some of which would be unique perhaps, and some of which would be particular to RE. I am not too easy with the idea of blurring the links at this stage.

WH Were you speaking in general there, or do you have particular skills in mind?

TEI 1 Well, I think that in the genre of literature, the whole area of mythology is an area which we associate with religion, and the skills of first of all identifying myth, being able to tackle myth, and to be able to value myth as being an essential form of literature. These are areas of skills which I think relate to the world of religion.

WH Well let's look now at your institution, the Faculty of Education of this university, and the place of RE within that institution, really looking at the function, locus and staffing of RE, all of these within the institution. What for example, to start right at the roots, is the preparation and training required of a teacher-educator to work within the university, preparing people to become teachers within the area of RME?

TEI 1 Yes. In relation to the preparation, training of teacher educators for RE, this is exactly the same situation as for other teacher educators in the institution. An induction course is offered to such people, and they are allocated a member of the department to act as a mentor. They would also be involved in shared visits to schools, so that assistance is given in relation to grades for observing school teaching in the classroom. Their time-table in the first year would be lighter than normal, to allow them to develop experience, and confidence in the school area.

WH What about the subject within the institution itself? Is it, for example, a department? Is it called the Department of RE?

TEI 1 It's not called department. It is exactly the same situation as other academic areas. Many years ago, the decision was taken, when there were too many separate departments in the college, as it was then. The separate departments were amalgamated into larger groupings. RE is a section on the same footing as History, Geography, and Modern Studies, within the Social Studies Education Department. This does not make it a Social Subject, but it seemed to be the most appropriate area in which to locate it.

WH And so, within the structure of the institution, you would be a sub-set of Social Studies from the management point of view?

TEI 1 We are. As I say, this is exactly the same situation as other disciplines within the faculty.

WH What about the people who are in RE, coming back to them? What

about the goals which they have as RE teacher educators?

TEI 1 Our prime goal is excellence in the teaching of RE, in both primary and secondary schools. Quality of teaching of ourselves to the students, and of the students in the classroom, would be our prime concern. We are also interested in areas of research, but these are areas which are of immediate impact in the classroom.

WH As always, a massive task! How many are there of you to do that?

TEI 1 There are two of us in the department. Our main load is within the area of teaching. From time to time we employ a third lecturer on a part-time basis.

WH So how many courses are these two-and-a-fraction responsible for offering to students?

TEI 1 If we are talking solely about the secondary situation, there is only the one course that is offered. Most of our time and effort is, however, devoted to the B.Ed. course, and the PGCE primary course, because of the sheer numbers involved.

WH Well, let's look at the courses, or the course which you say is offered in RE. Can we just run through it? Even although you have only one course, no doubt there were in the past other options. What courses are offered to student teachers under the heading of main subject or subsidiary subject in RE, or any other headings of that sort?

TEI 1 We offer what is known as a Teaching Subject One, and Teaching Subject Two course in RE. They result in exactly the same standard of qualification at the end of the day. Most of our students study only one subject. In the faculty we now have two or three students who will study RE plus one other subject. But the qualifications are of an equal status at the end of the course.

WH How many students are on the course in the current session?

TEI 1 We have twenty students studying for their qualification in RE.

WH So, at least potentially, they could become RE specialist teachers in secondary schools?

TEI 1 They would become RE teachers if they successfully completed the course. Two of them have another teaching subject.

WH How many were there last session on the same course?

TEI 1 We had fifteen last session, of which around thirteen completed the course successfully.

WH So is that a blip that you have increased so dramatically between the two years?

TEI 1 No. For two years we were running at around 26 students a year. Prior to that we were having the high teens.

WH What about the qualifications that these students must have before they come to you, to enable them to join such a course?

TEI 1 With the up-grading of the GTC requirement across all secondary subjects, we require them to have three degree passes in Theology or Religious Studies. These qualifications would be the equivalent of ordinary, higher ordinary, and advanced ordinary in the traditional Scottish education system, or of course, an ordinary degree in this area.

WH That is the same for any academic subject?

TEI 1 This is for any academic subject. There is a debate within TEI's (Teacher Education Institutions), as to whether or not it would be appropriate to water this down by including an academic qualification in Philosophy. This is an on-going debate, but in the following correspondence with the GTC, the situation which we insist upon here, remains three full academic qualifications in RE. We are aware however, that other institutions operate a different policy.

WH When you say watered down, what is it you have in mind?

TEI 1 I find it unfortunate that in any other subject of the curriculum, three courses are required in order to teach it, whereas some institutions will accept either one or two years of study in Religion, supplemented with studies in Philosophy, in order to teach RE.

WH How much time-tabled time within this university is allocated to the course?

TEI 1 All subjects are allocated approximately seventy hours study, but as I mentioned, you can get the exact figure through our web site.

WH Let's move on then to the actual content of that course for secondary RE specialist students. Firstly, the academic qualifications required for admission to the course are as you have just stated. The time-table allocated for this course is as you have just stated. What about the make-up of the course over its length?

TEI 1 I will give an overview of this (but again details are on the web-site). We begin by looking at rationale and aims. We are aware that students come from a variety of backgrounds, and particularly within our contentious area of RE, it is essential that there is openness, and critical analysis of what we are hoping to do in the classroom. So we begin exploring this in an open and critical manner. We dip into the documents of RE over the last 50 -100 years, explore the context, the issues, the insights contained in these documents. We then look at religious and moral development, the principles and structure of the 5-14 National Guidelines, and how these have been developed in the Strathclyde Framework, which we developed in the early 1990's. We then, after the students have been out on an induction block, deal with the practical preparation for the classroom, dealing with principles of lesson preparation, techniques, covering a whole range of approaches, discussion, use of artefacts, written questions, literacy across the curriculum, differentiation, development of worksheets, use of stories, games,

simulations and ICT. Students are required to do a presentation on religious artefacts. These areas are covered in the first semester. In the second semester we explore the certificate courses in Religious Education. We introduce a short section on Religious Education in England, because several of our students go down south in order to get a job. There is an input from development agencies, which are shared with our colleagues from across the department. A look is taken at RME in the primary school, and the interface between primary and secondary. We explore issues, including the multi-faith nature of society. We explore the Saint Mungo museum of Religion, in Glasgow, we look at syllabus development within RME, and the practical implications and procedures of resourcing a Religious Education department.

WH You mention the St Mungo Museum. Do you make a great deal of that quite exciting development?

TEI 1 This is an area that we emphasise. It is a very exciting development. We take our Primary students, who have opted for specialist studies to it as well. It introduces students to a living resource within the city. And in relation to that, we also take the time to visit other places of worship within the region.

WH That is a fine broad sweep. Now can you say a bit about the assessments conducted in relation to those aspects of the course?

TEI 1 The practice within the faculty is that all students on the secondary course undertake three course-wide assignments. The first of these assignments explores issues relating to the teaching of their own particular discipline within a whole-school context. The other assignments look at assessment again, with particular reference to the subject and its management. But I reiterate, that all students on the secondary course sit the same assignments, though there will be elements of specific reference to their own discrete teaching subjects. The other element of assessment will be

the school visits. What used to be affectionately known as 'crits'.

WH Yes! Yes! A formative period! What about the GTC recognition which is gained following the course?

TEI 1 Yes. This is exactly the same pattern as other secondary subjects within the curriculum. RE, as you know, has for about twenty years, the same status as other teaching subjects.

WH This next area I want to look at is one which probably doesn't greatly affect you, if at all indeed. It is the content of courses in RE for secondary students, not specialist students. Are there still such creatures around?

There used to be, I know.

TEI 1 There are one or two non-specialist teachers. About twenty years ago there was a suitable compulsory course for non-specialists. RE was then offered as an elective for students, and it received popular support, both from teachers from other curricular areas and our own RE students, many of whom had studied only certain areas of the subject as part of their academic programme, and this allowed them an overview. This did not in any sense give them a teaching qualification, but there was a reference on their certificate that they had attended this course, and therefore, had an informed interest in the subject.

WH How much time was allocated to that?

TEI 1 Well, the current equivalent are known as APDs (areas of professional development). Now, at present, these are purely cross-curricular, covering areas such as Guidance and Health. It has been an issue, raised by the course director, as to whether or not we would be willing to introduce an APD under a heading such as Religion in Contemporary Society. Off-hand I can't tell you the length of the course.

WH Have you an idea at this stage what content it might have?

TEI 1 Yes. We would explore the six major living societies in our culture.

This would mainly be to give students an insight into enabling them to be sensitive to particular demands, specific requirements of a range of different pupils that would be encountered in the classroom. It would have the subsidiary effect of providing background information on belief systems. The main emphasis, I think, would be how to be sensitive to members of these faiths in the classroom.

WH Would there be any assessments?

TEI 1 Yes. There are assessments, and that would follow the normal APD pattern.

WH And no GTC statements?

TEI 1 An APD is not a teaching qualification. It is just an added area of interest which students are required to follow, depending on whether they pursue one or two teaching subjects.

WH What kind of response does the student body give to this? Do they welcome that kind of development of APDs?

TEI 1 Yes. We are aware that students appreciate the opportunity to broaden their area of interest, both in terms of their own personal interest, and of course, as far as their teacher professional development is concerned, this could be a useful start-off point.

WH Well at that point we leave your comments on the place of RE within the institution and look more broadly at your impressions. I'm only asking for impressions here of the secondary world as you go out and visit students and schools themselves. I am of course still interested only in RE in secondary education. Can we look first at the staffing in RE departments in the council areas that you visit. Again, I am asking for impressions gathered on your visits round schools without thinking of hard and fast figures or anything of that sort. In your view, are there many schools with no provision of specialist RE staff?

TEI 1 As you are aware we would only visit schools where there are established departments. I believe that the last secondary school in the City which had no RE specialists is now advertising for such a post, and so I am not aware of any schools in the surrounding authorities which do not have provision for specialist RE staff.

WH What about the existence of distinct RE departments on the same footing as other departments? Would you say that is as common as the existence of a non-specialist in each school?

TEI 1 Departments appear to be on the same footing as any other subject department, but I am not aware of the management structure behind these set-ups. I have severe reservations as to how many full principal teachers of RE there are.

WH Does that push as far as the actual numbers of RE specialists? You said most schools in your opinion are likely to have at least a specialist, but what about more than one specialist? Is that as common?

TEI 1 My impression is that most schools have two specialist teachers of RE. Perhaps not both fully devoted to the one subject. The impression is that most schools have two members in the department.

WH How many schools would you say, proportionately at least, would have a promoted post?

TEI 1 This is purely impression.

WH Yes.

TEI 1 I think that a number would have no more than some form of limited promoted post, an assistant principal of the subject. My impression is, going back twenty five-thirty years when I began as a principal teacher, that there is less provision now. Thirty years ago there was excitement at the prospect of new full RE departments with full principal teachers. My impression is that some of these principal teachers retired, and were in some cases

replaced by assistant principal teachers.

WH Without the creation of other principal teacherships elsewhere?

TEI 1 I am sure that there are new ones starting off in different areas. I don't know if there is a variation in local authority policy towards this. Part of the problem would not be prejudice on the part of head teachers, but would be purely a numbers game. But again, I can only give impressions.

WH What about the percentage of curricular time, on a weekly basis, made available at each year stage in secondary schools?

TEI 1 My general impression is that there would be round about three periods offered over S1-S2 as a whole. Either two periods of S1 or two periods of S2. Again, I think it varies from two to three hours over the S3, S4 grouping, and a maximum of three periods over the two years as a whole. I think the situation in fifth and sixth year is very varied. With the introduction of certificate examinations, one gets clusters of youngsters who are pursuing this in depth. I think perhaps most schools will offer some form of core RE in S5 and 6.

WH How many schools would you say regard RE as essential for all pupils in the school, S1-S6?

TEI 1 My feeling is that a minority of schools regard RE as an essential element from S1 to S6. I myself am not convinced of the need for it in the top end of the secondary school, where the element of opting-in may be helpful.

WH Staffing in RE. What about the use of non-specialist staff, which used to be so prevalent, but which has changed a great deal by the introduction of specialist teachers? Are non-specialist still used greatly?

TEI 1 My impression is that there are one or two, but very few non-specialists. Again this may be a reflection of the departments which we choose to use with our students. There are some, but very few.

WH Moving on to the content of RE within schools. Assuming the three areas, Personal Search, World Religions, and Christianity having a special place, and any other you care to mention. What about the emphasis made in schools between these three or any others?

TEI 1 I think that, at times, the critical thinking and key questions associated with Personal Search do not always penetrate through the study of Christianity and other world religions. I am not surprised at the recent report of the Inspectorate as far as the S1/S2 RE curriculum is concerned. At times, I suspect there is a study of, rather than the learning from, but again, we tend to select schools where there is first-class practice, where there would be on the whole this dialogue through the different elements of the RE curriculum.

WH If we can come back to the College briefly. What guidance is offered during a teachers year-long course to become a specialist? What guidance is offered under these headings about the emphasis?

TEI 1 We make it quite clear that any unit, any module, any course, should be firmly centred on the pupil. It may not always start from the pupil's experience, but there should always be a reference and reflection on the pupils experience. So we would put Personal Search, and the pupils themselves, at the very heart of the RE curriculum.

WH Why is it difficult to push that into World Religions and Christianity for schools?

TEI 1 I don't know what the problem is. We have now had almost ten years of National Guidelines which have highlighted Personal Search, and yes, the National Guidelines are mainly for Primary, but we do have S1, S2 as well. The emphasis is there. Perhaps the framework of the National Guidelines militates against it with the threefold distinction, although there are many pointers within the Guidelines that the areas should be inter-

related. I think that not all text books are helpful in this area, or whether at times it reflects the methodology, where worksheets are at times to the fore, and perhaps it is where there is the ongoing discussion and group work that there is more opportunity for key questions at the heart of Personal Search to explore.

WH What about the frequency and level of Religious Studies within schools as you come across them?

TEI 1 We are aware that not all schools which we send students to offer such courses. We are not overtly concerned about the impact of this on students. We believe that if the students can successfully teach core RE, then they will be in a position to teach Religious Studies where there is the element of choice on the part of the pupil. So as the skills are offered through the general RE course, the content should not be a problem as far as our students are concerned.

WH In terms of the content of Religious Studies courses, would you be happy were RS used more frequently than at present?

TEI 1 I think that there is an interesting debate as to the role of the Short Courses as core RE in S3-S4. I am aware that one or two schools are considering introducing the Intermediate Units at S3 and S4. There is also the danger that the Intermediate units are not as broadly based as the current Short Courses. I think we need an exploration of these issues at national level.

WH Do you have an order of preference of the various courses which are available within Religious Studies?

TEI 1 I don't. I regard Religious Studies as an optional extra for youngsters who have a particular interest in this area, and my own priority and emphasis would always be in sound, core religious education.

WH School management now and their attitudes to RE. Do you

impressionistically, find that school management regard RE as a typical part of school life, and treat it in exactly the same sort of way as others?

TEI 1 I suspect that the key element here is the personality of the different people involved. For example, the personality of the RE teacher plays a more central role, I believe, both in the teaching of the subject, and perhaps in management issues, than the personality of teachers in other areas. In many ways the teacher and the pupil are the subject. I think the personality of both the teacher and the head teacher would be the key factors. I do not have access to the inner workings of the school where the ideal, obviously, is that the RE department is treated on a par with other departments. I do not have a general picture of this.

WH That suggests one of two things to me. You may want to discard both of them, or one of them. It may suggest that RE teachers can be kinkier than others, and a bit more problematic than others. It may suggest that the environment in which they are forced to work is not conducive to good relations always, or at least is more conducive to being quarrelsome, and seeing what one has to fight against in comparison to other departments. Are either of these even partially accurate would you say?

TEI 1 No. I would not have interpreted my response in that way. The point which I was trying to make is that good RE teachers are well-balanced individuals who will fight for their pupils and the quality of their subject. There are some some in the profession who are perhaps more rounded than others.

WH Coming back to school management again. Do you come across the attitude of school management which suggests that RE is a special problem, in the sense that the problems are greater than they would like?

TEI 1 Where I do encounter school management, they are always highly supportive and full of praise for members of staff within the RE department.

Now of course it may well be that those who are more critical do not make themselves available on the school visits, but I have never, or very seldom, come across a member of the senior management who was less than supportive and enthusiastic of members of the RE department.

WH So if you were summing all that up, what would you say is in your impression, the general state of RE in secondary schools, thinking both of the RE department itself and of the attitude of senior management?

TEI 1 My general impression is that we have made great strides over the last twenty to thirty years. There are now many more two-person departments than previously. I think an area for research would be looking at RE teachers who have come through TEI's over the last twenty years to try to find out how many of them are still teaching RE. Although I am enthusiastic and positive about the position of RE, my impression is that a fair number of RE teachers move away from the area. Now I have no means of doing a comparative study with other subject specialists. I think that this is an area that will be useful to research into.

WH Thank you very much. Now can we draw to a conclusion in terms of trying to look at RE during your whole period of work in it, looking back at least as far as Millar. If you were having to say something telegrammatically about progress since Millar, what would it be?

TEI 1 A key element in the substantial progress made since Millar was the role of RE Advisers. Yesterday I made reference to the significant role of advisers, within a lecture with reference to Strathclyde, and I believe that in many ways the specialist subject adviser had a major role in the development of the subject. With the disaggregation of the local authorities, I think that subjects such as RE have suffered a major blow, both in terms of curriculum support and relationships within management. Two other areas, I think, since Millar, which have been very helpful, have been the integration

of RE into the LTS, Learning Teaching Scotland, and its predecessors on the same footing as other curriculum areas, and even more so, the inspection of RE. So RE specialist advisers, the Inspectorate, the LTS situation, I think are the major factors in the development of the subject since Millar.

WH What about the way forward in that case, if that is where we have reached at this minute? What are you looking for in developments in RE to carry some of what you have said further forward?

TEI 1 I think that at present perhaps there is a shortage of creative, imaginative, resources, of the distinctively Scottish situation. It would be useful if they could be used both to introduce youngsters and students to the distinctive religious pattern in Scotland, but also to use these as a basis for exploring the key issues at the heart of the search of meaning, value, and purpose of life.

WH Just to put a final stamp on your look to the future as well as your look to the past, can I put in a post-script question about the newly published document by HMI, *Standards and Quality in RE*? Really to get your initial impressions since it is fresh off the press at this very minute!

TEI 1 Most of my interest and analysis has been on the one page statement about Religious Observance, and here I see a major breakthrough. As far as the general picture of RME is concerned, I find it an area of concern in comments on S1, S2, in relation to the emphasis on factual re-call, as opposed to personal search and critical thinking. I think it is a very useful basis of future development, and faculties of education, Local Authority Departments of Education, would gain greatly by examining the report.

WH Thank you very much. I hope HMI will pay attention to these comments when I publish my findings. I want to thank you more broadly for your willingness to be interviewed. Interviews that I have conducted with people in teacher education have been a vital source, as far as I'm

concerned, to check information, and to make sure the information I already have is well founded. Your contribution has been helpful in this direction. So once again, thank you very much indeed for your participation.

TEI 1 I've enjoyed the opportunity to reflect on recent documents and significant areas you have raised. Thanks Bill.

Teacher Educator Interviews
Schedule of Questions TEI 2

The schedule of questions raised areas and issues which assumed the period covered to be that since the publication of the Millar Report in 1972. Schools referred to were secondary, non-denominational schools. Reference to other stages was made to ensure the secondary stage was not isolated, and to show earlier developments.

Five key areas were raised. They were put to TEI 2 with a view to follow-up and discussion as necessary. The purpose of the interview was discussed, the type of the interview, and the schedule of questions, although in fact there were very few questions. In the main, it was a matter of statements on key areas or issues or documents on which comment and discussion were invited. The first section dealt with key documents, and in the main this section is less relevant than others because at the time of the publication of most of the documents TEI 2 was out of the country, and not involved with Scotland. His responses were however sought as representative of one of the two major TEIs in the country. The documents, despite their relative newness to him, are raised to gauge his reaction to the Scottish scene, and to see if there are any points from these documents which he wishes to make as a relative newcomer. Key issues and areas with possible follow-ups were:

(A) **Key Documents**

What do you consider to be the key documents in
religious education in Scotland?

(B) **The Place of RE in educational thinking**

RE and the curriculum.

Where does RE fit in curricular thinking?

(C) The place of RE within the Institution

- 1 *Function locus and staffing of RE within your Institution for teacher education*

What is the place of Religious Education within the structure of your institution for teacher education?

- 2 *Main Courses Offered in RE*

What RE courses are offered in the institution?

- 3 *Content of Course for Secondary RE specialist students, main subject*

What does the course consist of?

- 4 *Content of Courses for secondary RE specialist students subsidiary subject*

What does this course consist of?

- 5 *Content of Courses for secondary RE non-specialist students*

What does this course consist of?

(D) RE in Secondary Education

- 1 *Staffing in RE departments*

What geographical area do you cover? What are levels of RE staffing in the schools of your area?

- 2 *Content of RE in schools*

What is the content of RE in these schools, assuming Personal Search, World Religions, Christianity, other?

- 3 *Frequency and Level of Religious Studies*
How much is Religious Studies used, and at which levels?
- 4 *Attitudes of School Management*
How does school management deal with RE?
- 5 *General State of RE in secondary schools*
What is the general state of health of RE in your schools?
- 6 *Progress since Millar*
How far have things developed since the publication of the Millar Report?
- 7 *The Way Forward*
How do you see things developing from now in RE?

APPENDIX 6.2.2

Teacher Educator Interview

Transcript **TEI 2**

Lecturer in RE

University Campus

The interview of TEI 2, lecturer in Religious Education, was held on 11 October 2000, in his work base. The Interview was recorded, with the agreement of the interviewee, to whom a copy of the transcript was sent on completion. The purpose of the Interview was to gather data and opinions related to RE from the perspective of teacher educators, in order to use the responses as a measure for data, and responses from other sources and categories of respondent. It was a semi-structured interview conducted on the basis of raising key areas on which the respondent was invited to comment, and which might be pursued further in open discussion. To retain his anonymity, the designation TEI 2 is used for the interviewee, and WH indicates the interviewer.

The schedule of questions follows. It covers a fairly wide perspective, from the time of the Millar Report (1972). Schools referred to are secondary non-denominational schools unless otherwise stated. The transcript was sent to the respondent to ensure agreement that it accurately reflected the interview and discussion. Five key areas were raised, as with other teacher educators. They were put to TEI 2, and they were followed up in discussion as appropriate. The purpose of the interview was discussed in advance, the type of the interview, and the schedule of questions. There were very few questions. In the main, statements of key areas or issues were made, or

documents were raised on which comment and discussion were invited.

The first section dealt with key documents, and in the main this section was less relevant than others, because at the time of the publication of most of the documents TEI 2 was not resident in Scotland, and not involved in this area. None the less, they are raised as key documents in the development of religious education in Scotland, to see if there were any points from these documents on which he wished to comment.

WH Welcome to the interview.

The process on which I would like to proceed, is to raise key areas as starting points from which more discussion will perhaps follow. The first of them deals with the beginnings of modern RE history in Scotland, that is, back to the 1970's, and certain formative key documents: the SCCORE Reports, The Millar Report, The Munn Report, the HMI publication, *Effective Learning and Teaching*, HMI school reports, which have been produced since the present Senior Chief Inspector had responsibility for introducing RE to inspection. And they are still coming out, as for all subject areas. Lastly, the Durham Report. I think that is probably the first of them all indeed. But to go through these documents, to ask for comment on each. I would like to start by asking your view of the *SCCORE reports*, in which the Central Committee on Religious Education started making the first statements about proper curricular RME. Any comments about those?

TEI 2 I think it would be wise to skip these reports. I am not aware of the details of the main findings and recommendations. I spent a great deal of my teaching career outside of Britain, and I've basically developed my own view of RME in isolation from what has obviously been going on in this country.

WH What about the HMI publications, in particular *Effective Learning and*

Teaching in RME? Do you want to comment on that?

TEI 2 No.

WH What about the use you may make, or may not make, of school reports produced by HMI? Are these key documents as far as teacher education here is concerned?

TEI 2 (pause) No. That's not to say that I am against dialogue. In the nature of things it is true that HMI reports tend, in my view, to be bland. So my view is that they are often being completed for reasons other than the reasons publicly given.

WH Do you feel that they are acceptable as far as they go, but just that they don't go far enough, and don't go into sufficient detail?

TEI 2 The school reports I have seen rarely go into sufficient detail or complexity. They very often seem to be a community exercise which keeps people reasonably happy. Recommendations are made. Rarely do they appear to be radical, or provocative, or contentious. Occasionally that obviously does happen, I am sure, but the ones I have seen are not really worth reading.

WH Does that mean that HMI do not send their reports to your Institution?

TEI 2 I haven't seen any HMI reports. I'm basing my comments on reports that I have seen in schools that I have worked in.

WH In that case, let's move on to the next of the key issues, *the place of RE in educational thinking*.

To some extent of course this does involve the past history of RE within Scotland, but I think, nonetheless there are general points which simply have been dealt with in a particular way here. The first one concerns RE as a curricular element. I presume, since you make your living out of it, you are quite happy to see RE as a significant curricular element, rather than

riding alongside the curriculum.

TEI 2 Very much so. I see no reason why it shouldn't be regarded as an important element in any school curriculum. It seems to have its own particular dimension. It focuses on issues that are already focussed on in other areas of the curriculum. It tends to have a status which suggests that it is somehow different. For example, children are allowed to withdraw from it, and it seems to me that that is based on an old view of RME, when it was confessional, and when it resembled more a Sunday School. My particular concern is that it should be regarded as any other subject, and for that reason I think that should become an issue in the future, that since we are not teaching children what to think, but how to think, I can see no justification for allowing children to withdraw.

WH The other side of that is about RE as an essential element of the curriculum, of which much argument has been made. What are your feelings about that? Requiring people to engage in RE?

TEI 2 Well I think that it should be a requirement, because I think it focuses on some important issues which other subject areas don't. This is summed up for me by a survivor in a concentration camp, who says, in a letter addressed to teachers,

'Dear teacher, I am a survivor of a concentration camp and I saw what no man ought to witness. Gas chambers built by educated engineers, children poisoned by educated doctors, women and children killed by high school and college graduates, and so I am suspicious of education'.

Reading, writing and arithmetic are only important if they serve to make our children more human. It seems to me, any curriculum which is concerned with producing educated people runs the risk of producing educated psychopaths, skilled icons. I think the important dimension of any curriculum area is, what does it mean to be a human being? RME deals

specifically with this, and in my view it should be a requirement that children are exposed to these kinds of issues.

WH You mentioned issues reflecting the idea of content as being a significant reason for RME being essential. What about skills? Are there any skill areas which are enough to justify it being made essential? In other words, are there skill areas which are covered in RME which are not covered, or not covered adequately elsewhere?

TEI 2 Well I have to say that I am not particularly in love with the stress on skills anyway in education. Obviously there are skills. I think there are more important elements going on in a classroom than simply the acquisition of skills. Whether there are any particular skills which we deal with which other subject areas deal with, I am not at all sure. We certainly, perhaps potentially, engage in more dialogue than other subject areas. The skills then of speaking, and of learning to listen respectfully to other people's views, is an essential element, I think, of any RME lesson. But I would have thought that many of the skills we engage in are those that permeate throughout the curriculum.

WH Now I notice in the current issue of the TES in discussing this area, not in particular with relation to Religious and Moral, the skill of critical thinking is highlighted. Do you think RME contributes there?

TEI 2 Well certainly the kind of RME which we encourage here, and that is one which moves away from the World Religions model, to one which is specifically philosophical. Here we encourage students to engage with moral philosophy, and philosophy of religion. The reason is that we believe this focuses more sharply on issues which are important to children, and which encourage critical thinking.

WH Given all that, how do you feel about the emphasis on RME as a discrete area as distinct from a permeating element? Are you strong on

discreteness?

TEI 2 When you say discrete, what are you referring to?

WH I suppose defining it as an area which gets its own slot, which doesn't simply get covered in language, literature, or other areas in the curriculum.

TEI 2 I think that if RME doesn't move, develop quite radically, then it may be more and more difficult to justify it being a discrete area. That is why, I personally, always wanted to push RME towards a more philosophical model. There is some important research in this area by Dr Wallace, who amongst other things, discovered first of all that the phenomenological approach, the World Religions approach, bores not just children but teachers. Secondly, the children who are engaged in that kind of RME see no relationship whatsoever between it and life. Now if it is being perceived as having no relevance whatsoever to life, then I think as a discrete area it will just wither. I'm very, very, concerned, to produce a model of RME which tries to establish the importance of showing children that there is a possible relationship between this subject and life itself. If that cannot be established, then it will quickly disappear as a discrete area.

WH What is the date of that research? What broad area does it cover?

TEI 2 I think it was part of his Ph.D thesis, and was completed 3 years ago. It involved a number of different areas. One which I can particularly remember, is the relationship in children's minds between RME and life, morality. Even children brought up in religious families apparently could see no relationship whatsoever. Now if that is the kind of RME that is going on, then children and teachers especially in the primary school will begin to ask questions about its relevance. If teachers and children feel that they are engaged in activities which have no relevance whatsoever to them, to life in general, then I think what will happen is that there will be a growing opinion which suggests that it should be marginalised. And of course it is

marginalised in most schools for that very reason that most people don't see it as being relevant. Most people see it as engaging in wonderland.

Suddenly we start talking about things which may or may not be true, and about issues which are not particularly relevant. I think we have really got to move quite soon. I'm thankful that in this area more and more schools are describing their departments as *Philosophy of Religion*. They are specifically focusing on philosophical issues, rather than dealing with them as by-products from a world tour of world religions.

WH Given that, what would you say is the relationship of RE to these areas which I have listed there? Simply go through them. How do you see it relating to pupils?

TEI 2 Well I think RME is more radical potentially, and more subversive than the areas you have outlined there, guidance, personal and social education, health education. Most of these subject areas from my experience, make assumptions about what is good and bad, right and wrong. They tend to assume for example, that children should be guided to a particular area, that there is, as it were, an agreed definition of what is health and what is personal education. They tend to involve children in discussion about drugs, abortion. RME, potentially is far more subversive than that, because it actually questions the apparent common values which these subjects often assume that we hold. It encourages far more critical reflection and evaluation potentially. And that is why it is a far more exciting area. It certainly introduces a spiritual dimension, which I think once again is potentially very challenging to children if it is presented in the right kind of way. If in fact it is not presented as part of the status quo, as part of middle class respectability, as even part of what the school is trying to do. RME should be a place which children regard as an intellectual oasis, a place where they can sit down and say what they like, and question absolutely

everything.

WH You have already been addressing my next point in what you have said under this section. Could you say a little more, indeed sum up, what your own curriculum philosophy is, both in relation to education in general, but more particularly, in relation to the part RME plays in it?

TEI 2 Well, as I have already indicated, I'm very interested in providing a philosophical structure for RME, and in particular focusing on moral philosophy and philosophy of religion, and even areas like aesthetics, which is linked to that instance. The 5-14 document has a dimension called Personal Search, and for me that is the dimension that is the most interesting. I don't see it as one dimension amongst three. I think Personal Search should be the structure in which the others operate. The problem for RME teachers is that they have to teach the universe and its entire contents, usually in 40 minutes a week. If you wanted a criterion for excluding and including what you ought to be teaching in that slot, then I think Personal Search provides it. In other words is it relevant to children? Does it address their questions, their concerns? If it does, then potentially it is an area which can be focused on. If it doesn't, then just leave it out. The problem is, the 5-14 document is so full of detail of content, unlike other documents, teachers feel obliged to get through it. My feeling, and what I am encouraging students to do here is to visit these competencies, but always within the structure of Personal Search. I think it is the dimension which allows the philosophical model to flourish. I think I want to make a distinction between philosophy and philosophising. I suppose really, what I am trying to say is, I want to encourage children to philosophise, to face up to ultimate questions, to respond to them, and to be given access to the ideas that have already gone before, whenever these issues have been raised in the past. My experience is that RME takes off when this model is applied. I have friends who are now

running Highers with 80 children, having selected RME because they are doing philosophy.

WH What about the educational philosophers and their perspectives? You have for example, the Hirstian model, where his philosophy of education would say that you would include RME because it is a whole area of life and experience, which is simply not covered elsewhere. How do you see yourself in relation to that sort of thinking?

TEI 2 The Hirst model?

WH I use that as an example.

TEI 2 Well it is a long time since I've read Hirst and Peters, even though Peters was my tutor. I know that Hirst was an exclusive Brethern. I think this colours his view of RME. I wasn't really sure from my reading that he actually wanted it to be included in the way that it is included. I seem to remember reading a paper of Hirst's in which he questions the whole idea of religious education. As if somehow or other we provided a different form of education to education itself. It's interesting I suppose, that no other subject actually does describe itself in these terms. Perhaps he has a point there.

WH Which terms?

TEI 2 Religious education as a term to describe the subject.

WH But then you have mathematical education...

TEI 2 It's not usually described as that on the curriculum. It's usually described as mathematics.

WH Religious education is usually described as RE.

TEI 2 Religious education.

WH Yes, because it's abbreviated as mathematical education is abbreviated to maths.

TEI 2 Well I don't know if that is the case. I think that most subject areas simply describe themselves as mathematics, science, physics. We seem to be

the only area, now obviously, clearly, they are engaged in mathematical education. Why is it that our subject area tends to keep this term? I think it tends to suggest to people that we are dealing with something that is radically different from what they are dealing with. It tends to suggest that the subject is somehow different, that we are engaged in something which others are not engaged in, and thus potentially it is dangerous, and certainly children should be allowed to withdraw from it.

WH So what would be the alternative? Do you have one, instead of RE?

TEI 2 I call the subject here Philosophy of Religion, and I know some departments just go for Philosophy.

WH Which departments are these?

TEI 2 Well Penicuik describes...

WH Schools...?

TEI 2 Yes. Schools...

WH I beg your pardon.

TEI 2 Yes. Lots of schools are switching to a Philosophy model. Over in Glasgow, Hutchesons...

WH That is a private school.

TEI 2 Yes. They have a flourishing department there. They have a Philosophy model.

WH Would you say that simply reflects Higher Still, or something more profound?

TEI 2 Far more profound. It's starting off in the lower school. Children are being exposed to a philosophical approach to RME from the age of twelve onwards, and it is proving to be very, very popular.

WH So you wouldn't make the other option of simply calling it Religion?

TEI 2 Certainly not. There are a whole host of different reasons why not. First of all, I think the word itself is a turn off. Now you can spend years

and years trying to convince children that it is an interesting subject despite that word. My feeling on the matter is, that if a word is actually putting children off, and it certainly does, that we just change the word. Here, in the very first lecture, I have to encourage students to get rid of the baggage that they associate with this word, and I see no reason why that exercise should be necessary if I can simply change the term and describe it differently. Now I understand that we must describe it accurately, and I believe that I am. When I use the word philosophy, I am engaged in Philosophy, and it allows me access to areas which traditionally have not been associated with the subject. The word philosophy also has a higher status in the minds of children and parents.

WH Is that because of ignorance or what? Not knowing what philosophy is about?

TEI 2 No. I think that people suspect that they do know what it is about, and for that reason they regard it as a worthwhile subject. It is one of the top degrees at university, PPE, Philosophy, Politics and Economics. I think that is one of the reasons why, at higher level now, you have lots of children choosing it.

WH It's true that it's gaining a lot of ground, not least with the impetus of Higher Still, but it is also true that it would be, I think, in direct opposition to all of these Key Documents, the SCCORE Reports, the Millar Report, the Munn Report, the HMI report *Effective Teaching and Learning*, and HMI Reports on schools in general. None of them, I think, would wish to decry Philosophy in any sense. They are simply, I think, all of them, from SCCORE to HMI current reports would want to insist upon religion being at the heart of RE, rather than Philosophy being at the heart. Would you see these as two alternatives, two opposites, or do you see the way in which RE is developing anyway as an attempt to incorporate some of the principles you

are talking about? That is to say, to make sure that what is done in this section of the curriculum is in fact useful, and has to do with the experience of those who experience it, who undergo it, in class.

TEI 2 It depends what you mean by *religion being at the centre of this curriculum area*. I don't believe that I am excluding it from the centre simply by calling the subject Philosophy. I approach religion in a way which I believe is more relevant to children. For example, if we were engaged with children on the issue of *how do I know what it means to be a human being?* Now many children have particular views on that question, as do many parents. For example, one particular response could be, live like a dog. Get in the first bite, because if you don't, someone else will. Now that's Philosophy.

What am I engaging in there? I'm engaging in a form of egoism. But would it be right also to say that I'm not also engaging in religion? Certainly not, because I am setting myself up for a more interesting approach to the religious dimension which actually offers a radical alternative. So through Philosophy actually, I am not drifting away from religious issues. The issue of what it means to be a human being is at heart of religion. I suspect when people talk about putting religion at the heart of the subject area, they are very often referring to the phenomenological approach. We must encourage children to know why Sikhs wear turbans, why Hindus smell of curry, and so forth. Now I think there may be a place for that, although I suspect that, as described as more cultural stuff, is not RE. I would perhaps cover areas like that, but only within the structure of its relevance to children, and its relevance to some kind of ultimate question that you ask about life.

WH I suppose what I'm asking here, in probing this area is, when you use the word Philosophical, are you really envisaging a whole new area of the curriculum, or are you envisaging those three areas that you have already

as being listed elsewhere? The World Religions approach, Christianity and the Personal Search. Are you envisaging these simply being dealt with in a Philosophical manner?

TEI 2 Yes. Yes I am. Only focusing on issues which are relevant to children as well, given the limited nature of the subject, the limited amount of time. You have to make choices. Rather than teaching children about church furniture, which still goes on, the architecture of the church, which still goes on, I would much rather look at some of the radical teachings, for example, in Christianity. The kinds of teaching of Christianity which provoke and challenge received wisdom. That is a far more interesting approach and really gets children sitting up if approached in the right kind of way. Simply describing religions is missing the point. At the heart of all religions there is a message. The message which claims to say something about life, and which claims to provide certain kinds of answers. Now, traditionally, I think people tip-toe round these messages. Why? I suppose they are frightened of being confessional. I think you can focus on these messages and not preach, but teach.

WH Are you saying that the World Religions approach is simply describing religions?

TEI 2 It tends to be that way, and I would blame the 5-14 document for that. The 5-14 document encourages teachers to communicate to children vast amounts of information about these religions, and so what actually tends to happen, and I go round lots and lots of schools, is that children are served up with endless worksheets about the phenomenon of religion. They learn about foods, they learn about ceremonies, they learn about different ways of praying. It seems to me that this is missing the whole dimension that is potentially very, very interesting to children. These things have a place, but certainly they should not occupy the centre position. What should occupy

the centre position are the radical claims made by these religions about life itself.

WH Can we move on to the next area, that is to do with this institution and how RE operates within it, what the function, locus and staffing of RME is. What is the preparation and training required of someone who is a teacher educator?

TEI 2 There was no in-service training given to me when I arrived, if that is what you are referring to. There was an assumption that I was prepared, and I was ready to teach the subject.

WH I'm really referring to previous academic training, and teacher training, for example. Was that a requirement before you could take up post?

TEI 2 What they require, I think, is a kind of philosopher warrior, using the platonic view of society. They want you to be a researcher, but also somebody who has been at the front line and has taught. Now anybody who has taught will know how difficult it is to then go away and actually engage in research. I think I was chosen because I had written some books while I was a teacher, and these books had some kind of impact on the way RE moved, the kind of direction it went which was towards Philosophy. So I think on that basis, my degrees, my writing, and my teaching in infant schools, junior schools, special schools all down the East End of London, they felt, I suppose, I had something to offer.

WH In this institution is RE a department on its own?

TEI 2 Yes. Well it's part of the Arts and Humanities Department, but I have overall control over the course, so there is autonomy within it.

WH Who is head of that department, Arts and so on? I don't mean who personally, but what status does that person have?

TEI 2 It's changed because it has recently joined with the University, and

these positions which formally had status no longer have status. People are actually voted in, and their job really is one of secretary. They organise meetings, they are conduits for information from senior managers. It's the kind of job at university nobody wants, and they tend to give to people who are engaged in research.

WH What about your status as head of RE within that larger unit within the structure of the institution? Are you regarded as head of department, or do you have a formal title as head of department?

TEI 2 Yes.

WH What is it?

TEI 2 Head of RE.

WH What is the other fellow called who is head of Arts?

TEI 2 I'm not actually sure. This has just happened this year, and documentation is coming out with descriptions of positions, but nobody is quite sure at the moment who is the Director of Studies. There is one course leader. This hasn't been really finalised because we are in the middle of two degrees. The old degree is being seen out this year, the old B.Ed. degree.

We have a new one now, and we are straddling two degrees, and also straddling terms as well, which are in the process of changing.. So I am not at all clear at the moment who I am, what I am.

WH Well that's a good religious response I would say! What is the number of staff? Is that two of you?

TEI 2 Alan, my other colleague, only does two days a week, so under the new degree we have lost contact time. We now only see the B.Ed. student for 10 weeks in 4 years as core. There is the option to choose it as an elective in year 4, and this is under the new degree which has been developed since joining with the University.

WH We'll come to that in a moment. One or two things before that

however. What about the number of courses? The B.Ed. presumably is the primary degree for people going into primary sector. What about secondary?

TEI 2 We have a post-graduate secondary course. That's a one-year course. Obviously they have their degrees in Religious Studies and Theology.

We also have post-graduate primary. I only see post-graduate primary 6 times in the year. The secondaries I see twice a week.

WH May we look at the main courses in that case? You've already named a few of them. The courses offered to student teachers in that case are, in primary, part of their 4 year course, their final year may be spent specialising in RME. What about the other years, somebody who does not wish to specialise in RME? Do they still get an RE input?

TEI 2 No. The only input they get is in year 1.

WH Which is not for the people who want to specialise, it's simply...

TEI 2 It's simply a general core area for all students of the primary sector. Yes.

WH But primary teachers in their final year may opt to specialise.?

TEI 2 Specialise? Yes.

WH Do you know how many students are currently involved in primary in your first year and in your fourth year?

TEI 2 I don't know precisely. It's something like 110 for first year. And this is only the second year of the new degree, so nobody has as yet arrived at year 4.

WH Well how many in year 4 of the old degree would be opting for RE?

TEI 2 In the old degree they had core RME every year. So they had a 10 week course in years 1,2,3 and 4. They insist, I think, on something like 15, 15-20 students before they are prepared to run an elective under the old system. We have had electives in the past, but this year we didn't. It all

changes.

WH So how much time would a student have had under the old regime, where there was core RE each year?

TEI 2 How much time?

WH Yes.

TEI 2 Well they get a 2 hour lecture for ten weeks in each year.

WH And that was all 4 of them?

TEI 2 Yes. Yes.

WH And how much do they get now in the first year where...?

TEI 2 Ten. Ten lectures of 2 hours.

WH So that is reduced immediately by three quarters?

TEI 2 Yes.

WH And in place of that three-quarters there is the possibility of opting in?

TEI 2 Also contact time has been lost across the board because under new guidelines there should be less contact time.

WH RE is one of the weaker parts of primary, in the sense that teachers very often feel less well-equipped to teach in that area than they do in most other curriculum areas, like language and number and so on. What is the justification for so radically reducing the coverage, given that even under the old regime teachers still felt that they were not as well prepared as they would like to be?

TEI 2 I'm not absolutely sure. Obviously I've made formal objections, and the external examiner has written quite a direct report which has been sent not only to the Chair of the Examination Board, but also to the Principal of the University, who is a great supporter of RME. I am waiting a response to this report. But he also makes the point that universities express the values, value the attributes of certain areas by the time they allocate to it.

RME has lost a great deal of time, but so have a lot of other subject areas of the curriculum. Environmental Studies for example, includes things like Geography, History and Science, and they may also see students for 20 weeks, but they have many more dimensions to cover.

WH Where does the External Examiner come from?

TEI 2 He's from a College in London. He is Vice-Principal.

WH Given that all of that time has been taken, does that simply mean because you are now part of the university, the students have less formal time which is taken up by the subject areas, or does it mean that other curricular areas have got the time which RME, for example, has lost?

TEI 2 No. I think the idea is that now we are part of the University we should basically reflect the university model, which is less contact time. My view is, that if this institution is to do the job which needs to be done, there has to be a federal structure. Can't have a monolithic structure applying to all courses. Now our course is quite vocational. We are engaged in teaching students how to teach, and they must acquire not just academic knowledge, but they must acquire skills, and that can only be achieved through more contact time than is traditionally given in other subject areas at the university. So I think that this is potentially quite disastrous. Just because we have joined up with a university we should somehow fit in with some monolithic academic structure. This doesn't take into account the different needs of different courses.

WH Do you know is the same sort of development reflected in the other former colleges?

TEI 2 I've no idea. There are economic reasons as well why these things are happening. Educational reasons tend to follow decisions. I think there are economic reasons why they want less contact time, for example. Less contact time means less staff are required, and already Alan has been

reduced from full-time to 2 days a week. I am full time. Alan's on contract. There used to be...

WH And he was formerly full time?

TEI 2 Well only on contract. Yes. Under the old degree there was a requirement you see for lecturers, but under the new degree, apparently they only require me. However, if ever I'm sick you see, there is no back up. It requires me to be healthy. A good educational institution should be able to imagine what would happen if that one member of staff were absent. They wouldn't be able to buy-in. I'm not quite sure what would happen. I suppose there is some kind of thinking that I suppose we could tap in to the Theology Department at the University, but that of course would be disastrous. They are not educators.

WH Nor would they claim to be.

TEI 2 No. They may claim, however, that they can contribute to our course and come along and give a purely academic lecture on some aspects of theology, which would miss what is required.

WH Can we look now at the course offered to students, your secondary teachers who are doing this as a main subject. What are the academic qualifications required before they are allowed to enter?

TEI 2 Again these have just changed. I think what is required is that there are what are called *qualifying modules*, and within their degree, these qualifying modules must add up to a least a third of the modules they have taken in years 1,2 and 3. The issue currently is, what counts as a qualifying module? Because of my particular views on RME, I'm anxious that Philosophy should be counted as a qualifying module. Because my experience is that Philosophy students are better equipped to teach the subject than those who have done Divinity degrees. In fact, Divinity degree students are the ones least prepared to teach the subject, for a whole host of

reasons. For a start, they have tended to focus specifically on Christianity. They have done subjects like Dogmatics, and there seems often to be a lack of reflection on what they have been taught. Philosophy students are more used to reflection, critical thinking, and my view is that the skills they have acquired in their degree are often more appropriate to teaching RME, than those with B.D's.

WH What about the time which is allocated to these people who are doing the year's teacher education?

TEI 2 They get two lectures a week, and each lecture is for two hours. It's wrong to call it a lecture, it's more a seminar.

WH And that would go on for ten weeks?

TEI 2 No. All through the year.

WH But presumably they would be out in school for ...

TEI 2 Yes. That's true. Yes, it's divided evenly between placements and in-house tuition.

WH What about the make-up of the course which is offered to them? It's obviously not what they would have done in their initial degree. What is the make up of the course offered?

TEI 2 Well we don't specifically pursue the academic degree, although we do have times of reflection for academic issues which are relevant. For example, since our subject is called RME, we will often reflect in sessions on the relationship between religion and morality. We will talk again about the difference between education, indoctrination, and initiation, simply because our subject is often associated with indoctrination. So we certainly deal with philosophical issues. But the vast bulk of the time is spent on looking at the issues in dealing with the management of children, the production of professional-looking work-sheets which are differentiated, which use language which enables children to gain access. We look at all of those skills

which need to be acquired, in order first of all to maintain an environment which will allow teaching to take place, but also skills associated with teaching itself.

WH What about the people who come to you who have lost out or missed out on World Religions? Do you make any provision for them?

TEI 2 We initially make it clear to them that everybody joining the course tends to have black holes which need to somehow be filled. Some of them certainly have no World Religions. Others have no Philosophy. Others have no knowledge of Christianity. We give them reading lists. Last year we actually gave them a multiple choice test at the end of the year to make sure that they had done the reading. Obviously there was no status attached to this. It was purely to put into the course some accountability to the reading.

WH So in covering the content, would you simply use the three 5-14 areas, or would you use them in addition to Philosophy? Would you use the three, and use Philosophy as a permeating ... a way of addressing each of the three?

TEI 2 Well first of all, the 5-14 document is not for me an authoritative document. They are guidelines.

WH But it is so, for example, that HMI will be saying to them if they are ignoring 5-14 that they want to know why.

TEI 2 No. I'm not encouraging them to ignore the 5-14 document, but what I am saying is that they should not feel bound by it either. To me it functions rather like the Common Book of Prayer. The Common Book of Prayer in the Church of England ensures that everyone gets a reasonable service, even although the minister may be off his head. The 5-14 document in RME is unlike any other document. It is filled with structure and content, and I think it's because they don't trust people to get through what they think ought to be got through. It tends to ensure that RE goes on, but it can also get in the

way of a creative teacher, as indeed the way that the Common Book of Prayer can get in the way of a creative minister. So what I say to my students is, yes, look, these are guidelines and you must take note of them, but don't allow it to get in the way of your own creativity, your own development. Don't allow it to stop you questioning its structure. There has to be development, and here, we don't feel bound by the document. In fact we encourage our students to question it, to see its weaknesses, and also to recognise its strengths. So here we work with the three dimensions, Christianity, World Religions, and Personal Search. We, as part of our development, encourage them to see Personal Search as the key area in which the others operate.

WH What kind of formal assessments do you use? You have already mentioned informal assessments, but what formal assessments are required for that course?

TEI 2 Well, the formal assessment takes place on placement, where they display the skills which we hope they caught from us in the sessions, and in the first placement they receive two visits. The second visit is graded according to stated competences, to do with knowledge, understanding of the curriculum area, management skills, assessment, professionalism, and in discussions with the PT and the regent of the schools, grades are arrived at. The final grade is clearly the most important one, and that takes place in term 3. In term 3 they only receive one visit and that is a graded visit. It tends to be the shortest of the three placements, and one where a lot of teaching does not take place because the schools are involved in exams. So that's the formal assessment, but within the lectures informal assessment goes on. For example, we will be videoing them teaching to us, and we look at their performances in managing disruptive children and so on.

WH You're going to be disruptive?

TEI 2 Yes. What we tend to do is, we tend all of us to have ten pieces of paper, and on each piece of paper there is something we will have to do at some point during the teaching. For example, gazing out of the window, making a noise with our throats without moving our mouths, all the kinds of things...we draw the line at passing wind...!

WH What about GTC recognition? Is it simply a matter of passing the assessments? Does that mean that they are now qualified to be teachers of RME?

TEI 2 They have a probationary period to complete, and when that is completed, then yes, they are qualified to teach.

WH How many people are presently in that group?

TEI 2 Six. We were given a ceiling of ten. But this year, unlike any other year, we have had problems getting applicants, and that is obviously because England are offering £6,000.

WH How does that six compare with last year?

TEI 2 Favourably. How do you mean? In quality...?

WH In numbers.

TEI 2 Oh right. Last year I think we had 8. Those were not the original numbers. What tends to happen is that people withdraw. We have already had 2 withdrawals. That is why our interviewing is so robust.

WH What if a would-be secondary teacher comes to this institution, wants to teach, wants to do RME, but not as a main subject, is there a separate course for people who want to do it as their second subject?

TEI 2 It is possible to do two subjects. There are sometimes time-tabling problems, in which case that can't be done. We always warn students that there are enough students here who have had nervous breakdowns doing one subject to suggest that it may not be a good idea. The amount of work required is absolutely enormous, and it is sometimes very difficult to

get placements.

WH I notice that there is an advert in last week's TESS asking for a teacher of music and RME for 0.4 of a week.

TEI 2 Well, they are just trying it on, aren't they?

WH But the academic qualifications for these people would be the same as if they were doing it as a main subject? GTC recommendation would be the same?

TEI 2 Yes.

WH What about time allocation? Would it be different if you were doing it as a second subject?

TEI 2 No, no. They would have to attend all my lectures.

WH Is that the same lectures if they are doing it as a main subject?

TEI 2 Yes, yes.

WH They attend the same lectures. So it's the same course with the same assessments. Are there any people doing that this year?

TEI 2 No.

WH Were there any last?

TEI 2 No. One of the students in fact had chosen to do History and RE, and in the first week she decided to switch to RE, and the following week she withdrew altogether. She had just had a baby and she was trying to do too much.

WH Do you still make provision for people who come, and who want to do something in RE, but do not have the academic qualifications, and who want to be non-specialist, do a non-specialist course in the way people used to be able to?

TEI 2 There used to, under the old degree, be that provision. There used to be a kind of voluntary slot where it was very well attended I have to say, which actually encouraged some to switch to RME, but that doesn't take

place under the new degree.

WH Well we are on the home run, you'll be glad to know. And we are just a little behind schedule, but not much. This is really an impressionistic section where I realise you do not have a lot of facts and figures, and there is no reason why you should have, but you go out to schools regularly, you know many of the people who are teachers of RME in schools, and so on. You see the level of staffing of RE departments. Can you think of any schools which have no specialist provision?

TEI 2 We are talking about high schools are we?

WH Yes.

TEI 2 Well if they exist. You see, I tend to send students to placements where there are departments operating with a specialist, so I would not be aware of the schools who were not operating. On the grapevine I've heard of schools who were not operating with a specialist, but because of the pressure from the HMI, they are being forced to take the subject seriously.

WH And is that number diminishing fairly quickly would you say?

TEI 2 Yes! I think so. Yes! Yes!

WH What about numbers of schools which have a formal RE department instead of simply an RE teacher? Is it common? I suppose it implies some kind of promoted structure for the subject?

TEI 2 Right.

WH Again that's pretty airy fairy. I can't even define too precisely what I mean.

TEI 2 No. Well you can get a structure within a school for RE teachers, but still no promoted post. For example, Alan has been in his secondary school for about 10 years, and he has people working in the department. Now he hasn't got a promoted post.

WH So when you say other people, do you mean other specialists?

TEI 2 Yes. Still no promoted post after 10 years.

WH I presume that will become increasingly difficult ?

TEI 2 But they are going to change the whole way in which people get promoted aren't they? Faculty systems. Again, it is economically driven.

WH What about the frequency of single-person departments? Is that the rule would you say?

TEI 2 No. Actually, from the schools which I visit, there tends to be more than one person. I suppose that's because RE is a requirement for all children, so one teacher is unable to now cope with the large numbers in these big schools. So I think most of the departments I visit have a second member of department, a second specialist.

WH Full time?

TEI 2 Yes. I can't be honestly sure about that, but certainly some of the students that I have sent out have gone to promoted posts within two years of going out there. That says something about the new attitude towards RE. My best student is now head of her department. She's got a curriculum development job at the moment.

WH What is the promoted post?

TEI 2 It's a PT.

WH I started there as a teacher of RE, the only one , the first one, well no, the second one, and then I decided to leave because I was getting nowhere in terms of promotion. What is the normal level of promoted post in this area of work now?

TEI 2 I think APT. I have to say that some departments are flourishing. I'm pleased to say where my students go. One of my students went to a school and was met by the headmistress at his interview, and she said she had never once met an interesting RE teacher. I think she has fallen in love with him. He was an ex-lorry driver, a karate expert, and his department I

noticed advertising for a second person. It takes off. The philosophical model, when it is introduced tends to raise a new kind of energy.

WH What about the amount of time? What is normal would you say? Is it the stated five per cent of curricular time, or is there a great variation either way on that?

TEI 2 No. I think it is.

WH And is there with any frequency, double periods in S1, S2?

TEI 2 I couldn't really comment on that.

WH Is it regarded as essential for all pupils, even beyond S1, S2?

TEI 2 Yes. I think that has now been generally recognised. Although, again, I can't talk with any authority on that.

WH What about staffing? Do you know of much use of non-specialist RE teachers? These people who would have formerly trained here?

TEI 2 No. I don't. The people I meet tend to be specialists. I don't think the GTC officially would allow you to teach the subject unless you were a specialist. The GTC is quite strict. The students I have on my course have made it quite clear to me that the GTC would not sanction anybody who wasn't a specialist going into this area.

WH Can we look at the content of RE in schools? Again it's merely an impression that I'm looking for. I've noted the three areas which you have already referred to, Personal Search, World Religions, Christianity. I, however, add the word 'other', which you may use for inserting the Philosophical area. Can I re-cap what I think you have said, that rather having Philosophy as a fourth, you would regard these three as standing, only being treated in a philosophical manner?

TEI 2 That's right. Yes. Yes. I'm not talking about doing, for example, the history of Philosophy and looking at Plato and Aristotle. I'm talking about Philosophising. But also using what we have in the formal subject of

Philosophy as well, to inform us. The Greeks have a great deal to say about the issues that we deal with in RME, and I think children can very often relate more to that than they can to classical Hinduism. I mean, for the life of me, I struggle to make classical Hinduism relevant to most children, but however, when I focus on the very human characters, you have people like Socrates, Seneca, who approached life and death in a particular way, then this tends to have more impact than looking at characters like Krishna, where a great deal of interpretation has to be employed to make it relevant.

WH Where would you say is the emphasis in the schools that you encounter on these three?

TEI 2 I think increasingly now, Personal Search. I think the game is up for the phenomenological approach. I think there is a general recognition that it doesn't work, that it bores children, but more importantly, it bores teachers. So I think that the schools I visit, there tends to be a child-centred approach, to use an old sixties term, rather than a subject-centred approach. In other words, the subject fits into the child. The child does not fit into the subject.

WH I won't ask you the guidance which is offered here on that, because that is what has been permeating all you have been saying. Can we turn, almost lastly, to the question of Religious Studies and their frequency as you perceive it in your area. Are many schools offering Religious Studies?

TEI 2 Oh, yes. Very much so.

WH Which area in the main is selected? I would expect that in most schools there is a single course offered rather than having, Standard Grade as well as modules for example. Which of the areas is offered, if only one is offered?

TEI 2 I can't say. All I would say is that there is a growing interest in modules to do with Philosophy. There are schools now looking at these kinds of modules. I think also there is a general feeling that Standard Grade

needs to be improved. I know teachers who refuse to do Standard Grade because it is basically so boring. Pupils opt out of Standard Grade RME, but choose it in droves, or are beginning to, at Higher, and that I think reflects the re-newed interest in this Philosophical dimension.

WH School management. Again, this is very much impressionistic. Do you have an impression of how school management regards RE?

TEI 2 I find it very difficult to answer a question like that in those kinds of terms. Clearly, if you want to look at that, you look at how much time the subject has got. That reflects the values of management, and as usual I suppose people who tend to be in school management, tend to be people who are acceptable to the system, and tend not to be too radical in changing, and the system I suppose says RME=5%, and you don't often get people questioning that.

WH What would you say is the state of RE generally in that case in your area? Are you hopeful?

TEI 2 I'm encouraged, as I have said throughout this discussion. RME is moving in a new direction. I've been working for this movement ever since I started writing books. My very first book, *Looking to God*, is an attempt to introduce Philosophy to children in the lower school, and all my other books have subsequently been an attempt to lead children in that direction. I'm encouraged that this is happening. And that syllabuses have been changed down south as a result of those books, to incorporate these books into courses. I know I recently led a conference down in England for sixth form, who were doing A-Level, and the kind of energy there was wonderful, absolutely. They were so keen on the subject. An energy I don't often see up here in Scotland.

WH It is there, I assure you!

TEI 2 I've been to conferences here, I don't know. It may be that English

students are more confident. There is a difference. I mean, it wasn't just noticed by me. My wife as well, who is Italian, teaches at the University, and all the Italian department say there is a big difference between English and Scottish students. English students tend to be more confident, more forthcoming, more energetic, more enthusiastic. Now these are generalised terms, but I wonder if this actually reflects different approaches to education. Certainly when I was down in England, and I was on the sixth form conference, absolutely wonderful. I was just amazed at the enthusiasm.

WH Is it possible that you could send me a list of the books which you have published, since it is an area that would be of interest for me to follow up?

TEI 2 I can give it to you now.

WH That would be super.

TEI 2 *Looking for God. Looking for Proof of God. Looking for Happiness.*

Publishers: Longman. The second series, *Focus on Christianity*, and the first one was *Jesus in the Dock. Jesus have you got a Light? Jesus the Jester.*

Publishers: Longman. The third series from Hodder and Stoughton, *If I were God I'd say Sorry, God knows who I am*, and I'm currently writing a special edition of the journal, *Dialogue in Ethics*, and that will be coming out next year. Once again that will be for Philosophy, dealing with existentialism, utilitarianism, and so forth.

WH Are these in the main pupil books?

TEI 2 They are all pupil books. Have you never seen them?

WH No. I don't know them, but I wasn't sure if any of them were aimed at general discussion ...

TEI 2 The books were all for children, and mixed ability as well. I've got a very good cartoonist called Edward McLaughlin who does things for *Private Eye* and *Punch*, and they are very humorous. I'll show you some books if

you like.

WH OK. That's the end of the areas I'm interested in covering formally. Are there any other areas that you want to raise that I haven't raised?

TEI 2 No. That's fine.

WH I'm extremely grateful to you for taking the time, and even more for going through all of this area, and for the kinds of comments you have made. They will be extremely helpful. They are not replicated by any manner of means by everyone whom I am interviewing, which makes it even more interesting, and I will get the transcript made and send you a copy. As soon as it's typed I'll send it to you, and if you want to make comments on its accuracy as a record of the interview and our discussion, please do.

Thanks very much indeed.

TEI 2 OK.

Teacher Educator Interviews

Schedule of Questions TEI 3

The schedule of questions raised areas and issues, which assumed the period covered to be that since the publication of the Millar Report, in 1972. Schools referred to were secondary, non-denominational schools. Reference to other stages was made to ensure the secondary stage was not isolated, and to show earlier developments.

Key issues and areas to be discussed:

(A) Key Documents in Religious Education

What do you consider to be the key documents in religious education?

(B) The Place of RE in educational thinking

RE and the curriculum

Where does RE fit in curricular thinking?

(C) The place of RE within the Institution

1 *Function locus and staffing of RE within your Institution for teacher education*

What is the place of Religious Education within the structure of your institution?

2 *Main Courses Offered in RE*

What RE courses are offered in the institution?

3 *Content of Course for Secondary RE specialist students, main subject*

What does the course consist of?

- 4 *Content of Courses for secondary RE specialist students subsidiary subject*
What does this course consist of?
- 5 *Content of Courses for secondary RE non-specialist students*
What does this course consist of?
- (D) **RE in Secondary Education**
 - 1 *Staffing in RE departments in schools*
What geographical area do you cover? What are levels of RE staffing in the schools of your area?
 - 2 *Content of RE in schools*
What is the content of RE in these schools?
Assuming Personal Search, World Religions, Christianity, other.
 - 3 *Frequency and Level of Religious Studies*
How much Religious studies is used, and at which levels?
 - 4 *Attitudes of School Management*
How does school management deal with RE?
 - 5 *General State of RE in secondary schools*
What is the general state of health of RE in your schools?
 - 6 *Progress since Millar*
How far have things developed since the publication of the Millar Report?
 - 7 *The Way Forward*
How do you see things developing from now?

APPENDIX 6.3.2

Teacher-Educator Interview

Transcript TEI 3

Co-ordinator in RE

The interview of TEI 3, Co-ordinator in RME, was held on 22.12.00 on the campus. The Interview was recorded, with the agreement of the interviewee, to whom a transcript was sent on completion. The purpose of the Interview was to gather data and opinions related to RE, from the perspective of teacher educators, in order to use the responses as a measure for data and responses from other sources and categories of respondent. It was a semi-structured interview, conducted on the basis of raising key areas on which the respondent was invited to comment, and which might be pursued further in open discussion. The schedule of questions is also included. It covers a fairly wide perspective from the time of the *Millar Report* (1972). Schools referred to, are secondary, non-denominational schools, unless otherwise stated.

The transcript was sent to the respondent to ensure agreement that it accurately reflected the interview and discussion.

WH denotes the interviewer. TEI 3 the interviewee.

WH Welcome to the interview.

TEI 3 Thanks Bill.

WH Can you start us by giving one or two details of yourself, and your experience, and what you do.

TEI 3 I was formerly PT of RE in a secondary school, in what was Dunbarton Division of Strathclyde Region. Now I am co-ordinator of

RME in the School of Education in the University, based here at University Campus.

WH Thanks. Mainly the interview is round the areas which we have already listed, but at the end, in section D, there are areas which appear to be fairly detailed statistical questions. These are really asking for impressions gained as you go round schools, of the state of RE within your area in particular, and in the curriculum. So that when we get to section D, that is a very broad set of questions, not at all detailed.

But to begin with the first section which deals with what I regard as some of the key documents, and it's really a question of listing these documents, and if there are any particular points you want to make about any of them. You may regard some of more importance than others, but if you want to make comments on any of them, please do so, and you may have one or two other documents that you might wish to add. Let's begin with that point. I've listed the two schools reports, the *Millar Report*, the *Munn Report*, and the HMI publication, *Effective Learning and Teaching*, and the HMI school reports, which include RME.

TEI 3 Well I think that the *Millar Report* was a watershed in transforming RI to RE. The *Millar Report* stated that the aim of RE was not to give assent to any particular faith, indeed the aims of RE were the same as the aims for education in general, so that the *Millar Report* was instrumental in setting RE on a firm educational footing. The *Millar Report* was important too, because the *Primary Memorandum*, which of course dealt with Primary education only, in 1965, had omitted to deal with RE, not because RE was not amenable to new methods, but because members of the Primary Memorandum committee didn't feel they were competent to deal with it. So that was a gap in the provision, and the *Millar Report* was set up partly to deal with RE specially on an educational footing. Changes since Millar. Really, summing

up the points which I make in relation to changes since Millar, a major change has been not only the teaching of RE, but in the management of RE development planning. Whereas, at one time, courses may have been a bit hit-and-miss, and were dependent on the special interests or even whimsy, of the teacher. Now, courses typically demonstrate *breadth, balance, progression and coherence*, from Primary 1 right through to S4, S5 and S6.

The SCCORE reports were important. *SCCORE Bulletin 1* provided a curricular framework for the new subject RE, and offered programmes of work, units of work, outlines of units of work, suitable for both Primary and Secondary education, and so was very helpful to teachers at that time. *SCCORE Bulletin 2*, which focussed only on Secondary RE, provided the framework of '*meaning, value and purpose*', which has continued to this day. In fact the aims formulated in *SCCORE Bulletin 2* have re-appeared, almost word for word, in both Standard Grade documents and Higher documents since then. Whereas SCCORE was speaking mainly to RE practitioners, the world of RME as well as a world out beyond that, the *Munn Report* of 1977, I think, was speaking to education as a whole. Because it was speaking to all educationalists, it was very influential in legitimating the place of RE in the curriculum. It outlined, initially, eight modes of thinking in the curriculum. One mode was RE, a separate mode was ME, and later these were to be conflated under pressures of the curriculum to create RME. But it was the *Munn Report*, which in the eyes of the education world, firmed up the place of RME in the curriculum.

The HMI publications are important, especially *Effective Learning and Teaching in RE*, and before that, the 1986 *Interim Report*, in setting out markers as to what constitutes good RE, good RME, and in highlighting areas of weakness, areas for further development. And of course, because it's published by HMI, head teachers, senior management teams in schools,

directorates, are required to take note and act on them. So there is a good deal of leverage there, which others may bring to bear to create change in schools in order to give RME its rightful place. *Effective Learning and Teaching* was good for setting out bench marks, not only for good teaching practice, but also good management of RME in schools. The individual HMI school reports localised this indication of good practice for particular schools, and HMI make a return visit to ensure that any areas requiring development are acted on.

WH Later on, I want to raise the possibility of these individual HMI school reports having an effect on head teachers, and what the effect might have been, not just on head teachers of course, but on schools in general. But we will come to that later when we get to HMI. Any other key documents apart from those?

TEI 3 Well one that was in my mind as being influential, and I remember it from the time, was *The Fourth R*, the Durham Report, published I think by the Society for Propagation of Christian Knowledge, in 1970. Its a Church of England report. Can I read a short passage from it?

WH Please do.

TEI 3 This is from section 217. *'If the teacher is to press for any conversion, it is conversion from a shallow and unreflective attitude to life. If he is to press for commitment, it is commitment to the religious quest. To that search for meaning, purpose, and value, which is open to all men'*. So this came out about the same time as the Millar report, and made a big impact on RE nationally. Its interesting that it uses that formula, in this case 'meaning, purpose and value', and that the Church of England is committed to this *open enquiry* dimension of RE.

Another important document was one that was never published, the *SCCORE Working Document* which was disseminated at a conference in the

early 80's, and it too set out the framework of meaning, value and purpose. I think it appeared after SCCORE Bulletin 2. It was never published, but it was put together very well, and made an impression on particular people.

Since then, the *SOED Circular 6/91* set out clearly what the provision of RE was to be in schools: 5% provision in S1/S2, 80 hours provision in S3/S4, a balance between Christianity and the other World Religions. All schools received that. All head teachers were made aware of 6/91. So that was an important document as well. And since then 5-14 RME has ensured progression throughout RE from Primary 1.

WH It seems that nobody who is serious at all can have any excuse now for being ignorant of what RE is trying to do, and what is required for its provision in education services.

Can we move on, following directly from that point to the place of RE in educational thinking. That should really be in your educational thinking. What I am going to do is list various bits and pieces from these reports and elsewhere, and ask for your comment on them. They are all to do with RE and the curriculum. The first one is RE as a curricular element. You have already made the key points in that, but can I ask you simply to say a sentence or two about RE as a curricular element, as distinct from anything else.

TEI 3 Well I think that without RE there is not a proper curriculum. In that I follow Hirst, in believing there are different modes of knowledge, different modes of thinking, RE being one of them. It's part of young peoples *entitlement* to be able to think in the religious and moral mode.

WH So does that mean that you follow the line that it is an *essential* element? Not just a *possible* curricular element, but an *essential* one?

TEI 3 It's an essential element because there's a characteristic way of thinking, distinctive of the religious and moral mode, which combines

rationality with feeling, with imagination and symbolic thinking. It's a sort of holistic way of seeing things. It deals with questions which it is the birthright of everybody to think about.

WH What about it as a discrete area in that case, because it could be, as you have already described it, without being itself discrete and requiring a particular slot in the curriculum?

TEI 3 Well occasionally RE, or matters relating to religion, and certainly morality, appear in other areas of the curriculum, and quite rightly so, inevitably so. In English, for instance in literature, aspects of Social Subjects, you could hardly do Social Subjects without reference to religion and morality. However, the purpose there perhaps has a different emphasis, a different focus. In RE the focus is firmly on reflection on the religious material, creating some kind of dialogue between the pupils' needs and interests, and the religious traditions. Whereas in English, or in Social Subjects, it may be there perhaps to promote understanding of something cognitive, or maybe even to promote some kind of tolerance or understanding of other people. It's not necessarily to help young people to think about the ultimate questions of life.

WH Even where it is accepted as a discrete area, RE has often been linked with other curricular areas. I've listed a number of these here. Can you give me your response to the relationship between RE and each of these? Indeed there may be other areas which are appearing, not least Philosophy which has appeared of late. But these three in particular, and to begin with RE and Guidance.

TEI 3 There is overlap between RE and all of these. But then other curricular areas overlap with Guidance, PSE, and Health Education as well. So the overlap is not characteristic only of RE. All subjects are interested, all teachers by nature of their professional status, are interested in the welfare

of their pupils. I don't think RE has any ownership of these subjects, or that they are particularly related to RE more than any other area. All subjects contribute to the personal and social education of pupils, if not in the content, then certainly in the methodology and processes of the subject.

WH Do you think there has been an attempt to link these up to RME, simply as a way of getting things into the curriculum, and without regard to the real links? You are suggesting there are significant areas, but not linked to RE more than some other areas. How do you feel about that?

TEI 3 That's right. Well there are links between RE and Health Education in terms of beliefs, values and attitudes, but then there are clear links between Health Education and Science as well. I think there is a problem about where some of these elements go, and maybe, in the view of others, they feel they are giving weight to RE by adding other elements in. However, the danger is that RE will lose its distinctive identity. Religion, morality and education, each are contested terms. RE is a fairly new area. I think it needs time to bed down and to find its distinctive identity, without having to take on board other areas which are loosely, but not essentially, connected to it.

WH What about one of the most recent ones? Philosophy?

TEI 3 Again, there is a link between Philosophy and RE, in that Philosophy links to, or builds on the *ultimate question* strand. At least in 5-14 there is a clear development between the kind of questions pupils will be starting to think about as ultimate questions, and the questions that Philosophy is dealing with. So there is a degree of continuity here.

WH What about two which have been appearing more from the English scene than from the Scottish one of late? Spirituality on the one hand, and Citizenship on the other. Any particular links with RE as it exists in the Scottish structure?

TEI 3 Again, Spirituality is a difficult term. It's difficult to know exactly what

it means. Of course we don't have to know exactly what it means to use it, and Strathclyde Region, in its document on Religious Observance, spelled out some of the things it may refer to. Inwardness, joy, wonder, even anger, indignation and injustice. It would be strange if RE did not concern itself with the spiritual well-being of pupils, just as it would be strange if Health Education did not concern itself with the health of pupils. On the other hand, the whole of education is concerned with the spiritual development of pupils in awakening that sense of wonder, inwardness, which is part of all of us. I think too, there is a clear link between the new emphasis on spirituality, and the former emphasis on implicit RE, which was in vogue in the 1970's and the 1980's. Perhaps there was a focus on experience at the expense of understanding, and I think that it is important that the two go together. Experience without understanding could be anodyne and amorphous. Understanding without any experience at all is arid and inert. It's important that the two go together, are kept in balance.

WH What about Citizenship? Any word on that? Again very much in the English educational context.

TEI 3 I believe that the impetus for incorporating Citizenship into the curriculum is partly to do with the rootless nature of young people as perceived by politicians today. Many young people seem to be alienated from the culture, and perhaps from the democratic process as well, and citizenship is seen as an attempt to engage young people in the culture and democratic process. It's not easy to do that however. It's not done simply by having slots in the timetable entitled Citizenship, and it's something akin to hoping that by having RME in the curriculum, pupils will automatically be better people. There is no proven correlation between these two elements. I think again that RE will play its part in promoting Citizenship, along with all the other areas of the curriculum, and the hidden curriculum as well. But it

has no special responsibility for Citizenship, which has no particular ambit in RE.

WH OK. That's a fairly wide-ranging walk round different areas of the curriculum. Looking at the curriculum scene as a whole, where would you put yourself in terms of curriculum philosophy, you who are a teacher-educator in RME? How do you think of the curriculum?

TEI 3 I believe that there are different modes of thinking, different traditions of enquiry, with their own distinctive concepts, and RE is one of those. Its the *entitlement* of all pupils to be able to think about religious and moral questions, just as it is an *entitlement* to think about mathematical questions, and to think in the aesthetic mode, or the language mode.

Therefore, all pupils are *entitled* to RME. Another principle which is important in the curriculum is *relevance*, and especially for those young people who are alienated from education. It's important that RE is *relevant* to the questions they are asking. And in that case, the teacher, or school management, may have to consider what the components of the curriculum are: how much the curriculum is based on knowledge and understanding of religious traditions, and how much it is concerned with the questions of the meaning of life that the pupils are asking.

Another important principle is *developmentalism*. The curriculum must be age-related, and stage-related, not only to the conceptual thinking of the young people, but their social and emotional development, maybe their spiritual development too. On that last point, I must say that I think without RME the whole curriculum is diminished, because the curriculum is all of one piece, all inter-relate, and are perceived so by the pupils. Without RME the whole curriculum is diminished.

WH Can we take that on then, and see its application to teacher education, and subsequently, to secondary education. But first, the place of RME in

teacher education. What used to be called teacher training colleges, and now are part of the university structure. Looking particularly at this university and your own location. Can you give us a bit about the function and locus of staff of RE within your institution?

I have a number of headings here. What, first of all, is the *preparation and training* required of people like yourself, people who are teacher-educators, and in this particular case, teacher educators for RME?

TEI 3 Well the basic preparation is the possession of a degree, and a teaching qualification.

WH Degree in what ?

TEI 3 In the subject that is being taught.

WH I know, but in what? It's quite wide-ranging in RME is it not?

TEI 3 Well a degree for RME could be in Religious Studies, or in Theology. It could be an Arts degree, or a Divinity degree, and beyond that, experience in post in secondary schools and involvement in curriculum development, be it at national level or Local Authority level.

WH Right. Within the University, is RE a department on its own?

TEI 3 At the university campus here there is a School of Education within the Faculty of Education and Media, and within the School of Education there are no separate departments now. RE is like Mathematics and Language, in that it has a co-ordinator in charge of the curriculum area, so that I am co-ordinator of RME. But we are not a separate department, there are no separate departments within the School of Education.

WH And for the first two co-ordinators that you mentioned, that sounds very primary-ish. Is it related also to secondary teacher-education?

TEI 3 It is. It follows 5-14. Promoted posts follow 5-14. There is a promoted post for each of the curricular areas.

WH You have really described a bit about the structure, and the position

of RE within the structure of the institution. Is there anything else that you would want to add to it, to explain a bit more what the actual position of RE is within the structure of this University? What about the goals of those, in this case yourself, who are responsible for education within the structure of the University?

TEI 3 Well the basic goal is to equip students to be effective teachers of RME in schools, and that is not only having technical expertise in the classroom. It includes knowledge and understanding of religious traditions, but it also relates to personal development. Of course students, being students, are interested in interacting with other students, and asking questions, discussing things. It's also important to help students to come to terms with the pressures of the role of being a teacher. To be the kind of teacher who has wide interests, and broad sympathies with different groups of people. So I see that as part of the remit. I also see as important having good partnership relations with schools, our partner schools in the local authorities of the area, to make a contribution to RME in Scotland, and beyond Scotland. I'm involved in a European RE project, and within the University, particularly this Campus, to promote inter-cultural understanding, and make links with different religious groups, mainly in the West of Scotland.

WH Can I ask you, in just a minute, about the European project? If you are happy to explain a little about that, perhaps you could do it at the end of this section, when we get the gory details out of the way first.

To achieve all of these goals, how many of you are there?

TEI 3 There is myself only. There is one member of staff.

WH Do you feel you could use more than that?

TEI 3 Certainly.

WH Without spreading, simply for the sake of spreading, you feel that it would be perfectly easy to use profitably more than one person?

TEI 3 Yes. There is lots to be done. RE is in a constant state of development and change, and with more staff we could develop new initiatives, and be involved in more courses.

WH Well that's one member of staff. How many courses are there in fact?

TEI 3 There is the B.Ed course, and during this year I have an input in all the four years of the B.Ed course as well as the post-Graduate Primary Course, and the Post-Graduate Secondary Course. As co-ordinator of RME, I also have responsibility in the university in the School of Education for Equal Opportunities, and Personal and Social development. As such, I contribute to the BA Childhood Studies degree at level 2, one module.

WH Sounds quite a lot for one person. What about the B.Ed course? Is that entirely for Primary candidates?

TEI 3 That's right. They are all on course to be Primary school teachers. And all students have RE as part of their core curriculum.

WH So does that mean a would-be secondary teacher cannot get her/his initial degree at this university in Religious Studies or Divinity?

TEI 3 That's right. Not their qualifying degree. Not a degree which qualifies them to teach RE, unless it is the Baptist BD, which is approved by the University.

WH Can we look then at the main courses which are offered? You have listed them under these broad headings. Initially, can you tell me, are courses offered to student teachers, and I'm really thinking about secondary teachers here, are they offered under the old headings of main subject or subsidiary subject in RE?

TEI 3 No. All subjects are of equal status. Most of our students this year and last year are single-subject students, who are doing RE only. RE is a main subject, in fact a priority subject.

WH Well going back to your original list of courses, how many students

are in each of the courses that you mentioned, starting with the B.Ed?

TEI 3 Well the intake this year for B.Ed 1, was I think, 79.

WH So that's everybody who entered B.Ed 1 in fact?

TEI 3 That's right. And there are not the same numbers, but similar numbers for each of the other three years in the B.Ed course, and I think we had about 30, just over 30 students in the post-graduate Primary course.

There are 60 students on the post-graduate secondary course. This year we have four RE specialists. Last year we had five. Our largest number in recent years has been 10 on the secondary RE course.

WH Can you go through the others as well for last year? You mentioned in particular the secondary ones at the end there, but what about B.Ed intakes last year?

TEI 3 I think the intake was roughly comparable. It is going up in the B.Ed. I think the intake was in the 70's last year as well. It's on an upward curve again. Post-graduate primary was slightly below what we have this year, in the 20's.

WH So what are the entry qualifications for B.Ed, and also, what are the entry qualifications for the secondary specialist course?

TEI 3 For the secondary specialist course the entry-qualification is a degree, which is validated by a higher education institution in the U.K., or an equivalent university abroad. Plus the candidate is required to have higher English at grade C, or an equivalent in Communication, and three teaching subject qualifying courses in the subject which the candidate intends to teach. So that is slightly different than previous years. Whereas in previous years they were required to have two qualifying courses, now they are required to have three qualifying courses in religion or theology, at different levels.

WH Within their degree you mean?

TEI 3 Within their degree.

WH And is that easily obtainable within a degree structure, or have degree structures changed to accommodate that?

TEI 3 I think it's more rigorous than it was before, and the intention is to raise the standards of teachers. I think that may explain partly why we have fewer candidates who are offering two subjects now. Most students are single-subject students.

WH How much time do you see each of these courses for? What is the time-table allocation?

TEI 3 Is this including Primary?

WH Yes.

TEI 3 Right. Overall, in the B.Ed. I think contact with students amounts to about 60 hours over the four years. Post-graduate Primary contact is 24 hours. That includes Equal Opportunities, Personal and Social Development, in relation to the new B.Ed. degree, whereas, as I said, currently RE is offered through all four years of the B.Ed. degree. In the new, re-validated degree, RE will be offered only in years 1 and 4. Now B.Ed.1 of course, is a pivotal time to receive RE, as is B.Ed. 4, before students begin their teaching career. However, there is quite a gap there. Students receive no formal RE input, and I think there is a difficulty there which will require to be addressed. In the post-graduate secondary certificate course, contact is 60 hours in RE. Of course the students receive inputs from School and Professional Studies as well in addition to that. But the actual contact time with RE is 60 hours over the year.

WH Well that's how much you see them. What about the content of the course for secondary specialist teachers, or would-be teachers, who are going to end up teaching RE in a secondary school? Academic qualifications you've mentioned, as a degree of a university, even although this University does not offer such a degree, a number of universities don't? What about

the time allocation for these students? Timetable for secondary specialists?

TEI 3 What do you mean? The make up of the course?

WH How long do they get in RE over the year?

TEI 3 60 hours.

WH 60 hours, and what about the make up of the course itself?

TEI 3 Well the course is related to the different stages of the secondary school. The first units of the course relate to upper secondary, and the courses which the pupils would be expected to receive there, Higher Still courses now. And then students go out on placement after that, with a focus on upper secondary. The middle part of the course relates to S3, S4 courses, because the second main teaching placement is in relation to S3-4. We look particularly at Short Courses and Standard Grade at that time. The third main teaching placement is in relation to S1, S2. So there is a focus on 5-14 RME and Primary/Secondary liaison. So the contact course on campus is structured according to the school experience the students will have in the partner schools. Now in addition to that we look at other things. We begin by looking at the aims of RE in the non-denominational sector, and we look at changes in RE over recent decades, so that students have a sense of tradition, and a feeling for where RE has come from, and where it's going. We look at differentiation, assessment, learning and teaching methods. We look at the use of video as stimulus, developing work-sheets, use of artefacts, and many component parts of the course with which we relate to the different stages of the secondary school. Organising field- trips.

WH What about the assessments that you use over that session?

TEI 3 The main focus of assessment is in relation to school-experience, where students are required to demonstrate competence in relation to the SEED competences. So that as tutor, I would visit students on each of their three main teaching placements, and in partnership with their school

supervisors, mainly principal teachers, assess their competence. Not only in relation to teaching, but in relation to being an effective member of an RME department team. Within the campus, they do two assessments for School, and Professional Studies, in relation to the Psychology of Adolescence and Effective Learning and Teaching Approaches in the Secondary School. They also do an assessment for RE particularly. Up until now the assessment has been a planning assessment, a practical one which can be used in the classroom in which students have to prepare a unit of work based on RME, incorporating the permeating dimensions. This year the assessment has been changed. The assignment will now focus on assessment itself, the assessment of RE. In fact all the curricular areas will follow a common template in this particular assessment.

WH So after they have sweated, and are exhausted, and have taken their leave of the University, what is the GTC recognition that these people gain?

TEI 3 Well the recognition is the same as the recognition for other subjects. A qualification to teach RE as, for example, to teach English for a probationary period.

WH How long is the probationary period?

TEI 3 It's 2 years until the probationary period is upheld.

WH And do you have any part in the probationary period, or is that for the school?

TEI 3 I have had no part in the probationary process to date.

WH How many people are now currently in that course?

TEI 3 We have 4 students in this current session (2000-2001).

WH What about last year?

TEI 3 Five students last year.

WH That's the only provision you make for secondary? You have already said that all secondary courses and qualifications are of the same standard,

whereas formerly, it used to be first subject, second subject, and so on. Do you provide courses for non-specialist teachers in RE?

TEI 3 No, there are no courses for non-specialist teachers of RE. I do have contact with other secondary students, but that's in relation to Equal-Opportunities and Values Education, not in relation to RE.

WH A little earlier you mentioned the European Project. Can you say a little about that before we move on to the final section?

TEI 3 The European Project I participate in comes under the auspices of COMENIUS, and is designed to increase inter-cultural understanding, particularly with respect to Muslim communities in Europe. In the initial phase of the project we have been planning an in-service course entitled, 'Inter-Cultural Education - the Meeting of Majority and Minority Cultures in Contemporary Europe: Muslims in Europe as a Paradigm'. Educationalists involved in the planning group come mainly from countries on the Atlantic seaboard of Europe: Portugal, Denmark, Scotland, England, Iceland.

Participants at courses have come from all over Europe, from Norway to Spain, and from Britain to Greece. One of the international courses will take place at this University Campus, in 2001. I have found contact with educationalists from other countries very stimulating, and have learned a great deal about the changing identity of Muslim communities, now settled in Europe. It's a link I value greatly. The experience has broadened my vision of Religious Education, and has contributed enormously to my personal and professional development.

WH It sounds a very exciting experience!

Let's look now at this final section, the one which deals with an impressionistic view, rather than hard data. Impressionistic, as based on the fact that, as well as being employed by the University, you are also linked

with the authorities round about you, and visit schools to see your students. It is on that basis that I am asking you to give your *impressions* of the state of RE nowadays. Firstly, in relation to the staffing of RE departments. It was frequent in the past for there to be no specialist RE provision. Is that still the case?

TEI 3 Most schools have well-established RE departments. There are very few schools with no specialist RE staff in the areas with which we are in partnership. One or two only, have no RE specialist.

WH Out of what kind of global number are you thinking?

TEI 3 About one or two out of forty, about 5%. Or less.

WH What about the number of schools, going to the other end of the spectrum, the number of schools which have a distinct RE department on exactly the same footing as any other department within the school. Is that as common as what you have been suggesting in the previous question?

TEI 3 Yes. Apart from the fact that RE departments are generally smaller than other departments. The RE department is on the same footing, in that the person in charge is usually represented on the principal teachers meeting, and senior management is represented at the departmental meeting. There is a clear, well-defined link between RE and the management of the school. RE, like other areas of the curriculum, is required to make an entry in the school handbook, and be involved in planning, just as other areas of the curriculum.

WH What about the frequency of single RE departments. Is it more common to have a single person department? Or less common?

TEI 3 My impression is that there are more departments with more than one person than there are single-person departments. I think there are, probably, maybe 60% more than one person, 40% one person departments.

WH Are you still thinking here entirely of specialist teachers?

TEI 3 Yes. Particularly when the denominational schools are taken into account. There are more schools with more than one RE specialist. That doesn't mean to say they all have two people, but most schools, just over half of schools, have more than one person in the RE department.

WH That's a point I perhaps should have clarified. Is that forty, that rough figure of forty, inclusive of both denominational and non-denominational schools?

TEI 3 Yes.

WH And there would be a minority by, however small, of denominational schools over against non-denominational schools?

TEI 3 That's it. A minority of schools. Nearly all the denominational schools have a principal teacher, plus at least one other specialist teacher of RE.

WH Or a part of a specialist teacher?

TEI 3 Or a part. But I think usually a whole specialist teacher.

WH What about the level of promoted post? What you said before, I think was, the department was involved in the same way as others. You didn't exactly say because it had a promoted post, but simply that it was represented at meetings and so on. Where there is a promoted post, is it more normally at P.T or A.P.T level?

TEI 3 Normally the promoted post is at principal teacher level, although there is quite a number of assistant principal teacher in the schools we are in partnership with, but most are P.T.

WH What about the amount of time that is given to pupils at the various stages, firstly at S1-2, and subsequently at S3-4, and then the upper school? What about the percentage of time there?

TEI 3 This is impressionistic as I said at the beginning, and I can refer only to non-denominational schools here. It is my impression that the majority of

schools offer 1 period, usually 50, 55 minutes a week at S1-2, and similar provision at S3-4, one period a week.

WH And is nothing hard and fast for S5-6?

TEI 3 Nothing hard and fast. Schools make differing provision. I don't know of any school where RE is compulsory throughout the year for S5-6, but there are certificate courses offered at S5-6, offered by the RE departments. These courses might be Short Courses, Higher Still R.M.P.S. courses, or most recently, Philosophy courses.

WH But is it regarded, by and large, as compulsory below S5?

TEI 3 Yes. I think it's compulsory in all the schools I know of.

WH And just to recap about the use of non-specialist staff, has that really evaporated apart from the denominational sector?

TEI 3 Almost. There are still non-specialist RE staff in the non-denominational sector, but not many schools make use of them.

WH Can we look at the content of RE? You have alluded to that at various points, but can we take the three broad areas, assuming Personal Search, World Religions and Christianity. Where is the emphasis placed from these three, or indeed any other, which might form part of the emphasis? Where would you say the greatest effort is expended in the content of RE?

TEI 3 Schools work very hard to incorporate Personal Search in the pupils' study of the religious traditions, so there is an interlinking of Personal Search and the religious traditions. I think the emphasis has been balanced slightly towards Christianity, but I think that, increasingly, the balance is shifting towards other World Religions. Perhaps it's simply evening out. I think there is a movement towards teaching other world religions, although it's pretty well 50/50 I would say in the curriculum.

WH And is Personal Search ever attempted without reference to the religious traditions?

TEI 3 Yes, in the sense particularly of moral issues. There are courses which look at moral issues, not always in relation to the religious traditions.

WH What about help which may be offered during their course at university, in your area? What about the help which is offered to would-be teachers at that stage, in relation to these three areas?

TEI 3 We look at the SCCORE Framework. In 1984, SCCORE produced a document which offered different models of RE teaching which are still valid today. Model A, Model B. Model A begins with the religious traditions and moves towards ultimate questions, the area of Personal Search. Model B begins with the experience of the pupils, with their search for meaning, value and purpose, and then moves towards the religious traditions. So we look at both models and try to explore their implications. It's not our principal role in teacher education to teach students about the religions, because they already come with a degree, and in the 60 hours we don't have the time to do that. Nevertheless, we refer to the major religions, Christianity and other religions, as exemplars of ways of teaching RME. So we try to cover all the six major religions at some point, and look to the six main religions in the exemplars we use. And we do try to integrate personal search with the religious traditions.

WH Personal Search seems to be the area which is creating more uncertainty on the part of those who oversee the practice of RME. Has that reached students before they leave university? The urgency of doing personal search?

TEI 3 We certainly make it clear that study of religions without personal search is not RE at all, because being education, it must be relevant to the needs and interest of the pupils as they develop. Like many aspects of RME, personal search is a problematic term. Just what does it refer to? Whose questions are being answered? What are ultimate questions? For many

teachers that's quite difficult. My own view is that while we are leading pupils towards asking ultimate questions, we shouldn't be burdening them with ultimate questions all the time. Many of the questions that pupils ask are more proximate questions like, *where can I find happiness* or *what should I do next?* Perhaps these are the best places to start, and then look towards the ultimate questions.

WH Looking across the schools that you are in and out of over the session, what would you say is your impression of the frequency of use of religious studies at S3 and above?

TEI 3 The most commonly offered type is Short Courses. SEB Short Courses and SCOTVEC Short Courses in schools, 40 hour modules. In addition, there are still many schools who will offer Standard Grade. In fact I know now of two schools who are providing as their core religious education, Standard Grade religious studies in S3-4.

WH With a view to pupils actually doing the assessments?

TEI 3 Yes. With a view to all pupils sitting the assessments.

WH Even although they don't offer the amount of time?

TEI 3 That's right. On the basis of, in one school, one period a week. The most common provision of RE in S3-4 is Short Courses.

WH Has that Standard Grade provision been going long enough for the outcome to be seen in any cohort?

TEI 3 One cohort sat the exam last year. I couldn't say what the results were.

WH When you say that Short Courses are the most frequent, I presume you mean the most frequent of religious studies, but what about actual numbers of pupils? I know it does happen in some places that the entire year group will do nothing but short courses. How common is that sort of approach?

TEI 3 In my experience that is the main provision. All students follow certificate short courses at S3-4, and I think schools see it as being motivating.

WH Does it fill the criteria would you say, of all the documents about balance in religious and moral and so on? Is a Short Course a balanced piece of RME or not?

TEI 3 I think that Standard Grade is much more balanced, both in terms of content, and in terms of methodology, and much more freedom as well. The Short Courses are constricted in terms of the learning outcomes, the instruments of assessment which teachers may use, and what exactly is to be assessed. I see there being less freedom, and unless pupils are following more than one Short Course, I think there is not a balance of content in their curricular experience. Even two short courses would not provide a proper balance.

WH So in order of popularity it's Short Courses first? And is Standard Grade next?

TEI 3 Yes.

WH It's obviously nothing like as big numbers as short courses. Is it a reasonable size of number would you say?

TEI 3 Yes. Quite a few schools offer Standard Grade and have large pupil cohorts. Full class of 25-30 pupils for example.

WH What about beyond 4th year?

TEI 3 Beyond 4th year quite a number of schools have been offering Higher, and have become involved in Religious and Moral Philosophical Studies Higher Still courses, and are to be commended for their courage and innovation in becoming involved in these new courses at an early stage.

WH Would they do that over 5 and 6?

TEI 3 S5 and S6.

WH So that RE may in fact be Religious Studies at S5 and S6 too?

Although it couldn't be for the whole cohort?

TEI 3 That's right. Religious Studies is offered as an option in S5 and S6.

WH And it is more difficult, I would guess anyway, to be sure about how much RE was being done at S5 and S6.

TEI 3 I think the formula used before was '*a continuing element*' of RE within personal and social development at S5-6. HMI are keen to see provision of RE for all pupils at S5-6. That doesn't mean that schools will offer it necessarily throughout the whole session. But I think schools have some obligation to provide a measure of RME, even if it is only a Short Course in S5-6 or the opportunity to visit places of worship or go on field trips at S5-6. It's important that it's there.

WH Rounding off with the question of school management and its attitude to RME. Is it fairly common, would you say, for RE to be regarded as part of the normal school arrangements, which are to be dealt with by senior management?

TEI 3 Yes. I don't attend these departmental meetings, but I believe that it is.

WH My emphasis there is the word normal. Do they behave as if this is just another department?

TEI 3 Well I would hope that the management would take account of the fact that RE may be a very small department in terms of staffing, and therefore it's all the more important that management ensure that RE is joined up to the rest of the school, has good communication links with the rest of the school. They might be treated differently in that respect, taking account of its size, but I think it is treated as a normal department.

WH So it's not regarded as a special problem in any sense?

TEI 3 Not inevitably, but there is a problem which may be common to other small subject areas in terms of promoted posts. There are schools

where APT's are doing the work of PT's and where non-promoted staff are doing the work of both, and that creates a problem.

WH But that's not a problem specifically related to RE.?

TEI 3 Not only RE, but it affects RE perhaps as much, and more, than other smaller areas of the curriculum. There is a difficulty there which management is bound to be aware of in those schools.

WH Do you feel that management has succeeded in clearing the way, and have got away from the problem of thinking of RE in '*religious*' terms?

TEI 3 It's my impression that overall they have. There may be some schools where management think that RE is primarily a '*religious*' subject, rather than a '*secular*' subject, but I think generally, the cumulative effect of the reports which we referred to earlier, means that there is no excuse for anybody thinking it's a particularly '*religious*' subject.

WH A side issue of that is what is done with assembly. In your experience, is RE given responsibility for assembly more often than it ought to?

TEI 3 Not in secondary schools. No. Again, I'm not present at assemblies at secondary school, but I don't hear PTs or religious education staff confessing or confiding that they have to take assembly.

WH What would you say is the general state of RE in secondary schools? Are you up or down, or do you think it's doing reasonably well?

TEI 3 I think that overall there has been tremendous progress in a very short time. We started by looking at Millar, and really Millar is only a short time away. In that time there have been huge advances in relation to the curriculum, learning and teaching approaches, development planning, certificated courses, staffing of RE departments, resourcing of RE departments, different forms of assessment, differentiation. I think there has been a huge advance. That dynamic is continuing. It won't stop changing. We are still in the middle of that chain reaction. All these reports are links in

a chain, and we are not at the end of that chain reaction yet. On the other hand, there is some evidence of low morale. Last session's SQA debacle has caused widespread distress. Some teachers who have been successfully presenting candidates for years, are now asking if they are teaching the right thing in the right way. However this set-back may be temporary. Overall, the advances are solid and have been consolidated in the profession.

WH What do you think is the way forward, if I can ask you to be a bit prophetic rather than factual?

TEI 3 There are still things to be achieved in relation to RE. It is necessary to ensure that S1-2 articulates fully with 5-14 in primary schools, and what is done in S1-2 is a challenging course, and builds on what pupils have already experienced in primary schools. The allocated slot of 5% of the curriculum is still to be ensured universally. Many schools do not yet provide that 5% time allocation in S1-2, let alone the 80 hours in S3-4. Some were formerly at the minimum requirements but have slipped below them. At the other end of the secondary school, I think there is a lot to be done in consolidating the Higher Still reforms, in marketing the attractiveness of RMPS Higher Still, in bedding these courses down, making them attractive to pupils. There is widespread confusion about Personal Search, and its relation to the pupils, and to the religious traditions. All this requires clarification, and further working, highlighting, emphasising that it is a dialogue between the pupils interests, needs, questions, and the questions of World Religions. In fact these questions are often identical.

I think there is further work to be done in differentiation in RE, catering for the range of pupils abilities in RE, further collaboration with learning support in the schools. The identity of RE has to be maintained. Its distinctive identity. It's a new subject area. It's under pressure from other educational forces, from political pressure as well, and it has to retain its

distinctive identity, otherwise it will disintegrate into an amorphous nothing. In the TEI's, we need to ensure a good supply of quality teachers coming through. That's important. The question of the emphasis given to RME in teacher education is one which needs some attention, as I indicated earlier. Teacher Education Institutions must be a priority, and must have support from Local Authorities. I think teachers may feel the lack of specialist advisers by comparison with the number of specialist advisers in RE that there were a decade ago. It's important that they receive support from Local Authorities, and also that teachers in schools build their own networks of support, and don't expect change to come from the top down, but manage to create change from the bottom up, by supporting each other. These are all ways which I see RE going forward if it is to remain effective.

WH I did ask you to be prophetic, and if you look at the Old Testament prophets, they were not only looking up, but they were looking back as well, and then forward to what is practically possible, and when it can happen. You have been a true prophet in Old Testament terms in what you have said just now, because you have identified issues which are already simmering away, but which need to be uncovered and developed. As well as that, the other comments you have been making are already extremely useful. I want to thank you very much indeed for taking the trouble to answer these questions, and for being willing to enter this free discussion. It will prove to be extremely useful indeed. Thank you very much.

TEI 3 Thanks Bill.

HMI Interviews

Schedule of Questions HMI 1

Key areas are:

1 The separate status of RE

What was the status of RE as you took up the post of first ever inspector of RE?

2 Introduction of Religious Education within the remit of HMI.

Why, how, and when, was religious education brought within the remit of HMI?

3 The Task To Be Done

What was the remit you were given, and how did it develop?

4 Findings

What did you find as inspector responsible for RE?

What picture of provision in RE in schools and in teacher education, began to emerge at the different stages?

5 Development

How was the work you did, introducing RE to

inspection, continued and developed?

6 Regularisation

How was the anomalous professional position of RE changed to accord with the norm?

7 RE and the Regular Curriculum

Is RE a distinctive curricular area?

8 RE: Then and Now

How have things changed from the time you took up post, till now?

9 The role of RE within the curriculum in modern society

Is there a role for RE in a pluralist society?

10 RE and Inspection

Will inspection be the force to propel RE into a suitable place in school education?

Detail of area 9

(i) What is the main difference between the denominational, and the non-denominational sectors in RE?

(ii) In the non-denominational sector, where should the curriculum decision-making power for the subject RE lie ?

APPENDIX 7.1.2

HMI Interviews

Transcript HMI 1

Her Majesty's Senior Chief Inspector of Schools

The interview of HMI 1 took place on 22 March 2001, at Victoria Quay, Edinburgh. The interview was recorded with the agreement of the interviewee, to whom a copy of the transcript was sent on completion. The purpose of the interview, was to gather data and opinions and attitudes related to RE, and its formal introduction to inspection, from the perspective of the introducing inspector, in order to use these responses as a measure for data and responses from other sources and categories of respondent. It was a semi-structured interview, using an agreed schedule of key areas, to be developed as appropriate. The semi-structured nature of the interview, and the type and nature of the questions, was important, in that it allowed freedom to pursue questions which arose within the discussion. This flexibility was chosen over against the greater precision which would have been gained had the interview been more structured, or had the interviewee simply been responding to a questionnaire, or had he been asked to present his views as a piece of extended writing. A certain loss in precision has, therefore, been accepted. The issues discussed, assumed the period to be that since RE was included in the remit of HMI, in 1983. Schools referred to are secondary, non-denominational schools, unless otherwise stated.

The issues were contained in the schedule of questions.

WH represents the interviewer, HMI 1 the interviewee.

WH Thanks very much indeed for agreeing to be interviewed. This is a piece of history for me, because I remember vividly, even although it's a long time ago, when you first came to the West of Scotland inspecting RE. I want to go back to that period, when RME was being introduced to the inspectorate. Can I start with the first of the key areas I have listed, and which I would like to raise with you. It has to do with the status of RME. Can you say a bit about what was the legal position of RE immediately before it was included within the remit of HMI.

HMI 1 The legal position of RE, and indeed of Religious Observance, was basically the same then as it is now. The difference was, that it was not within the powers of HMI to inspect it, and they were of course specifically excluded by law from inspecting RE or Observance. That was taken absolutely literally. Instructions to HMI were, that if, for example, a primary class moved in to a piece of RE as part of their morning's work, HMI would withdraw, and HMI would not be present at any act of RO. It was observed absolutely to the letter of the law. So the legal position has not changed. In fact, I don't think it has changed since 1872, except in so far as it is now subject to inspection.

WH So it is still as it was, compulsory in schools, but in addition to that is now inspected like every other subject area.

HMI 1 That's right. In so far as the law is at all clear, which of course, in some respects it isn't, then it is still compulsory. What is not clear in the law of course is how much is '*compulsory*', and '*frequency*', that kind of thing. What has changed is the powers of the inspectorate, in relation to RE.

WH Still on the separate status of RME. How did the inspection of the subject change that status?

HMI 1 It brought about a number of important changes, and certainly people at the time who were anxious to sign up for the introduction of inspection thought that it would make significant changes. One was, of course, strictly in legal terms. There now was a body which could make sure that schools did actually observe the law in terms of RO and RE. Previously there was nobody to actually apply the statutory requirements, or to enforce them. Beyond that, it made sure that head teachers in schools looked carefully to their provision in RE, and to its quality, and to its staffing, which was something they could allow to lie dormant previously, knowing that it would not be looked at in any kind of rigorous way. Now it would be subject to inspection.

So I think head teachers looked to their laurels, as it were, in terms of what they were providing in RE. It gave status and confidence to teachers of RE, because they were now accountable in the same kind of way as their colleagues. It enabled them to go to head teachers on the same basis, and make it clear that since they were subject to inspection, they had to have equal consideration in terms of resources and so on. In terms of the development of certificate courses in RS it also assisted, because the subject was getting the same kind of attention from the centre as other subjects. So I think bringing it in to the swim of other subject areas raised its status, raised its importance in the minds of people outside of the immediate RE circle, and gave confidence to its staff.

WH What about the legal position? What is it now?

HMI 1 The legal position still is, that RE is the only subject specified in law that is required to be provided in the curriculum. Now whether that does it any good or not is another debate, and of course, RO is required by law on a regular basis, but the law does not specify the frequency.

WH The next of the key areas is the introduction of RE within the remit of

HMI. When was the decision made to include RE?

HMI 1 As I understand it, and I am only relying on what I was told at the time that I became involved, there was a meeting between the Secretary of State for Scotland, who was then George Younger, and representatives of the Catholic Education Commission, at which the low rating given to RE in provision across the Catholic sector, and the non-denominational sector were discussed, and reference was made to the fact that it wasn't subject to inspection. Those who were at the meeting thought that that would assist its status, and I understand that the Secretary of State asked his officials why it was not subject to inspection, and nobody was terribly clear as to why it had been excluded. I think we can come quite easily to reasons why it was originally excluded, but they felt there were no contemporary reasons for continuing the exclusion, and so the Secretary of State undertook to investigate the matter, and to consult with interested bodies. I think the decision to do something about it actually took all of those involved by surprise. It was something that had been kicked about for a while, but nobody had actually acted on it. That was in 1980 I believe.

WH Any other factors in why that decision was made, apart from those that you have listed?

HMI 1 I don't think so. I think there was a general feeling that things had moved on since the 1872 Act. RE was not now seen as a *sine qua non*, that it actually had to argue its place in the curriculum. It was undoubtedly the case that many schools were disputing whether or not RE and RO had a place at all in the national system, and it was felt that to secure its place as a legitimate part of curriculum provision, it would have to be subject to inspection. I don't think there were any other reasons other than the apparently lowly status, and the feeling that inspection would help that.

WH Was there any opposition to its being included in the remit of HMI?

HMI 1 Not that I'm aware of at all. The inspectorate, providing it was staffed, was quite happy to do that. In the process of consultation, there was an amazing amount of support for us, and certainly those of us who were involved in the consultation expected to stumble across problems. We were not at all sure when we started that it would be possible to change the law, but we were overwhelmed by the welcome to that. There was just no doubt. There were small obstacles raised about the way it would be done, who would do it, and all that kind of thing, but these were to do with the logistics of it, not with the principle.

WH Why were you given the responsibility for it?

HMI 1 Why me? Well maybe just because I was available. I had just returned from a secondment to another Government department as part of my career progression, and I think they were looking for things to develop my career. I happened also to have, although I had never used it, a Diploma in RE which I had taken at Moray House, so I suppose all these things came together. I was given the job just of introducing it, of undertaking the consultation and negotiations, and setting up the inspection procedures at the beginning, with a clear understanding that people who were real specialists with experience of RE would be appointed, and they would then take it over, and I would do something else, which of course is what happened.

WH So your being appointed didn't relate to what you had been doing up until then?

HMI 1 No. It didn't. I hadn't taught RE. I did have this qualification, but it had been dormant. I was willing to do it. It is not all that often in this business that you get a chance to do something new, and that seemed an interesting thing to do. So that was all, but it was made absolutely clear at the time that I wasn't pretending to be an RE specialist. What I was, was an

experienced inspector capable of using my experience with inspection in other areas to make sure that we got off to a good start.

WH Were you involved only in RE at that point, or did you continue some other work as well?

HMI 1 I was also at that time an Area Inspector as we called it, which was what we called a District Inspector within Strathclyde. I was Area Inspector for Lanark Division, and I continued also inspecting in my own subject, which was History. It was important that, in order to get credibility for the new arrangements in RE, it was seen to be being done by somebody who had worked in another subject area as well.

WH You have already said that you had experience of RE in the sense that you did the Diploma, but is that the only kind of experience. You said it wasn't taken into account anyway. Was it for other reasons that you were asked to do this job...?

HMI 1 Well I think the fact that I had the qualification was part and parcel of it. I mean, it was a neat link that I was somebody who could do it, but also did at least have the qualification. I had more knowledge about what was involved in RE than people who did not have that Diploma. So I think that was part of the decision, and probably part of my willingness as well.

WH So how did you view RE at that point, before starting in the job, but just about to start on it?

HMI 1 I suppose I was aware, as everybody was from my teaching days, that in many schools RE was a Cinderella subject, and that it wasn't taken seriously by other members of staff, or by pupils, and that it was there because it had to be there, rather than because it had a legitimate claim to be there. That was certainly the view that many people took, and it always seemed to me that the curriculum is too packed, too demanding, too challenging, to have room for Cinderellas. So it was important, that if RE

had a legitimate place in the curriculum, then it be treated properly.

Otherwise, I was intrigued by the implications of negotiating with a wide range of bodies about changing the law, and getting the chance to apply to RE what I learned about inspection in the time I'd been in the job.

WH That takes us into the key areas which look at the actual task which confronted you, having been appointed to this new post. What preparatory work had to be done before the announcement could be made?

HMI 1 Well the Secretary of State commissioned us to write to all interested bodies. The actual writing of the letters, of course, was done by the education department officials, not by the inspectorate, because this was being done on behalf of the Secretary of State, so departmental officials wrote to everybody who had an interest of any kind in this. Teachers Unions, Parent Bodies, although there were fewer of these in those days, churches and non-church groups, and they were all invited to attend meetings, sometimes on their own, sometimes in combination with other groups. It was made quite clear that the business was to get their views on whether or not the change in the law should be made, to allow RE to be subject to inspection. That was really the preparatory work, and so we undertook across late 1981 early 1982 this series of consultations. Once it became absolutely clear that there was approval for the principle, very quickly an opportunity was found to repeal the part of the legislation that banned inspection.

WH Any other kinds of contacts with the educational world apart from those that you have just mentioned, before school visits began?

HMI 1 Well I certainly undertook a range of visits to schools where we knew RE was strong, and to meet a number of key people like yourself. I had discussions with them about how they saw RE, what its problems were, what solutions they might put forward, how inspection might work.

So I did my own sort of personal networking of visits to prepare myself for all of this.

WH Did that involve Head Teachers and the Directorate and so on?

HMI 1 Oh, indeed. I talked to a whole range of people, both specialists in the subject, but also importantly, people who could influence the subject through being Head Teachers, Directors, College of Education staff, Faculties of Divinity, just to make sure that I knew as much as it was possible to know about the subject, and also to make sure that the inspection arrangements were sensitive and sympathetic to what was there. We also, of course, internally had to discuss what kind of view we would take of schools that were not providing RE according to national recommendations, and so on. And what action we would take with schools who were not doing RO. We had to make sure that we had a view about the speed with which we would begin to press schools where provision was deficient, because it was certainly my view that you had to have a fairly limited period of time where you acknowledged that you were trying to bring about major changes in provision, and on day one you couldn't start castigating schools publicly for something that had not been demanded of them previously. So we had a sort of *honeymoon period*, I suppose you could call it. We were doing inspections, familiarising ourselves with what was going on with a view to writing this report, which turned out to be *Learning and Teaching* in RE, which was published in 1986.

WH You can call that the *honeymoon period*, or the introductory period. You began seriously to visit schools now that they knew what you were about, with a view to making statements of what they should be doing, and working out how they should be doing it. Can you say a bit about the first school visits after this *honeymoon period*? When did they actually start?

HMI 1 As I remember it, the legislation bringing RE within the scope of inspection took effect from January 1983, and so, more or less immediately included RE within the inspection programme. Those who were inspecting in primary had, by that time, undertaken staff-development to enable them to include RE within their other duties in Primaries, and I, because I was still on my own at that point, did a number of formal inspections of RE where that was being provided by a full-time teacher or department. These were proper inspections by then.

WH So you only did it where there was a specialist teacher. Is that right?

HMI 1 Well because I was on my own to start with, there was a limit to the number I could do, and it seemed to me that to start with, we had to see if our inspection procedures worked efficiently in RE. I went to where RE was being provided throughout the school. As soon as other staff were appointed, then RE became an expected part of every inspection in Primary and Secondary. If it wasn't there, then that in itself obviously was an issue to raise with the school.

WH But at that early stage what was expected of schools was simply that they fulfill their legal requirements?

HMI 1 No. More than that. The legal requirements were always something that I felt ought not to be emphasised, certainly in the case of RME. RE had to be seen as a legitimate part of the curriculum alongside English, Mathematics, Music, or anything else. It had to be held accountable in terms of its quality, on the same basis as any other subject. It had to justify itself on the quality of what it did for the ethos of the school, and for the learning of individual pupils, not justify itself on the basis of being a legal requirement. So we wanted to shift the whole provision of RE within the curriculum, with the expectation that it played the same part as any other subject, and had to be held to account against the same criteria as any other subject. RO was

different in that respect.

WH You could say that was the long term plan and expectations. Were there other long term plans and expectations still at this early period?

HMI 1 Well there certainly was an assumption that RE would begin to get the whole network of support that other subjects would get. It became, for example, at the same time a legitimate part of the interests of the Consultative Council on the Curriculum, as it was called then, the CCC. The CCC up till then had not given high priority to RE. Now, because the CCC was funded by government and so on, development work in RE became a much higher priority within the work of the CCC. It meant that we talked to Directors of Education and Head Teachers about the subject. So there was clearly a long term developmental intent. There was an acceptance that much of the provision was not very good, because it hadn't had the right kind of support. The assumption was that as we found out more about what was on the ground through inspection, we'd begin to make recommendations nationally about what needed to be done to support the subject. So certainly, there was the expectation that we were going into a longer-term process of work.

WH Were there other elements which arose once you had started, once you had got through the *honeymoon period*, as you worked through the task? Other elements that you hadn't anticipated?

HMI 1 I'm not sure about that. Maybe we should talk at some point about the links with Catholic schools and the arrangements which we had for inspection there, which were different from those in non-denominational schools. I wish to come back to that. Certainly one of the main tasks for us was not a public task at all, but an internal task of making sure all our colleagues were up to speed in RE, particularly in primary inspections where you were not using specialists. I don't recall anything particularly

unexpected cropping up after that.

WH I do want to raise the case of non-denominational schools later when we discuss your findings. Can we start on that, by asking what information, formal, or informal, was held by HMI about RE before the subject was inspected?

HMI 1 Virtually none. Certainly any information we had would be anecdotal, based on the experience of members of the inspectorate as having taught in schools. Much of my own would be the same as well. But we didn't hold information. We weren't allowed to inspect, so we didn't have the information to hold. So there really was very little known about RE.

WH There weren't, for example, records of numbers of specialist teachers of RE?

HMI 1 Yes. You would be able to get that. You would be able to get that statistical information from the department. Certainly there were records within the education department about discussion over the supply of RE teachers over the years, and that of course became a very fraught issue.

WH How long did it take to build up an accurate data base in that case?

HMI 1 Well by the report in 1986 (Learning and Teaching in RE) we were able to list the number of schools in which we had inspected RE. So that was the beginning. That quoted two hundred primary schools and sixty-three secondaries in three years, which is really quite a lot. So that was the beginning of the data base. From then it was based on sampling of departments, just like in any other subject.

WH So the data base was built up on the basis of HMI inspections only?

HMI 1 Our data base is always based on the evidence that has come from formal inspections. Now clearly, those who were involved in the inspections, because of the contacts they had with people like yourself, advisers, Colleges of Education staff and so on, had a whole lot more

information about the subject, which helped inform the evaluations they made in the inspection. The actual evidence, the data base of evidence, is from inspections.

WH You have already said there were clearly teachers academically qualified to teach RE. Were you surprised by the number of those or disappointed?

HMI 1 Well I think we had to be disappointed. If you take the view, as I certainly did, that if RE was within the curriculum, it should be delivered in the same way as any other subject, then unless there was a full cohort of qualified specialist RE teachers in every secondary school, it wasn't going to be delivered like other subjects. There wasn't that, and so clearly there was a need to build up the specialist RE staff, and that was a problem, because head teachers already had full complements of staff. Now they were being told '*you must do the decent thing by RE*', and that meant making room. I do remember being involved in one or two fairly tense discussions with directorates, and head teachers, about the fact that they really must make RE properly available in the curriculum, and that meant they must adjust their staffing. Although we accepted that you need a vacancy before you can make an appointment, but that was something that we pressed quite hard.

WH What kind of picture began to emerge of provision of RE, first of all in the non-denominational sector in secondary schools in this first period?

HMI 1 Well I think the answer to that is in *Learning and Teaching in RE* (1986), and the listed figures which are our evaluation of what we found. As I remember it, there were some departments in secondary schools where RE was of as high quality in learning and teaching, as other subjects in the school. There were however areas where there were specialist teachers who were not good. There is no doubt about that. There was a tail of quality in specialist RE teachers. There was a number of reasons for that.

One was partly the quality of people who were prepared to go into teach a subject which was not being highly rated in secondary schools. That was likely to put off a lot of people. There was also the fact that many of them were singleton RE teachers. They were regarded as doing a subject which was there because it had to be, rather than because it should be in schools, and they were not supported. They didn't have a principal teacher to guide them. They didn't get mentoring. They were not getting the resources and so on. They were also, because of the nature of time-tabling, seeing every pupil in the school across a week for short periods of time. They were getting no chance to make any kind of relationship with these young people. They were vulnerable, new teachers. So there were all kinds of good reasons why there was a quality problem, which wasn't because of RE per se. It was because, well, I suppose the fault lay with management. Also of course, there were schools who were either doing no RE at all, or they were doing RE on the basis of volunteers, and that was something which I certainly was very keen to target very quickly. We would not have accepted English, Maths, Music or Art or History, being taught by somebody who just was '*interested*'. You wouldn't teach History on the basis of having read historical novels, whereas people were teaching RE on the basis of being Sunday School teachers or in the choir. So, we targeted that very quickly. We made it clear to schools that our expectation was that this was a fully fledged curriculum subject, and it should be taught by RE specialists.

WH You said volunteers there. Does that really mean non-specialists?

HMI 1 Volunteers were people who were not qualified. They were interested in it for personal reasons, they did their best, but they were not likely to give the same kind of attention in terms of following guidelines, having the available resources, giving it high priority in their teaching life, that they would give to their main subject where they were held to account

for Higher passes and that kind of thing. Much of the poor provision related to the expectations that the head teacher had for the subject, and if the head teacher did not have the same expectations of RE as of other subjects, then the subject was allowed to slide. So that range of provision was much more evident in RE than any where else. You will get good and mediocre and poor departments in any subject, but in RE I think the reasons were more easily traced.

WH It's slightly different of course in the denominational sector?

HMI 1 Yes. We had discussions with the Catholic Education Commission about the extent to which it was possible for RE specialist HMI, who did not come from a Catholic background, to inspect RE in Catholic schools. I found the Catholic Education Commission exceedingly open in all of these discussions. It was complicated by the fact that Catholic schools saw the Catholic faith, as opposed to the day by day teaching of RE, as something that permeated the whole school ethos. So inspectors would already comment on the ethos of any school, and we would now make sure that HMI were up to speed to be able to comment on the religious aspect of that as well. We agreed that in the formal teaching of RE in Catholic schools we would inspect in the same way as we would inspect learning and teaching in any other subject, so that we weren't actually inspecting the faith content. We were inspecting the ability of the teacher to use the prescribed content effectively in improving the learning and teaching of children. So in a sense, you could actually, I suppose, have had somebody whose background was English doing that kind of inspection in RE, because we were looking at the quality of the teaching, the quality of the learning, the supply of the resources, the management of the lessons, the extent to which improvement and understanding was taking place, but not commenting on the Catholic content. Now having said that, that was what we said publicly. In private

discussions, in informal discussions with the Commission, they were very anxious to have our views as to whether or not we thought the faith content which was being taught in Catholic schools was appropriate to the age of the children, was presented with good materials, etc. So we did have a very good relationship with them on that, but there was a clear understanding that it did not necessarily have to be a Catholic who inspected RE in Catholic schools. The Inspectorate did commit itself to appointing a Catholic HMI when the time came that the best person at our interview board happened to be a Catholic. What we were looking for was an RE specialist. We would not distort the process by having a Catholic HMI. As I recall, they were very happy about that.

WH Did that get over the point you made earlier about non-specialist teachers?

HMI 1 Well we had a problem of course in Catholic schools with that, because in secondaries much of the RE in Catholic schools was being delivered by Catholics, and that was their reason for doing it rather than because they were specialists. The Catholic schools themselves were beginning to realise that it would be much more professionally and efficiently done by teachers who were qualified, and so the stance of the Catholic Education Commission was that they wanted the formal teaching of RE to be undertaken increasingly by specialist teachers, and of course they have now by and large moved to that. The introduction of certificate courses in RE was quite an important catalyst for that in Catholic schools, and indeed in non-denominational schools as well, because you might accept that somebody who could get away with teaching in S1 and S2 on the basis of being a volunteer, certainly couldn't do certificate work, and as Catholic schools wanted to move into certificate work as well, it became quite clear they would need to have specialist teachers. So all of these were issues, but

never sources of tension.

WH Given the quantity of time spent in RE in Catholic schools, presumably it was almost impossible even to think of having only specialist teachers, and therefore six periods a week in some schools, for example, would require the use of non-specialist. Was that...

HMI 1 There were Catholic schools who delivered virtually all of it by having a fully fledged specialist department, and there still are. So it was possible. It just meant that you had to adapt your staffing in that way. It was also an issue of supply of course. Even schools who wanted to have a specialist teacher of RE couldn't always find one. Clearly there was no point in us castigating schools for not having a specialist RE teacher if they were advertising and not getting someone. So that's partly what I mean by having *honeymoon periods* and so on. If it had to be a pragmatic approach to this then, we had to realise that there were certain things which schools could not achieve, and we had to give them time to move. I suspect in these twenty years, that by and large, these issues have been resolved.

WH What about the Primary sector?

HMI 1 Well the Primary sector of course had had a tradition of doing RE in virtually every Primary school. It was very unusual to come across a Primary school with no RE. It varied in quality, but it was there, and if the subject was actually there you could work to improve the quality. It was much more difficult to get it in if it wasn't there. So by and large, the Primary picture was much better, and there were better Primary materials. The attitude of children towards RE was different in Primary too.

WH Can we move to teacher education. What was the situation there? What training courses for example were available? Was the output of any size?

HMI 1 Well, you will correct me, because your knowledge of this will

be much sounder than mine. I seem to remember there were largely singleton RE lecturers, maybe not Moray House, would that be right? I think that in the Teacher Training Institutions they had the same problems, maybe cast a little differently. They also felt that they were recruiting teachers and training them for a subject which, at that time, did not have a high status, because it wasn't seen as being equal to other parts of the curriculum, and I think that lecturers in teacher training institutions took very well to the notion of inspection because of the higher profile it gave to RE, and the greater demands that were being placed on RE. I don't recall much more. RE was available to those who wanted to train. There was obviously a question of supply and quality.

WH My recollection is, at that time there were also courses for non-specialist teachers.

HMI 1 There were indeed. That's absolutely right, in order to try and make up for the problem of not having specialist teachers. I do remember that. It was also possible to switch from teaching another subject and become qualified in RE. Conversion courses as they happily called them. Certainly some Latin teachers and so on, who felt that Latin was going out the window, if they were so inclined, did these conversion courses. Of course, it's hard now when you assume every subject in the curriculum will be taught by properly trained specialists, to recall that there was a time when that was not the norm.

WH Well can we come back to you in that case. The development of the task, the development of what you were doing. How long did you retain this responsibility for RE?

HMI 1 Well within the consultation process, I negotiated within the inspectorate as to how we were going to do it. We wrote the inspection guidelines for RE. I tried them out. All the reports which anybody wrote on

RE in any primary school inspection in Scotland were all copied to me, so I could get a view about consistency and so on. We took all this very seriously internally. The first RE specialist inspector was appointed in, I think, about the summer of 1983. As soon as he was appointed, I was training him, not in RE, because he was very experienced in that. I was training him as an inspector, who would inspect RE, and fairly soon after that I would go, and in fact I went off to be a District Inspector based in Inverness, October 1984. I kept it for something like eighteen months.

WH We will pursue shortly the overlap between yourself and Allan Hawke. Before he arrived, did you have duties other than RE?

HMI 1 Yes, I was as I said, Area Inspector in Lanark Division, and I maintained my duties in History and various other things, and as Allan did more of the Inspection, I did less.

WH And were you able to see, during your period, development of RE proceeding? Did it begin to take off? You started right at the beginning by saying there seemed to be universal agreement to proceed with this and there were no objections to it. Did this begin to take root once the country saw that it was being taken seriously?

HMI 1 Yes. Maybe I should just tease out what I said there. We made it clear in the consultation that we were not consulting about whether or not there should be RE, because there were of course people who felt there should not be RE, both within the profession, and in some groups, such as Humanist groups. That was off-limits in the consultation. There was no question of changing the Act about RE and Observance. So there was that kind of opposition, but there was no opposition to inspecting RE if there was going to be RE. As soon as inspection was included, head teachers and others knew that they'd better consider what they were going to do about RE, because they knew it would be a weak spot if they were inspected, and

many schools which were now about to be inspected began to take a much more serious look at the provision of RE. Many were very positive about doing so. They knew that if there was any aspect of learning and teaching in the school where the young people were getting poor provision, it wasn't helping their overall education, so they were glad to turn their attention to this. I think very, very quickly, because of that there was a demand for more specialists which we could not keep up with. There was demand for materials, there was greater demand for certification in RE. I think a lot of things happened very quickly because of that. There were appointments of Advisers where there had not been Advisers before.

WH O.K. We're leaving the *honeymoon period*, indeed we've left it behind.

HMI 1 I'll regret calling it that I'm sure...

WH Can you tell me again, when was the first specialist RE Inspector appointed?

HMI 1 He was appointed on the 1st September 1983. The second specialist was appointed on the 1st April 1985, and the third was appointed on the 1st September 1992. He of course was the first HMI in RE who happened to be a Catholic.

WH In what sense were they specialist?

HMI 1 Well the first had been lecturing in RE in a teacher training college in England. The second was a principal teacher of RE in Highland Region, and the third was a principal teacher of RE in Glasgow. So they were real specialists, and it was at that point that I moved out. We agreed that we would have a complement of two people, and the appointment of the first, and then the second was made. And I was away. In fact, I had given up then.

WH I would like to concentrate on the first. What was his remit?

HMI 1 He was the national specialist in RE, and he would undertake

staff development internally with colleagues and Primary Inspectors to make sure RE was properly covered in Primary, and he himself would undertake the secondary school specialists' inspections, and in addition, he would represent us on things like the Scottish Examination Board, RE Panel, and many other parts of networking. It was his job to keep in touch with Advisers, Teacher Training Institutions, etc.

WH So does that mean it was exactly the same remit as any other subject Inspector?

HMI 1 He would have the same remit as any other senior subject Inspector. Every subject has somebody whose job it is to be the National Specialist, and he was the National Specialist for RE.

WH Did you continue at all at the same time as he was in post?

HMI 1 Yes. Between his appointment in the summer of 1983 and twelve months later, when I went off elsewhere. During that time I was training him in the business of being an Inspector, with a view to him doing more and more. He very quickly took over the formal representation as HMI in RE circles.

WH Looking to the curriculum, and RE within the curriculum. By definition, RE was taught by non-specialist teachers?

HMI 1 Well not everywhere.

WH In the sense that there was no specialist professional certification available for anyone, who although he might be a specialist academically, and there were some, but who couldn't be a specialist in terms of teacher training in RE, because there was no such qualification as an RE teacher available.

HMI 1 Are you telling me that everybody who taught RE as their main subject were actually doing that on the basis of being qualified teachers in another subject? When I was qualified to teach RE ...

WH It depends what you mean by qualified. If you mean academically qualified, these people would have been university academically qualified, but what I'm suggesting is that there was no way in which the GTC would recognise their certification from college of education, because there was no provision for that.

HMI 1 So you couldn't come out of a college trained only in RE?

WH That is the case. Formally, for example, you could do two subjects, although now that is much more difficult, and whether it is possible now or not, I don't know.

HMI 1 It is possible, but more difficult. You're quite right. Well that's fine. That's a matter of recollection as far as I'm concerned, and no doubt of facts as far as you're concerned. I thought that by that time you could in fact be certificated as a teacher of RE, and that's how you had principal teachers of RE, or assistant principal teachers of RE. You will have the facts of that matter.

WH The reason that I am fairly sure of it is because I started working in RE without having a proper GTC certificate in RE.

HMI 1 You'll know that. I just don't know when the GTC began to formally recognise RE. If it was after inspection, but that's one of a number of things that followed because of the status the subject was then being given.

WH I'll change what I'm saying slightly to cover that, by saying that RE was often taught by non-specialists, because there were very few specialists, as you said, although there were some. By definition it's name assumed connections with churches and other communities of faith, specialists in their own sense but not in the professional sense of teachers. The main curriculum subjects relied on specialist teachers. You had to be a specialist teacher of Geography, for example, to be a teacher of Geography at all, and

they were academically self justifying. The first of these points is about specialists, and that it has been brought into line with the rest of the curriculum, in the sense that you have now to be a specialist teacher of RE to be a principal teacher of RE. What about the second one, that of academic self- justification ?

HMI 1 Well RE is formally established in national curriculum guidelines, so it has its place in all schools, more or less, according to the time allocation suggested in national guidelines. To that extent it is seen as a subject that is there because it's in curriculum guidance, rather than because it's in statute. Now I am sure you still get those who will argue about whether or not it's appropriate to have the academic study of religion in the curriculum, but then you'll get those who argue about whether or not there should be Home Economics in the curriculum, or Drama. My feeling is that by and large people accept that it is appropriate that young people should study religions in the course of their learning. The recently increased interest in the development of values in young people and the debate about citizenship actually strengthen RE's claim to make a contribution rather than weaken it. So we have come a long way from that. If you are talking about proselitising in religion, religious observance and its place, that's quite different.

WH Reverting back to your time in RE. While you were doing the initial job of establishing the subject, did you feel that there was enough possibility in the academic sense, for specialist teachers to be provided? Not simply in faculties of Divinity, but elsewhere as well?

HMI 1 Well there is a vicious circle with that sort of thing. You will not get that kind of provision in universities unless there are people coming out of schools wanting that provision. If you don't have the provision being made in the university, you will not provide people who go to college to

train, therefore, you are not providing in school. So you go around in circles. Certainly there were not enough specialist teachers for the schools that wanted to appoint a specialist teacher. There was not adequate provision in teacher training, nor indeed were there enough opportunities within universities.

WH In the school setting, RE was justified as a free-standing curricular area. It was then linked with moral education to form RME which I think is the up-to-date state, but maybe not quite. It's had to justify its contribution to the curriculum over against other areas, which although they may have something in common, for example, personal and social education, they don't actually make a major contribution to the distinctive elements of RE, and I think that has been widely agreed. There are links, but they are not really dealing with the same area that RE deals with, although they are very close in some respects. Do you feel that Citizenship as developing in England in particular, can be seen as a threat to RE?

HMI 1 I would make no apologies for holding RE or anything else in the school curriculum to account to justify the contribution it makes to the learning of young people, or to their personal development. Every subject has to justify itself in these terms, so it's important that RE is asked to do so. I think also that it's a false division to say RE contributes, or RME contributes this, PSD contributes something else, and the fact of the matter is that everything that takes place within the school community contributes to the development of young people, and influences the way that they behave. To tease that out in terms of individual contributions is an exceedingly difficult task. I don't think if Citizenship is a threat, because, of course, you can have moral education without religion, but not RE without morality. If Citizenship is to do with the development of values, with tolerance of other peoples' opinions, views, religions, to do with developing well balanced

young people, I don't see how you can take religion out of that equation. So no I don't see it as a threat. As I said earlier, I think Citizenship could bring a spotlight on RE as being part of that important provision.

WH It does also have other interests than those of RME. There is surely a question of equating all these different bits and pieces, some of which can be identified....

HMI 1 Yes, absolutely, but my argument has always been that Citizenship is not something which is about the plumbing of democracy. It's not only about how you vote and so on. Citizenship is about all that school is about. It's about preparing young people to contribute as citizens, based on the whole of their learning experience in school, not a curriculum subject. RE along with the other areas you are listing will contribute towards that overall provision for good citizenship.

WH What about Philosophy?

HMI 1 Well of course we don't really have much Philosophy here do we in the formal sense in school. It has never really caught on in school education in Scotland.

WH Well there is one Teacher Education College which now calls itself Philosophy instead of RE.

HMI 1 Well I think we have to be careful that we call things what they are, and that we don't try and re-invent subjects with different names, and supposedly different missions, in order to try and meet some passing fashion. If we are about teaching RME, we should call it that. To say it is really just Philosophy and so on, is maybe a bit of a euphemism.

WH One or two of the next points I want to raise are recapping some of those you have already mentioned, simply allowing the possibility of looking at them again, or expanding if you want to. It is a question of RE and how it has developed into what it is now. Can you highlight some of the

outstanding features of what you found as you went round schools and Teacher Education? You have mentioned some of them in various contexts, but bringing them together, Teacher Educating sectors.

HMI 1 Well you would have to go back to the *Learning and Teaching Religious Education* report. That really was my legacy from what I had seen, and memory now is the problem. I do certainly recall that at their best, departments of RE could actually have the same significant influence on the ethos of a school and on young people that you get, for example, from very well run Physical Education departments, or Art Departments. You could actually see a level of engagement with individuals in a very well run RE department, partly because of the nature of the subject and the fact that it did encourage exploration of values and views, attitudes. Good teachers of RE had to be able to engage effectively with young people in a way that isn't so essential in the delivery of some other subjects. So at their best, there was an understanding of young people, an engagement with them which was very good for them and for the school. I would have to say however, there wasn't an enormous number, because RE was not strong in every school, or even available in every school.

WH One particular point. Where you had schools with specialist teachers did you find many people following certificate exams from some of the English Boards, for example, or anywhere else indeed?

HMI 1 I don't think so. But of course, if it was the only exam available, then that's where they would make their presentations. Very quickly a whole set of courses came on stream in Scotland, and therefore schools would switch to that. I don't want to give the impression that every important development in RE was because it was inspected. The fact that it was going to be inspected concentrated the minds of a lot of people who delivered RE and those who were responsible for schools and authorities.

The provision of certificate courses could arguably be as important. One of the reasons why RE was under-rated by young people was that it went nowhere. Once it became something which you could choose and do as a certificate subject, once specialist teachers of RE were seen by their colleagues to also be delivering highers and standard grades, then that also gave them a measure of respectability within the staffroom, and these things do matter. It became an academic subject with a purpose. So all that coming together at the same time helped to move on RE in leaps and bounds. No question about that.

WH So the data base which you were comparing didn't take into account figures for schools and indeed pupils ...

HMI 1 Well these figures would be available at the time, but whether or not I had them, I just don't know them now.

WH Can I refer to practice in secondary S3-4 to S6 currently?

HMI 1 I just don't have that information. You could actually write to SQA, or to the Statistics Department in here. If you wrote to the Chief Statistician, Rob Wishart at the Scottish Executive, and asked him specifically about supply of RE teachers and so on, that's something they could probably retrieve for you.

WH Good. Is the SCED circular 691, then the latest statement of what is required of schools in provision of RE?

HMI 1 Well it's not a statement of what is required. It's a statement of advice, because the Secretary of State as it was then, the first Minister now, or Minister of Education now, can only give advice to schools. The actual responsibility of course lies with the local authority, but that is the most recent advice to them. Yes.

WH But Her Majesty's Inspectorate would act on that advice. I mean, that is what they would take into account when looking...

HMI 1 I was involved in the production of the Circular. We hoped it would help schools to have some idea of how to interpret the rather vague phrases in the Act. As with all these circulars, they're shared with key players in advance, and it was agreed that this was as good advice as you could expect at the time, and that was really why it was there, and yes, the other reason was that it gave us a template in inspection. So for all of these reasons I think it helped to tidy up a messy situation.

WH There is a couple of other points I want to bring together, but they have changed, I think, in the light of what you are saying. One cannot assume all schools will automatically be at the minimum standards which are stated, because they are not legal requirements, they are simply advice about what is appropriate.

HMI 1 That's right. On the other hand, accepting that a Circular has been consulted on represents the best available professional advice at the time. There would be a lot of pressure on a school to have good reasons for not implementing it. If you fall, for example, below the minimum time provision, then you are risking making a provision that doesn't have any effect on young people's learning because it is at such a low level.

WH Does that minimum actually feature?

HMI 1 In the Circular? I don't have the Circular beside me, but I think certainly the Circular assumed that the best practice would be to implement the CCC Guidelines, and of course they are also accompanied by a recommendation about time. And that is minimum time.

WH Looking broadly, not at particular documents, but broadly, can you pinpoint any particular areas of imprecision in statements made by the Scottish Office, or HMI, about requirements, or recommendations, for the provision of RE?

HMI 1 RE? No. If you were talking about Religious Observance,

certainly yes. In RE, there are the recommended National Guidelines. The area of imprecision is always whether or not schools actually need to abide by these. If they do not abide by advice, the recommendation that we would make that they should put the advice into practice, has to be based on the effect not doing so has on the quality of provision in the school, rather than on some kind of meter reading as to whether or not they are applying the guidelines.

WH If we can look at the school situation for a minute, where should leadership, furth of the school, indeed, in the establishment of adequate provision in RE come from?

HMI 1 Well if we start from the assumption, which I think we must, that RE is a fully fledged part of the curriculum, then you would look for leadership in its provision from the same places as you would look for leadership in other curricular areas. Clearly the role of the head teacher is of great importance. I go around saying that a school will only be as good as its head teacher. You can apply that to any aspect of a school's provision, and a head teacher, if he or she is doing a professional job, will apply to RE the same support and expectations as any other curricular area. The head teacher is responsible to the local authority, so if a head teacher is varying the curriculum in some way, I would expect the local authority to know about it and have approved it. Leadership, in terms of providing guidance and materials, clearly comes from *Learning and Teaching Scotland*. It comes from Teacher Training Institutions. It comes from Advisers, where they still exist. So really there is a range of people, but certainly I would go first and foremost to the head teacher of the school.

WH Taking that point up in particular, is there an HMI mechanism for dealing with schools which may in the past have been leading lights in quality, and quantity of provision in RE, and which may have slipped below

minimally acceptable standards, perhaps with the change of head teacher?

HMI 1 Well we would pick that up if we were going back to follow-up an inspection and the situation was different from the last time. Inspections used to be fairly infrequent processes. We are now moving to a provision where each school will be inspected for a published report, every six years for secondary, and seven years for primary, what we call a *generational cycle*. Within that cycle we would clearly pick up problems of the kind you are referring to, and we would make recommendations about quality, just as we would for any other curricular area. The essence of all this is, that our expectations about RE are no different from those we have for any subject area. They should all be of high quality, doing a high quality job for the learning and teaching of youngsters. It should be fully provided within the National Guidelines within the school.

WH The big sum-up question then! Why is there a tendency in some schools to go slow on the provision of RE.? Can you pin-point major reasons for that?

HMI 1 That's a pretty difficult question. It assumes first of all they are in fact going slow on the provision of RE, and certainly our forthcoming Standards and Quality Report will have something to say about that. I suspect that in some schools it might be historical, that if you have not had a strong place for RE in staffing, and in time allocation, something else has to suffer to create it. That is a management issue for head teachers. They have to face up to that. There may in some schools still be a feeling about whether or not it is appropriate for RE to be given status within the curriculum at all. There might well be a division of views about that in some places. It may also be, that some head teachers still have a view that the quality of supply of teachers in RE is not as good as it is in other subjects. I very much doubt if there is any substantive evidence to justify that, but it can all be in

perception. Also, I understand there is still an issue of 'supply'. It is the case sometimes that you can want more RE teachers than are available.

So I suspect there are a whole lot of reasons, and the reasons are individual to each school and not generally applicable across the country.

WH Concluding with looking to the future, rather than simply going over all of that immensely important period, a couple of questions. What first of all is the main difference, would you say, between the denominational and non-denominational sectors in RE?

HMI 1 Well I doubt if it is any different from what it ever was, in that RE within a denominational school is seen as one of the major reasons for the school's existence. The denominational school will concentrate on the relationship between the home, the Church and the school. As a triangle they will see the importance of their faith through the whole ethos of the school, and therefore, will give a prominence to RE which it would not be possible to do or appropriate to do in a non-denominational school.

WH In the non-denominational sector, where should curriculum decision making power for the subject lie would you say?

HMI 1 I suppose it lies at a number of levels. It lies with the teachers responsible, and it also lies with the head teacher, but also with the Director of Education. Does that answer your question?

WH Is there a place for RE within a plural society? Would it imply massive changes in RE, given that our society is plural, and becoming more plural?

HMI 1 Well as I understand the content of RE, it is not dedicated to a single denomination or indeed a single religion. It is already about the generic business of religion within society, and learning about specific and different religions, and the reasons for the differences and so on. So I would have thought as an academic study, RE is already there, and, given the

influence of religion and religions within our society, it would seem to me unacceptable that you should try and develop a generation of children who don't know anything about religion, either in the past or present. So there is a place for it, and a curricular study with the kind of balance which I believe RE teachers are already dedicated to.

WH Can I add a little tail piece to that and ask if you are happy with world religions as a component of RME?

HMI 1 Yes. I think it is unacceptable if they only teach one religion, although inevitably, given that this country's values and history and traditions have been shaped more by the Christian religion than by any other, I would expect schools in this country to make sure that there was a considerable element of Christian study. We have to have study of other religions as well. I don't see real evidence of a major challenge to that notion. The challenge would be where RE is interpreted narrowly. If that was the case there would be a legitimate challenge, but as I understand it, that is not what RE is meant to be about. Now if you were talking about RO, it would be another kind of issue.

WH No. I simply raised it because one of the battles which seems to be coming up in RE is that between the emphasis on World Religions, including Christianity on the one hand, and the Philosophical approach on the other hand, Personal Search kind of approach, and there are extremists on both sides.

HMI 1 I think you have to in any subject area. RE is no different. You have to acquire in the course of the study a substantial body of knowledge before you can start the generic philosophising. The one is very empty without the earlier diet.

WH Well you have worked very hard indeed. Can I get you to work a little longer by answering this concluding question, because the status of

HMI is about to change, and I'm really asking is that change likely to affect the peculiar position of RME?

HMI 1 No it won't change it at all. We became an Executive Agency within the Scottish Executive on the 1st April, and I'm taking the opportunity to change our name to being HM Inspectorate of Education in Scotland, because we don't only inspect schools. As far as all our inspecting, reporting is concerned, our involvement in the network that surrounds RE, it will be business as usual, and we will continue to do the same thing within RE inspections that we have always done. That won't bring about a change at all.

WH Well you will be glad to know that the questioning is now over.

HMI 1 Not at all. I've actually quite enjoyed it. It's good to try and remember it all. It's amazing how it all comes flooding back. It was a very interesting time, and there were exciting things to get involved in.

WH Thankyou.

HMI 1 Not at all. I'll be very happy to see the outcome of it all.

WH I want to thank you very much Douglas,...for two reasons. First of all, I know you are extremely busy and you have lots of other things you could be doing instead of speaking to me, but the real thing that drove me to ignore that, was that there isn't anybody else whom I could consult about this period. You were the only person involved in it at the time. The trailblazer!

HMI 1 I was the only person involved in it at the time.

WH And it was crucial that I should get something from you .

HMI 1 I am actually quite glad to know that someone is doing this. I think it would be a pity if it all disappeared and it was never written down. It is quite an interesting tale as you no doubt have found out.

HMI Interviews

Schedule of Questions HMI 2

Key areas are:

- 1 **Staffing and Deployment of RE Inspectorate throughout Scotland, and in particular in the Eastern Division.**
What is the RE specialist staffing provision in schools in Eastern Division?
- 2 **Mechanics of inspection of RE in secondary schools**
Forms of Inspection: detail past practice, and current practice
What are the procedures in inspecting RE in secondary schools?
- 3 **Number of schools inspected in RE in the Division**
How many secondary inspections have been carried out in these periods? How were the schools concerned selected?
 - (i) in the first year of inspection of RE nationally, (1983)?
 - (ii) in 1983-85?
 - (iii) in 1985-86?
 - (iv) in 1990-91?
 - (v) in 1995-96?
 - (vi) in 1997-99?
 - (vii) in 1999-2000?

(viii) Were these figures paralleled in other divisions?

4 Main heads used in inspection of RE

What were the heads used in inspections?

5 The general picture emerging of inspection

What overall picture of provision emerged after the first year?

6 Content of RE in secondary non-denominational schools

What kind of content was in use in schools?

Were courses locally devised?

Were Religious Studies courses much in use?

7 RME as a free-standing curricular component

Was it the norm for RE to be on its own as a component of the curriculum?

8 Relationship of RME to other parts of the curriculum

If not free-standing, was RE linked with other areas? If so which, and in what way?

- (i) Guidance
- (ii) Personal and Social Education
- (iii) Health Education
- (iv) Other

9 Role of RE

What position in the curriculum did RE occupy?

- (i) within the whole curriculum

- (ii) in relationship of RE to the other aspects of the curriculum.

10 Frequency and level of Religious Studies over last two years

Which Courses are used?

Are they entirely optional?

11 Staffing in RE departments in schools which have been inspected

How many specialists are there teaching RE in secondary non-denominational schools?

How many of these are promoted posts?

12 Staff Development and Support

- (i) key guide documents for schools

- (ii) levels of external support available to RE teachers in your Division?

13 The purpose of having RE in the curriculum within modern society

What is the distinctive role RE plays in the education of the young?

APPENDIX 7.2.2

HMI Interviews

Transcript HMI 2

The interview of HMI 2 took place on Wednesday 6 September 2000. The interview was recorded with the agreement of the interviewee, to whom a copy of the transcript was sent. The purpose of the interview was to gather data and opinions and attitudes on RE from the perspective of HMI in general, and in this particular case from the perspective of the first specialist inspector in Religious Education, in order to use them as a measure for data and responses from other sources and categories of respondent.

The interview was semi-structured. It was conducted using key areas, ideas and issues as starting points and guides. They were used only as starting points and taken further as the discussion developed. The semi-structured nature of the interview was significant, in that it allowed freedom from the constraints which would have been imposed by a more structured approach. A certain loss of precision has, therefore, been accepted. The issues discussed assumed the period to be that since RE was included within the remit of HMI, that is, since 1983. Schools referred to are secondary non-denominational schools, unless otherwise stated.

The key issues are contained in the schedule of questions, which the interviewee had in his possession.

WH represents the interviewer. HMI 2 the interviewee.

WH Good morning .

Staffing in RE is a good starting point, and even more so, staffing within the inspectorate. Thinking of the whole of Scotland, and in particular your Division. I already have a good idea for the entire country, but what about the Division in which you are based?

HMI 2 Well as you know, the Inspectorate works in the three geographical divisions, and the Division in which I work covers, technically, one third of the country. It covers about ten or so local authority areas and all the schools within their bounds. So that's the extent of the area that I would be inspecting RE in.

WH So if you were to look at all of this vast number of local authority areas, how many schools would be involved, and for which you are responsible? In particular, numbers of non-denominational secondaries.

HMI 2 I don't have the figures to hand. But I suppose they would not be difficult to get...

WH But it sounds as if it would be overpowering, I must admit, in terms of numbers.

HMI 2 Yes. I'm never quite sure whether we divide the country by number of schools or by the population, which would be different obviously. In the north you have smaller schools. It's presumably approximately one third of the 440 secondary schools in Scotland.

WH So you are the specialist RE person for the your Division. Now that raises, given the size of the school population, obvious questions. Is the inspection of RE within your Division limited to specialist RE HMIs, or do you get the assistance of others as well?

HMI 2 No. In secondary schools it would always be done by a specialist.

In primary schools we operate in a more generalist way.

WH So how do you do it with all these schools?

HMI 2 Well I haven't been in all the schools in my Division even over the time I've been in the Inspectorate, so it depends on the inspection schedule, and which schools are down to have RE inspected. Now that used to be all schools when we first started inspecting, because all subjects in the secondary school were inspected. Then we moved to the modal system so that there was one subject per mode, and of course in the Religious and Moral Education mode there was only the one subject. So we still did that subject in every school, but now we have moved to doing English and Maths and three other subjects, so RE will take its turn with all other subjects, other than English and Maths.

WH We'll come to that in more detail later, when I want to ask about the status of RE and how it fits in that sort of way now that it is respectable. Can I pursue the question of your covering RE in the whole of your Division a bit further, and I know you have also responsibility for Guidance within your division.

HMI 2 I had. I no longer have. I was supposed to retire in the summer. I passed over that responsibility to another HMI.

WH What is the rationale behind your being given responsibility for Guidance?

HMI 2 It wasn't because of links with RE particularly. Previous Guidance National Specialists come from a range of subjects, and the person I handed over to is a scientist. So it was simply interest and competence.

WH So it wasn't as if you had particular Guidance experience in the past and you have already said it wasn't because there was seen to be any particular relationship between Guidance and RE. Again we will raise that question in a bit more depth later in relation to Guidance and other areas. Has your involvement in Guidance until fairly recently affected the RE

inspection you have been able to do in secondaries?

HMI 2 No, not at all. Sometimes in a school I'll be inspecting RE, sometimes it will be Guidance, and of course in some schools I might not be involved in any capacity at all. The normal RE inspections as scheduled would always go ahead with me doing it if RE came up in that school.

WH So the number of RE inspections hasn't been altered?

HMI 2 Not as a result of Guidance. No.

WH A final point in this area of staffing, and your involvement in RE as well as other areas. Do you have involvement in inspecting RE in schools outside your Division?

HMI 2 Not these days. There was a time when I used to take a share in another Division as well, but that was when we had two specialist RE Inspectors. Now we have three. We each stick to our own division usually. Occasionally there are special circumstances. Last year, for example, one school in my Division was due to be inspected for RE, but I had personal contact with the head of RE there, and therefore, it was decided that one of my colleagues would actually come in to this division to do that inspection. So very occasionally we move across the divisional boundaries but not very often.

WH We will move on then, to the actual mechanics of inspecting RE in secondary schools. I raised the question of types of inspection, and you indicated that there have been different forms of inspection in the past. Could you just run through what was the case when you started, and how that has evolved up to the present day, and what the forms are now.

HMI 2 Right. Well it used to be, as I said, that we sent in a big team to a secondary school to do every subject. That was way back in the early eighties. Then we moved to the *modal system*, following the SCCC guidelines on the curriculum. But because RE was the main subject in its mode, though

not the only one, then it was always included in the secondary inspection. So of course we had a pretty large data-base of evidence in those years. But more recently we've been piloting, and are now moving over to what we are calling *standards and quality inspections*, which means that we will always inspect English and Maths, and then we will sample three other subjects from whatever a school provides. The reason for this is partly wanting to increase the number of schools that are inspected in any one year, so that we can move to what we are calling a *generational cycle* of inspections, that is, every school should be inspected within the generation of a particular cohort going through. So every secondary school should be inspected once every six years, and a primary school once every seven years. So somewhere in all that, there are mathematics involved that you can take the number of subjects other than English and Maths, and work out how many times you would do an RE inspection once you've divided those subjects up over a six-year cycle. It'll probably work out doing these days only about four or five RE inspections a year, whereas we used to do about twenty.

WH I'll raise one or two of these points again, even although it seems slightly repetitive, in order to tease out some of your comments. You said you had formerly done *modal* inspection and then had moved away from that form. Why apart from the *generational cycle*? Are there any particular reasons for moving away from *modal* inspection? Why the move from the idea of modeyou have indicated some reasons for that. Were there any other reasons?

HMI 2 I think the major one is wanting to increase the frequency of inspections to meet the *generational cycle* target. It's also to do with how much evidence one needs for different purposes. Now one of the purposes of inspections is to report to parents, and they are probably interested in everything that is going on in the school, and would no doubt like

everything to be inspected. But another purpose of inspection is to provide a sample, year on year, for the *state of the nation* as it were, to report to ministers the overall state of education in Scotland. So you balance considerations like that against the person-power available, and the decision now is that English and Maths are generally recognised as the basics, and they will always be done, and everything else takes its turn on the rota (it is of the highest quality without regard to politicalise or parentalise, but just for the quality for its own sake of education).

WH So that's political, by which I mean not just to cover politicians, but parents and so on, and the interests of people outwith education that you would follow that kind of pattern. But what about the straight quality for educational purposes, to make sure that whatever is happening is of the highest quality without regard to political eyes, or even parental eyes? Just for the quality of education for its own sake?

HMI 2 Well in an ideal world, I suppose, you would want to inspect everything in a school on a pretty frequent cycle. But we are simply not in a position to do that from the point of view of person-power and the costs to the public purse that would be involved. So you reach a compromise on the basis, as I say, of what you need for the various audiences for an inspection, which are schools themselves, the education authority, parents and ministerial interest.

WH Can you think about the number of schools you've inspected in a session, thinking this time, only of the last form of inspection you mentioned. How was that number to be inspected in a session decided? Is it purely person-power that we have in the inspectorate? I'm thinking specially of RE but not only RE of course. Are there other ways of thinking of that, or deciding about that?

HMI 2 The numbers are determined by this *generational cycle* target. It seems reasonable to expect that a school would have a substantial inspection frequently enough, so that parents with their child going through the school at any one time would expect to receive a report on that school.

WH What kind of figure, in terms of years?

HMI 2 Every six years for a secondary school.

WH At least every six years? Presumably it works out in fact at every six years, rather than more frequently.

HMI 2 Yes. I can't see that we would be in a position to inspect more frequently than every six years, unless in the interim there were special reasons, which very, very occasionally crop up .

WH But are you happy that would achieve the quality in pursuits that you have in mind quite apart from being all that you can manage in terms of numbers?

HMI 2 Yes. What would the shelf-life of any inspection report be with turnover of staff and so on? You would think that 5-6 years would be a reasonable shelf-life for an inspection report.

WH You did mention earlier the question of numbers, not simply of schools to be inspected, rather the frequency of schools, and you also mentioned the number of schools to be inspected for RE. Could you expand on that a bit more? How the number of schools to be inspected in RE is decided?

HMI 2 Well you put RE alongside History, Geography, Modern Languages and so on, and you simply divide the total number of schools that you are going to inspect in any one year, to meet this generational cycle by the number of subjects that you have to fit in. That should work out that across the whole country we would be doing 4-5 inspections in RE each year. Which means that in any one division, it wouldn't be more than one or two.

WH Does that mean that some of the RE specialist Inspectors will have to find something else to do?

HMI 2 Well we always have. Ever since I joined the Inspectorate seventeen years ago, I've been involved in Primary inspections and in other aspects of secondary inspections.

WH But if the number of RE inspections is diminishing, is it because of the move to generational inspection? Presumably, therefore, they will have more time to spend. Will that time, would you imagine, be channelled into other activities that are significant, or can they do more work in terms of religious education?

HMI 2 No, there wouldn't be more development work there. At present there are three specialist RE inspectors. When I retire, very shortly, I will not be replaced as an RE inspector, so there will only be two to cover the country. I've always had other duties. I've been a district inspector as well as an RE specialist. And then, one of my colleagues is now a district inspector, and the third one is currently national specialist for RE, co-ordinating the whole picture.

WH In the light of all of that, the great sweep that you have described of how schools will be systematically inspected, and therefore RE departments will be systematically inspected, could we take an initial stab at this question of having done the inspection. We've been through the mechanics, and I'll raise that again in more detail shortly, but how do you assess the contribution RE makes to the school curriculum and to pupil development?

HMI 2 Well the short answer of course, is through the performance indicators which we published in *How Good is our School*. We apply the panoply of performance indicators to whatever subject we are inspecting, to do with *quality of programme, quality of learning and teaching, attainment of pupils*. These are the three broad headings, plus accommodation and

resources and so on.

WH What I want to ask you in a moment is, is there a bit which RE plays in what you have just said which wouldn't be played if it weren't there, or could not be covered in any way by other curricular areas. That is the direction in which that question was pointing, and I will raise it later if you can hold your breath for just a few minutes.

The question of the number of schools in your division which have been inspected already has been raised, and it is a problematic question in the sense that the figures are gathered nationally, but can we run through the figures for the years that I've got in mind here, to get general comments? You may not have precise figures, but if you can indicate how far it goes up and down, or whether it started very high and has come down gradually, for all sorts of reasons, then that would be helpful.

In the first year I'm really asking is the decision about sample numbers of schools inspected made on educational, administrative, or other grounds? I will be going into that in some detail, so I won't pursue it here. Numbers of schools inspected by you, in your division since 1983, which was the year of the introduction of the inspectorate to RE? What kind of numbers were done in that year? Do you have figures for that?

HMI 2 I don't know the precise figures year by year, but if my general memory serves me correctly, in my division, before we added more local authority areas to our division, we used to do about six secondary school inspections per year. At that time we would inspect RE in all of them. Now that figure is increasing year by year, so that in this division it would be up to ten secondary inspections, and that would be reflected in the other divisions as well, so that the total number of secondary schools would go up by twenty to twenty-four a year, presumably now hitting somewhere between thirty and forty. I'm not sure of the exact figures. I'd have to get

support staff to look these out if you want specific figures for particular years.

WH Are you thinking of secondary schools only?

HMI 2 Yes. The whole host of Primary schools is in addition to that. Four or five times the number.

WH There wasn't a mad rush to get a lot done immediately after 1983?

HMI 2 I think I see what you mean, that because we had just started inspecting, did we do more schools in order to make up ground as it were. At that time we were doing more subjects in secondary schools anyway. So that wasn't the case. But more important, I think, is that now, with that reduced data base, because RE is not done in every school, when it comes to the time for a major report on the state of the nation in RE, then we would undertake special tasks in the year leading up to that report of additional inspections, to build up the data base.

WH Do you have any knowledge of the pre-1983 set up? Her Majesty's Inspectorate had no place in inspecting RE, but it would have been impossible to go into a school to do a whole-school inspection without at least observing, if not questioning, areas that were active in the school, other than those which you were formally inspecting. Was there any information? What was done in RE? I know nothing could be done formally because of legal inhibition, but was anything done that you know of?

HMI 2 I don't know, but I think nothing at all was done. I joined the inspectorate in 1983. I wasn't the first national specialist in RE, but I was the first person with a qualification and teaching experience in the area of RE. My understanding at the time was that there was a legal ban on inspecting anything to do with religious education, or religious observance. Therefore I don't think any questions would have been asked at all about this area.

WH I can see that there would have been no formal questions at all

because of the legal situation. However going into school, inspectors must have gained impressions. Quite apart from legal inhibition, there was nothing they could say or do on the basis of impression, and not detailed, measured observation. I would be surprised if any inspector worth his salt however, was not able, even on the basis of casual observation, to be aware of what was happening or not happening, even in terms of whether there was anyone on the staff who took responsibility for RE.

HMI 2 Nothing was ever indicated to me about anecdotal evidence or general impressions. As far as I was concerned, we were simply starting from scratch.

WH You said you were not the first specialist. What do you mean by that?

HMI 2 HMI 1, who is now the senior chief, at the time was given the job of preparing for the introduction of the inspection of RE, and negotiating with interested parties, such as the churches, and speaking at conferences and so on. He retained the position of national specialist in RE in the early days to see this process through. I can't remember exactly when I took over. I think it was in 1984.

WH So that was pretty quick.

HMI 2 Yes.

WH But HMI 1 was simply appointed national specialist, but that did not imply in any sense that he had any academic, or professional training in religious education?

HMI 2 That is right. Obviously the ground had to be prepared to allow RE to be inspected, and therefore someone currently in post had to do this, and there obviously wasn't anyone in post with a theological background.

WH Presumably now, if there were to be a replacement appointed for you, the person would have to be a specialist in the academic sense as well as

being an inspector?

HMI 2 Yes.

WH Can we move on, having looked at the outline of the structure of inspections, to look at the inspection of Religious Education itself, in particular the heads with which you would operate when going into a school. What would you be looking for? Can you go through the main heads you would be using in inspecting an RE department, or indeed a school, for RE.

HMI 2 Well as I said the performance indicators that we use are published in *'How good is our school'*, and they fall into 7 categories. Really you are applying all 7 of these categories. The main ones which would form the basis of the RE subject section of a report would cover the quality of courses and programmes in the subject, the learning and teaching, including the assessment arrangements, and things like differentiation, and meeting pupils needs, the attainment of the pupils both in their course work and in national examinations. We would always say something about the management of RE within the department, and insofar as that is linked to the general management of the school as well, for example, the links between the departmental development plan and the whole school development plan.

WH You said these would be the headings you would use in the school generally. Are there any which are specific to religious education? And which if there are, presumably you would find equally specific questions in other subject departments. Is there anything, apart from the question of content, which would be entirely specific to religious and moral? Take for example, the question of assemblies raised by some, if not the RE department, as related to religious education.

HMI 2 Generally we would treat RE like any other subject, asking the usual sort of questions, looking for the usual sort of evidence about courses

and attainment and so on. Now the particular point you mention there is, I suppose something that is specific to RE. What we usually find is that RE departments do not have any special responsibility for religious observance in the school, and so we tend to mention that under the '*ethos of the school*', and the contribution that assemblies can make to the general ethos of a school. We would probably be asking questions about that of whoever in the senior management team in the school is responsible for this. It might be the head teacher. It might be an assistant head.

If it is something which is delegated to the principal teacher of RE, obviously we would follow it up there. Usually when that happens, principal teachers of RE tell me that the religious observance is quite separate from the work they are doing in the RE classroom. We try to be fairly strict about where we would comment on religious observance, and we would normally try to put it under the *ethos*, rather than the *subject report* section.

WH Do you have a preference? Would you prefer that it were looked after by the management of the school rather than the RE department?

HMI 2 I think it's horses for courses. It's whoever the school thinks is the most appropriate person. Indeed, we have often recommended that a school should have a religious observance committee, representing both staff and pupils, and the chaplaincy team, if they have one. So it might be a shared responsibility.

WH Have you ever found departments which would find it very difficult to match the teaching of RE with the practice of religion in that sense?

HMI 2 I have sometimes met principal teachers of RE who have, if you like, a conscientious objection to being involved with religious observance. They have made that known to the head teacher who has accepted it.

WH What do you mean by conscientious objection?

HMI 2 The people who believe in the importance of RE as part of the

curriculum, but regard religious observance as aiming at something other than curricular knowledge and understanding and skills. Therefore, they don't wish to be part of it. Particularly if religious observance is of a broadly Christian nature in our society, and there are some principal teachers of RE who would make no bones about the fact that they themselves are not Christian, and therefore would not wish to take a lead in presenting assemblies.

WH In terms of the practical work that they do in RE, do many of them seem to feel that being responsible, where they are, for assemblies and so on, makes it more difficult in terms of justifying their subject as far as pupils are concerned?

HMI 2 Well again I have come across individual principal teachers of RE who have taken that line, but it doesn't usually emerge as a major issue. That seems to characterise the whole question of religious observance in schools. In one sense it is highly controversial, and there are well known disagreements about its value, or even its justification in academic debate, as it were. But in practice it does not seem to be a big issue in schools. They may not always be carrying out RO with the frequency that the Government circular expects. So it may not be a big issue, because in fact, they are not doing it all that often. Even where they are doing it regularly, I can't really think of any case where this has been a matter of great dispute between the RE department and the management of the school.

WH Thinking of the progress which RE is making, and the place of RO in schools, which of them would you say is moving forward more quickly?

HMI 2 RE on the classroom side.

WH So there really has not been a great deal of work in terms of justification for RO? I mean, you have had a lot of academic work done in RE, educationally speaking, and that is one of the reasons, I imagine, why it

has gone ahead at all. Whereas, with RO, there really hasn't been that kind of work taking place?

HMI 2 Well, the question of its, if you like, theoretical justification, comes up from time to time. The actual practice, I don't think, has changed very much in secondary schools anyway. It's changed more in Primary schools actually.

WH Up or down?

HMI 2 Oh an improvement, I think, in Primary Schools.

WH You mean more?

HMI 2 I'm not talking about quantity here. I'm talking about quality. The type of thing which is done. Secondary schools, I think overall, regard RO as a bit of a fringe issue. Not something they get excited about. Generally, I think they do value occasions when the whole school, or large groups of pupils, come together for more than just administrative purposes like the reading out of notices and so on. But when you get down to the detailed argument about the curricular aims of studying religion being compatible with, or at odds with, the aims of RO, which presuppose some allegiance or commitment, that issue does not seem to exercise schools in practice.

WH I don't want to pursue that particularly but just to finish it off with one area. You indicated that you found secondary schools don't get excited about religious observance, yet some people are getting excited about it. There has been a bit of movement elsewhere. Is that simply from the churches, or is it from government, for particular reasons, or is it from the inspectorate? Is there a source or is it a number of sources or what?

HMI 2 The movement on the classroom RE side?

WH No. Simply on RO. There seems to be more being said in favour of RO outwith schools now in the last ten years than there has been before.

Perhaps it had just been assumed. One finds people writing articles about RO, even teacher educators writing articles about RO. It's almost as if it's got a second life outwith the school setting. Do you find that?

HMI 2 It's interesting that you say that. I'm not sure how far I've been aware of this greater degree of interest. I think my last meaningful connection with this whole area was when we were advising on the Government circular 6/91. That's nine years ago now, where we were thinking about what our expectation should be about frequency of RO and also its role, character and nature. So at that time there was some educational debate about it. I know of late it has come up sometimes, because of the interest that the former secretary of the EIS had in it, Fred Forrester. I think this subject was a particular interest of his, and he wrote articles in the press arguing against RO, but not against classroom RE. We also went into the discussion to some extent when we were producing the 5-14 guidelines for RME, which doesn't actually say a lot about RO, but there is some mention of it there.

WH The government circular is still in force, and expectations are still there whether they are fulfilled or not?

HMI 2 Yes. There is still a statutory requirement for educational authorities to make provision for instruction in religious subjects as the 1980 act has it, and also for RO. So, the statutory expectation was followed up by the government circular, which doesn't have statutory force of course, but has the force of guidelines stating the Government's expectations about what this would mean in practice.

WH Is that likely to be echoed again in the Scottish Government's new Bill, the Education Reform Bill?

HMI 2 That is now an Act and there is nothing about RE or RO in it. The legislation affecting RE and RO is still the 1980 Scotland Act.

WH Trying to sum up looking at the heads of inspection and the actual process of inspection, what response do you expect as HMI, from a school and a department after an inspection?

HMI 2 Well we would normally leave a department with some recommendations after discussion. If the recommendations were important enough in the whole school context to be one of the *key points* for action at the end of the report, then we would follow that up within two years of the inspection, going back to see how the school was getting on at implementing the recommendations. Often the specific departmental recommendation would just be in the subject section of the report, and would not necessarily be carried forward to the overall key points for action at the end of the report.

WH So what do you do after you have made the report? What about the detail of the follow up?

HMI 2 Unless the departmental recommendations form part of the overall key recommendations for the school, there would be no further follow up.

WH Well that has been a very quick, if detailed look, at some of the main areas of inspection, and it strikes me from what you have said, you are a person in a historically significant position to answer the next question since you took up post just after the introduction of inspection in Her Majesty's Inspectorate.

I'm really just looking for impressions now. You've been in post since 83-84, which is really at the beginning of Religious and Moral Education within the curriculum as distinct from at the whim of the headteacher. What is your general impression of the picture emerging since that introduction of HMI to inspection? What kind of things do you think, generally speaking, have been found, and what kind of improvements have begun to take effect since

HMI 2 I think overall there has been a definite improvement in provision for RE. But I think there is still some way to go. The word I might use if you like, the *normalisation* of RE in curricular terms. I think it was regarded as being something that was different from other subjects in the curriculum, had a different purpose and so on. And there was of course, before we ever started inspecting it, going back to the 70s, considerable debate about whether RE should ever be assessed and externally examined. I think what we have seen over the last 20 years, is the curricular normalisation of RE, in that there are public examinations, and of course, we have seen the growth through 'O' Grade and into Standard Grade, and then Higher, and then SYS, and it is now part of the normal scene in Higher Still, although it has been broadened out now because its Religious, Moral and Philosophical studies for Higher Still purposes. So I think that examination normalisation is one of the key features of improvement over the years, and of course I shouldn't forget the Short Courses, now National Units, in the subject, which are what many pupils will take rather than a full examination course at Standard Grade. I think another key feature of improvement is the widespread acceptance of the place of the study of *other world religions*, religions other than Christianity that is, which when I first came to Scotland was still controversial. Teachers themselves were in some cases, arguing against the emphasis on other world religions. But now that is perfectly normally accepted. So I think it is quite normal these days to find children with as much, or as little knowledge of Divali, as of the prodigal son. So that is a second feature of improvement. Thirdly, I think we have seen some improvement in the *allocation of time* to RE although that is still not a totally satisfactory picture across the country. I think that came mainly because of changes in the overall timetable in schools. When we had the big authority

covering half the country, Strathclyde, the whole authority adopted a timetable structure of the six period day, rather than the eight forty-minute period, but still gave one period a week to RE. In the old forty-minute period day, you had one period again, so one forty-minute period rather than one fifty-five-minute period. So I suppose, when you look at the scene of what kids do in school, that might not seem a great difference, fifteen extra minutes a week. But in terms of equal status of RE with other subjects, it did make a big difference, because on the eight period day, one period a week was so small. I think only RE ever got that minimal allocation of time. Everything else was done for at least two periods a week. That in itself conveyed a message to pupils about status, and importance of the subject, but in the six period day there are several subjects that would have one period a week, and RE does not stand out as being different. So I think, maybe, these three broad areas are the ones where I would say that the improvements have occurred.

WH The time factor is the one you mentioned as '*in need of further attention*'. What kind of attention?

HMI 2 Not all the schools in the country have gone over to the six period timetable, and you still get variations of 8,9,10, 11-period days some schools operate from.

WH If it were a six period day, are you happy with one period per week?

HMI 2 Given that it is the whole provision for religious and moral education, where we are looking for 5% of total curriculum time, one period a week given to the main RME, plus aspects of religious and moral education which would be done elsewhere, we would usually find schools are making satisfactory provision in that combined way.

WH I'll take you up on that later on, because that last point you are making is somewhat controversial. But having looked at the provision of

inspection, and summing up as you did now, the kind of picture you think is emerging, it is not entirely unfavourable, and I think can justify the three people working in the HMI on RME, even if not all at the same time. Can we look now at the subject itself a little, in terms of the content, some of which you have already mentioned in your summing up of the general picture? The content of RE in secondary non-denominational schools assumes three areas, Personal Search, World Religions, and Christianity. There may be other areas. Are you happy with these three? These three, after all, are the ones produced from the documents, and there is nothing controversial in that sense about them. May I assume you would go along with that? But what kind of emphasis have you found in schools, given these three? Are schools by and large, in your experience, happy with all three of them? Are they equally happy with all three of them? Where do they put the emphasis if there is one particular place, or if there is more than one place from that list or others?

HMI 2 Those three aspects that you mentioned are of course in the Five to Fourteen Guidelines. Its particularly within S1 and S2 stages of secondary schools that you would be looking for a balance across those three aspects. The one area which perhaps schools have more difficulty with is the Personal Search. When we devised the 5-14 guidelines, the group that produced the guidelines of which I was a member at the time, wanted to go beyond what I personally call the '*zoological approach*' to RE. That is, looking at it through the bars of a cage as what other people believe and practise. There are groups of people in the world who have Muslim beliefs, or Hindu beliefs, or Christian beliefs and practices and so on. Its always the case of other people and what they think, and how they behave, and we want it to retain something of the personal reflection and response which good RE teaching should stimulate in pupils. Now our way of trying to capture this

dimension was to talk about Personal Search. Perhaps personal reflection and response would have been a better way of putting it, even if a bit longer. When it came to spelling out in some detail what we meant by that, we talked about *ultimate questions* and the moral aspects of RME particularly. I think teachers have perhaps had more difficulty in coping with this notion of ultimate questions, and of course you can parody it in John Cleese fashion, old parodies on sermons, life being like a tin of sardines, you are always trying to find the key. So one can ridicule it, but that is just the risk we take. I don't think we can afford to lose the personal meaning side of religion. So, for good or ill, we have this term *personal search*, but...

WH Was that linked very specifically to religion?

HMI 2 Yes.

WH What about the person who wasn't religious? Was it giving anything in that direction?

HMI 2 Again there are two sides to this. Even if a person is not, in inverted commas, '*religious*', they still have to appreciate the personal significance of religion to those who believe, and the issues that religion deals with can't be totally irrelevant to the individual's human experience, just as a human being. So even if they come down on the negative side of religious belief, the actual issues that belief is concerned with, confronting death and what significance that has and so on, and the question '*what shall I do?*' the basis of ethics. These questions affect the human individual.

WH There are echoes with the English concern with spiritual development which has been going for a while now. If you look at the Ofsted discussion paper of, I think 1984, I was surprised at how keen they were to make the point that spiritual development was not in any sense totally religious. It was as significant for the non-religious as for the religious. Is there any relationship between personal search and spiritual development?

HMI 2 I think this is a complicated area of semantics. Yes. In England they have adopted, in legislation, the word *spiritual*. It's not the language we have adopted in Scotland, in statute or circulars and so on. Personally, I'm not altogether happy with this distinction between religious and spiritual. I think the sort of person who would object to *religion* in the curriculum, is the very person who would probably also object to the word *spiritual* by and large. I think that kind of terminology raises as many problems as it solves. But certainly I do think that, underlying the semantics of it, there is the point that what we call the personal dimension of religion is really the personal dimension of being human. Existing in a world full of contradictions within experience, having to find some meaning and pattern in the whole thing.

WH Where, from the three, would you say has been the emphasis that you have found in schools?

HMI 2 On Christianity and world religions, probably equally there.

WH And have schools taken to that kind of artificial division between Christianity and other world religions? I mean, using the word '*other*' is controversial on its own!

HMI 2 Yes, it could be regarded as that. You can't sort of talk about other world religions on their own without asking what are they other than. Does this imply some special position for Christianity? Our original idea there was simply that Christianity is the mainstream religious cultural tradition of Scotland, and Britain generally. It was that distinction between mainstream and other, rather than specifically Christianity and other, we were thinking of.

WH Yes, it would be interesting to see whether, if that work were being done now, whether ...mainstream would continue.

HMI 2 Yes. No doubt there would be fresh debate about that,

although again personally, I think that is still a very meaningful thing to say in terms of mainstream cultural religious traditions and so on. There hasn't really been generally a problem about the balance of attention that's given to Christianity and to other world religions. Personal Search has been the Cinderella of the three. That is not a good metaphor, as it implies that Christianity and other world religions are the ugly sisters. I think because there has been uncertainty as to whether Personal Search could actually be translated into units of work that were separate from Christianity, and other World Religions. Now I think sometimes it can. But also of course, you can do Personal Search through the study of Christianity and other major religious traditions, so it does permeate as well as being capable of separate treatment. So looking at overall balance is often quite complicated.

WH That question of the difficulty with Personal Search, I think, gets some light from that Ofsted paper and the English discussions that have been going on over the past ten years and more. Given that Ofsted paper, I think it would have been slightly easier to think about creating pieces of work which were purely Personal Search, but not related particularly to the practice of a religion, but were person-oriented rather than religion-oriented. It may well of course be that not many people have tried to produce material on personal search. There are some excellent areas listed in the book on personal search. It may well be that we are too religious in Scotland.

HMI 2 I don't necessarily go along with that. But the SCCC has produced support materials for the personal search dimension, and we are setting up a research project in this area as well and should get off the ground soon. We recognise the difficulty that schools experience here, and hope to produce further guidelines.

WH Are you saying that you would have been offering schools advice if you were doing inspections that they should give equal emphasis to the

three, or more to one than to the others?

HMI 2 I think each of those three outcomes, as they are technically termed in the 5-14 guidelines, are of equal importance. That doesn't necessarily mean a straight arithmetic translation. You know, the number of minutes you spend on each one. Because of this permeation idea of personal search running through the other two anyway, you can't translate it into minutes. But in terms of importance, yes, I would say they are equally important.

WH Looking at RE as a whole, the entire area, and raising some of the points you have made at various stages as we have gone through, and looking at RE now as a free-standing curricular component, is it regarded, would you say, as covering an area which is simply not covered elsewhere? Is it a mode? You suggested that it is not a mode on its own totally, but there are other bits and pieces in the mode. What about that idea of its being an area, which if it were not covered formally, would leave a gap in the curriculum? Or could, whatever it does, somehow be incorporated with say English literature, or other areas sympathetic to the treatment of people and their lives.

HMI 2 Well I'll betray my age here, and say that I think the idea of curricular modes goes back to work that was done in the philosophy of education in the 60s and 70s, by people like RS Peters, and Paul Hirst. This is really old fashioned I suppose. They were looking at the epistemology of the curriculum, and said that it was nonsense to talk in the casual way about the seamless robe of knowledge, because in practice, Maths is not History, and History is not Philosophy. There are different modes of knowledge, defined by key concepts, and the ways in which knowledge is established.

Now religion and morality were, by that thinking, regarded as distinct modes. In Scotland, religion and morality were amalgamated, I think

for pragmatic purposes really. In theory, you could have religious education and moral education, and the two would have been linked, but separate. That's not the route we went down. So I think that the underlying philosophy of modes, as far as I'm concerned, as someone who once was a lecturer in the philosophy of education, I think that still holds good. I'm happy with the underlying epistemological distinctions in that. So, academically, I would justify RME as representing a distinctive epistemological mode in the whole sphere of human knowledge. Now that kind of talk is not likely to be very meaningful to pupils in the classroom perhaps, and maybe even not to curriculum organisers in school. So on a more practical level, I think there are connections between the actual content of RME and what you might do in English, History, in Drama, and in Personal and Social Education. I don't mean that to be a comprehensive list of subjects where there might be connections. There would be connections with Science as well, in some aspects I think. So that is why earlier I referred to RME as being the principal subject within the mode, but other subjects having some contribution to make to the mode.

I recognise what you say about this being controversial because again in practical terms, RE teachers have been much exercised over the question of the links between RME, and Personal and Social Education in particular. They have wanted to preserve a sufficient time allocation for RME, without being fobbed off with the line from senior managers in schools that 'No, you can only have your one period a week, because they do a lot of Moral education in PSE'. Now our inspectorate approach to that is, that when schools present us with that sort of rationale for time allocations, we ask them to put their money where their mouth is, and show us the audit that they have undertaken of the other subjects which can contribute to the mode so that they can really show that this is happening,

and it isn't just a paper exercise.

WH How far would you say, given what you have now just said, RE is as you suggested earlier, a subject like History or Geography?

HMI 2 It's not like History or Geography in the terms that the concepts that it is dealing with, you know, the modes of verification and so on. I don't think Religious Studies is a social subject in the same sense. Obviously there are links, because of the important part religion has played in history and so on. So I think it is epistemologically different, but there are links in the actual content.

WH Taking up the point made just a moment ago, not so much comparing RE with History and Geography, but taking History and Geography as recognisably part of the mode. Contributing, and latterly you were saying if a school split up RE and ME and said they were being done, you would want a very detailed audit. You wouldn't ask for an audit for History or Geography for a school to be able to show it is covering social subjects. Therefore it suggests to me there is something more in your thinking about dubiety concerning the coverage of ME separate from RE, that the school is trying to pull one over on the department, or the inspectorate. So that it is really a question of looking to see where else, if it is not a mode on its own, the mode of which RE is part is contributed to or built up, if you see what I mean.

HMI 2 No. I don't really go along with the way you are phrasing the question there. We wouldn't be asking for an audit to do with Social Subjects simply because I can't think of a secondary school curriculum where you wouldn't find clear evidence of the social subjects, History, Geography, Modern Studies, being done at different stages. Different balance no doubt, but you would simply find that there. A better analogy might be with something like the Creative and Aesthetic mode, or the Technological mode,

where you might not find a subject at a particular stage, say S3, S4, which was clearly creative or aesthetic or technological. You might have a school claiming that there are creative and aesthetic aspects within other subjects, or technological dimensions within other subjects, like Physics, and so on. Now in those cases, we would be asking for just the same sort of audit as we would if schools say that a lot of religion and morality is dealt with in the course of History, or PSE, or English, or whatever.

WH I accept that. It's clear enough. Can I conclude by looking at the nature of RE as mode, by putting the question, would you define it as religion, or education?

HMI 2 It's not a dilemma that I would like to come down on one side or the other. I'm not sure how meaningful it is to put the question in that way. Is it religion or education? It is education about religion, education to do with religious concepts, ideas, beliefs, practices and so forth. I don't see that as an either or. Unless you mean, going back to the old fashioned debate, is religious education meant to produce religious believers. I would have thought the answer clearly to that is no, and has been for decades.

WH What lies behind the question is the stage we are getting to in RE, where it's being asked more seriously, whether we were talking about a child-centred approach, or whether we are talking about a subject-centred approach. And if it is a child-centred, what implications does that have for the subject content?

HMI 2 Yes. I know my own RE tutor, when I did my PGC course at the London Institute, used to say that child-centred is not the best term here. If you like, it's dodging the question. He preferred the term child-related. You do have a subject, and you do want to relate it to the child's experience and interests. I am quite happy with that way of putting it. The whole curriculum, it doesn't matter what the subject is, is still based on subject

knowledge definitions. All teachers would want to relate that to the experience and interests, and developing ideas and concepts, and so on, that children have. I don't think RE is any different from other subjects here. Now of course you could be totally radical about this, and say the whole thing about subjects is traditional eye-wash, and we should take a fresh start, and simply take the child as growing human being, and see what emerges without imposing any knowledge structures on him. I can't see, in practice, that that is a feasible way of operating an educational system. Yes, you could have individual experiments, in particular independent schools along those lines. I can't think of any nation in the world which has managed to build a national system of education on that approach.

WH No. I think that would be recognised as an approach from the past, but it may feed in to the present and the future. I think one of the great movements of the past has been the radical way which work at pre-5 and the infant stages has been done in terms of child-centred approaches, having developmental stages and so on, and applying knowledge content to those stages in that development. That yet has not been undertaken, not just in RE, it has not been undertaken in secondary. It may well be that is an area due for a bit of development, and if so, then it may well be that RE is as open to it as any other. I take as an example of what I mean by pointing to what I think is one of the few areas where this is the case.

In the Faculty of Education in which I am presently researching, there is a department which deals with pre-5s. There is a professor whose responsibility is pre-5. And to me that is quite exciting. I am interested in the implications that may have for our treatment of religious and moral education. I recognise that is an area being looked at, and it is an area for the present and the future, rather than the immediate present and nothing else.

HMI 2 Yes. That's interesting. I think that in one sense some of the

basic psychological work done on the development of childrens' thinking was done way back in the 60s and 70s, which still holds good. Ok, the Piagetian model might have been somewhat discredited since, but it did establish the idea that there are certain types of conceptual intellectual development which are necessary, even if we can't pin them down to specific ages to which the content of any subject would have to be related. So I think you are right. There is a question about just how much we know about how human beings learn at the secondary and adult stage. There has been more interest on how young children learn, than secondary-age children, and yes, there certainly would be room for the application of that knowledge to apply to RE.

WH I raise a few questions to try and sum up this consideration of the subject RE. Its details we have gone through already. I am asking, initially, the relationship of RME to several areas, some of which you have mentioned and discussed. There are one or two others, at least one other, that we have not mentioned at all, and which I would like to raise, and that is the relationship of RME to Guidance.

HMI 2 I don't see any particular relationship between RME and Guidance. Guidance isn't a subject. It's a service which is provided for young people to deal with personal problems, and the need for careers information, help with decision-making, and help with subject choice and so on. I see no more connection between RME and Guidance than English and Guidance, or Maths and Guidance.

WH I suppose Guidance takes over the area of personal and social ?

HMI 2 Yes.

WH And if I were to raise as the next heading, the relationship of Personal and Social education to RE ?

HMI 2 Yes. As the practice has developoed in Scottish schools, there is

a pragmatic link between Guidance and Personal and Social education. Again, one could say theoretically, there was no reason why it shouldn't have a department of Personal and Social education with its own principal teacher. That wouldn't necessarily be connected with Guidance, but it is not the way things have developed in Scottish schools. So the links between RME and PSE, for short, I think, would relate to those areas of content which deal with moral values and sense of purpose in life, making key decisions in futures, and so on.

Now what I often find as it happens, being a Guidance and PSE inspector as well as an RME one, is that schools will sometimes claim more overlap between those two areas, than there in fact is, in the way they are doing it, because PSE is very often a survival kit you know. If you take a subject which you think would be discussed in PSE, and could also be discussed in an RME lesson, something to do with sexual behaviour say, and all the values and moral questions that raises. Now you will usually find the PSE approach to that is, as I say, survival oriented, about how to avoid harm, safe sex. Now of course in good PSE, it will certainly go beyond that. It will be looking at sex in a positive way, the context of relationships and so on, and that is when it would get close to RME. The practice often is that it is, you know, pass round the various forms of contraceptive and learn how each is used, and whose responsibility it is to use them and so on in PSE. In RME, it is more to do with the human relationships side of it. So there are again links, and I think in theory, with topics like this, one could have an integrated approach with a whole variety of perspectives, social, moral, religious, health, and so on, all coming together. That might be a very good way to approach it in fact for pupils. But again, practicalities demand that this teacher is in the classroom at the moment, and it's labelled RME. I think we are probably stuck with that.

WH That was the next one I was going to raise in the light of the recent documents, and I can see the rationale behind the way you are talking just now as being a sensible one. When you look at the implications in practical terms, I can think of one RE department, in a college of education, which is already fighting hard for an adequate allocation of time to see students, and in this setting it has an additional element. It is Health Education now added to its remit. There are lots of problems there. There may be other areas that you might think worth mentioning. The one that comes to mind, because it is presently under lively discussion in the English setting, is that of Citizenship, and its position with regard to RE. RE teachers in England seem to be going through exactly the same feelings that RE teachers in Scotland did when all these other areas were introduced. In other words, see them as a threat to the proper coverage of their area. What do you feel now that Citizenship has begun to emerge?

HMI 2 Well it's certainly more up front in the English context, as you say, than it is in Scotland. It's growing in Scotland as well. I think Ministers both sides of the border will be equally interested in the notion of young people as developing citizens. But England has gone further down the road, incorporating this into the national curriculum under that particular heading. There has been a difference between England and Scotland over the last two or three decades in the locus of RE within the curriculum. I am out of touch with the way things are going in England at the moment, but I rather gather, even if only from looking at job adverts in the TES, that you get heads of departments of Personal Social and RE. I think the PSE and RME side of things may merge rather more in England than they have in Scotland. Now you've got Health and Citizenship as well, so now one wonders how many more initials you could add to this area PSRMCHE....

WH The final one. What about Philosophy...?

HMI 2 That's right. Of course we have rather spread out in that way in Scotland, which is interesting. So the root of this question, you have got going back to old fashioned epistemology on the one hand, and on the other practicalities about the organisation of the curriculum and the timetable, and who is best trained, by virtue of their degree studies and so on, to do what. So what we end up with is compromise. Ultimately the question is, are pupils getting the opportunities to engage with the relevant issues in whatever guise? And obviously, they should be engaging with questions to do with physical health, mental health, social health, looking at health education in the broadest way, and not just questions of diet and physical fitness. And that is going to have some relationship to issues to do with values and what is a human being, and how should I relate to others? And what responsibility do I have to them? And so on.

WH Can we move away from broad RE, and look a little more at Religious Studies briefly. It is a question of the frequency and level of RS undertaken. The area I am interested in, has pre-supposed figures and so on, and I'm not really worried about detailed figures at all, just the impression of the growth or the static nature of RS. Is provision in schools... developing, or is it static?

HMI 2 There has been some improvement in the provision purely of time in RE. I know when we started in the early eighties inspecting, the sort of figures we were producing at the time were something like 50% of pupils in S1-4 were getting some experience of RE. Only a third of pupils at the S5-6 stage were. And that exposure to RE was often pretty minimal anyway, one forty or one thirty- five minute period a week.

Now I think we have seen a gradual improvement in the provision at the S3-4 stage, so it's still there in the core curriculum, whether or not it is taken as an examination subject. That happens much more widely now than it used to. S5-6 is still a bit of an uncertain area, because people are not

always clear about, for example, whether the statutory expectation actually applies to pupils who are beyond school leaving age. That is a question that has never been tested in the courts. Certainly the advice from the SCCC has always been that the Religious and Moral mode should continue to be represented in the overall curriculum in S5-6.

WH What about RS?

HMI 2 Examinations. Well we have seen an increase in examination presentations. I think since the advent of Short Courses for S3-4, and now the National units for S5-6, which could also be available in S3-4 of course. We are seeing more formal study of RS through these means, and of course the figures are there to show that there has been an increase in the number of pupils taking Higher. I think again there is hard evidence of an improvement in the RS side .

WH Dramatic improvement? From nothing it's dramatic. How dramatic?

HMI 2 I don't know precisely. I would have to look at statistics from SQA and compare them with SEB, statistics from 5 or 6 years ago to be sure of the exact figures.

WH Moving then to the departments themselves. Again its an impressionistic reaction that I'm looking for rather than hard facts and figures. Is it very unusual to come to a school which has no formal RE department?

HMI 2 Oh yes, very unusual. That's one of the things that has changed in my time. I remember one of the early schools that I inspected, where I walked into an allegedly RE class to find children sitting around benches at the edge of the room, and an Art teacher in charge of the class. He was making no bones about telling me that he knew nothing about RE, and couldn't teach it. There was no department, no qualified specialist in the school. It certainly would be normal now to find at least one qualified RE

specialist on the staff of a secondary school.

WH And would the inspectorate be making comments if there were not such a person?

HMI 2 Oh yes. Yes.

WH What about the numbers of appointments where it is still a single person, assuming that there is a single person in most schools. Is that the norm for there to be a single specialist teacher?

HMI 2 My impression, and you have to go to HMI 3 for statistical evidence on this, but my impression of the schools I've inspected is that it is normal to have at least two people doing it. It may be 1.5, 1.7, and so on, but I don't come across many schools nowadays that have the one isolated individual plowing a lone furrow.

WH Do you have any idea whether that reflects the wealth of your area, rather than the lack of wealth of others? Very often when it's a 2 or even 3 person department in the West? Very frequently, too, it's a single person that I come across in my areas.

HMI 2 Right. Well I can't speak for my colleagues here, but the advice I've often given to schools when they ask about staffing provision for RE is that a rough rule of thumb is, that you need one teacher for every four hundred pupils in a school if you are going to provide core RE at the recommended levels and also make some provision for examination studies for those who opt for that. So that means that the average comprehensive school, with a roll of 800 to 1000, needs at least 2 teachers. Heads have often welcomed that rule of thumb for calculating staffing needs. I just don't know about the latest position in the west, but I would normally find at least two people.

WH What about promoted posts? Frequency of, and level of.

HMI 2 Again, nearly always it's a principal teacher post or assistant

principal teacher post.

WH Which of these two would you say is the more frequent?

HMI 2 I don't really know nowadays. It used to go by education authority policy. There was one of our authorities in this Division which, as a matter of policy, appointed heads of RE at APT level, only to find that they were losing them every two years to other authorities where they were appointing at PT level. I think that's stopped now. I don't know about the relative spread these days.

WH Again it seems to me, just by casual observation, of adverts and so on, that these PTs are more common than in other areas, although they are not absent there. In Glasgow they appoint at PT frequently. But in smaller authorities it was often APT. The point you're making about losing people, is very significant. In Orkney, for example, it had been advertising for ages for someone, and then they realised they would only get someone if they appointed at PT level. That is why I went to Orkney.

We are moving towards a conclusion of this marathon which you have undergone with great equanimity, to consider the question of staff development and support. I'm thinking in terms of the kind of curriculum that schools end up with, and the kind of support they get and can look for in making their decisions about curricular content. Which would you say are the key documents schools should be using to guide their choice of curriculum content in RE?

HMI 2 Obviously, for the lower secondary age group, the 5-14 Guidelines and the supplementary materials which have been produced by SCCC to support that. The latest HMI reports, wherever we are at with that. The last effective *Learning and Teaching* report was 1994, and we should, in 2001, be producing a *Standards and Quality Report*, that will also be a basic document. Otherwise, I think it is a matter of individual books by

individual authors, and I am not supposed to mention any individuals, so that's all we've got. We don't give HMI endorsements to individuals in that way.

WH What about external support? Formerly, there was the advisory service, working with schools. That has become much thinner on the ground. Are there any levels of external support available to RE teachers in your division?

HMI 2 Well there is at least one authority that immediately springs to mind where they do still have a specialist adviser. I don't think there is a specialist advisor in my own patch.

WH Wasn't the fellow who was working in Higher Still based in Fife?

HMI 2 He was at one time based in Fife, but isn't now. So I think, as you say, there has been a decline in the number of specialist advisers in RE in the country as a whole, and this division is just part of that. But again, that is true of other subjects. Advisers have adopted a more generalist role, and in a sense RE can't complain, because it hasn't been treated differently from other subjects in this respect. But I think there has been a definite loss. One thing which I think has replaced it, to some extent, is the RME network that has been set up. But of course, one could be scathing, and say that what we've done is remove the expert advisers from on high and replaced it with a do-it-yourself job of bringing teachers together, and their learning from one another. But I think there are much more positive aspects than that, and I wouldn't want to be scathing about that at all. I think there is a tremendous gain to be made just by bringing teachers together. What I've been less happy with is where practising teachers have been made co-ordinators. The notion of getting advisers on the cheap by expecting a practising teacher to do some sort of curricular co-ordination or development job as well. It hasn't worked out very satisfactorily I think. But that is certainly not to say

that there is not great benefit to be gained by teachers of the subject getting together, and learning from one another's good practice.

WH The final point I want to raise is the question around that of the purpose of RE in the curriculum within a modern society. It is really just to put some of the questions which you have been answering all the way through. What would you say (we haven't touched on this one particularly, because this research is principally concerned with the non-denominational sector), is the main difference between the denominational, and non-denominational sectors in RE?

HMI 2 I think the main difference is probably that in the denominational sector they hold on to the more traditional notion of RE as supporting belief and commitment. It's the investigation of beliefs that one holds, even if only nominally, by nominal allegiance to the Church. Whereas the totally open, exploratory, investigative approach sits more comfortably in the non-denominational sector. But I think this is perhaps a difference of degree rather than of kind. Yes I think that is the main difference. More pragmatically I suppose I could say that one of the biggest differences is the time allocation that we give RE. It is one of my main arguments with management in non-denominational schools that if they start talking about the pressures on the curriculum, and the number of subjects that they have to accommodate, how can they give more time to RE, and still leave students with time to do the right number of standard grades and so on. You simply quote the non-denominational schools to them, and say, well they seem to manage to do everything else as well as giving 2 hours a week to RE, and their pupils certainly don't suffer in overall exam qualifications. If anything, I gather they do slightly better.

WH Sticking to the non-denominational sector just now, which is my main interest as far as secondaries are concerned, where would you say the main

curriculum decision-making power within the school ought to lie?

HMI 2 Well within the overall management structure of the school, which one hopes would be open, and consultative, and democratic, so that it isn't a case of having an assistant head, or if McCrone is implemented, the depute head responsible for the curriculum, and imposing it. One would look to committee arrangement, working party arrangements in schools and so on. There was broad staff representation, and consultation with school boards, and pupil councils as well.

WH What about the RE curricular decision-making power? I think what you have said is the context in which I now want to ask this more specific point.

HMI 2 Well whatever arrangements a school has for making its overall curriculum decisions, it would be taking on board statutory requirements which are actually on the education authority, rather than the individual school. Obviously the authority would have an interest in seeing that every school does provide as they are supposed to, and the Circular advice, and you know all the SCCC guidelines and so on. I don't think there is a particular question for RE again which is different from other subjects here.

WH So you would be happy saying that it lies with a department in a school to make up its own content within the guidance which is nationally offered?

HMI 2 Yes. The same sort of degree of departmental autonomy over curriculum content in RE as in Science.

WH Finally, and to sum up, is there a place for RE within a plural society? And if so, what is it?

HMI 2 Absolutely. Yes. That has been the foundation of my own educational endeavours throughout my career, that whether or not one

believes in religion in the organised religious sense, I'm in no doubt about the belief in religious education and its place in the curriculum. It goes right back to raw philosophy of education, to do with human beings being distinctively religious animals, and the importance of the religious experience of humankind. Its continuing importance in the world today, whatever little local difficulties there might be in particular parts of Europe. If you look at the world scene, religion is a major factor, and its better to be informed and educated about it. What do they say? If a little knowledge is dangerous, you should try ignorance. Of course that's a damn sight more dangerous.

WH That sounds an excellent quotation on which to end. I must thank you very much indeed for giving me your time, but more importantly, your wit, and your interest and willingness to go through this interrogation, which will, I can assure you, be fully used, and the maximum benefit will be made of it.

Thank you very much.

HMI 2 Thanks, Bill. I've enjoyed doing it.

HMI Interviews

HMI 3

1 Staffing and deployment of RME Inspectorate throughout Scotland, by region.

2 Mechanics of inspection of RE in secondary schools.

3 Number of schools inspected in RME .

4 Main heads for inspection of an RME department.

5 **The general picture emerging of inspection?**

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- 6 **Worst head for responses** (from question 4).
Reasons?
With which head were you happiest? Least
happy? On what grounds?
- 7 **Content of RME** in secondary non-
denominational schools, assuming, Personal
Search, World Religions, Christianity.
(i) Where was the emphasis placed in the schools
you inspected?
(ii) What guidance did you give schools about
where the emphasis should lie?
- 8 **RE as a free-standing curricular component.**
Was it the norm for RE to be on its own as a
component of the curriculum?
- 9 **Role of RE.**
What position in the curriculum did RE occupy in
relation to:
(i) the whole curriculum?
(ii) other individual elements of the
curriculum?
- 10 **Frequency and type of Religious Studies
provision.**
How much religious studies provision did you
note?

Which RS courses were being used?

11 Staffing in RME departments in schools.

How many specialists are there teaching RE in
secondary non-denominational schools?

APPENDIX 7.3.2

HMI Interviews

Transcript HMI 3

The interview of HMI 3, a Divisional inspector, and HMI national specialist inspector for Religious Education, and RE specialist inspector for one Division, was held in his base on 2 May, 2000. The interview was recorded with the agreement of the interviewee, to whom a copy of the transcript was sent on completion. The purpose of the interview was to gather information, data, opinions and attitudes related to religious education from the perspective of HMI in general, and in particular, from the perspective of the national specialist HMI in religious education, in order to use them as a measure for data and responses from other sources and categories of respondent.

The interview was semi-structured. It was conducted using key ideas and issues as starting points and guides. These were used only as starting points and taken further as the discussion developed. The semi-structured nature of the interview was significant, in that it allowed freedom from the constraints which would have been imposed by a more structured approach. A certain loss of precision has therefore been accepted. The issues discussed assumed the period to be that since 1983, when RE was included within the remit of HMI. Schools referred to are secondary, non-denominational schools, unless otherwise stated.

The key issues are contained in the schedule of questions which the interviewee had in his possession.

WH represents the interviewer, and HMI 3 the interviewee.

WH What is the shape of inspection of schools? How has it evolved?
What stage of development is it now at?

HMI 3 It has been, at core, an attempt to ask schools to self-evaluate. Then it meant that there didn't seem to be the necessity to inspect everything, because we would really be looking at how schools would evaluate themselves. And therefore, our process changed to meet that necessity.

WH Does that mean that there is no longer such a thing as an extended inspection? Has that already happened, or is that still in process?

HMI 3 There is no longer such a thing as an extended inspection. They disappeared about two years ago, and we introduced what was called a *standard inspection*, which was looking at how the school used the performance indicators to self evaluate. In a standard inspection we didn't inspect every subject. We inspected English language and Mathematics, simply because those were two subjects which had national assessment materials, and therefore, would be easy to check. Then we inspected the management of the school. The emphasis was on how the school self-evaluated. In looking at that, in terms of Religious and Moral Education, what we would be looking at was time allocation given to Religious and Moral Education as part of the curriculum audit, and what the school did in terms of religious observance, but we would not necessarily inspect the subject department. Now that kind of inspection is fine if we are only inspecting how the school evaluates itself. However, we also need, as inspectors, information about subject performance, subject departments in order to advise and give information to the Minister on how various subject departments operate. In other words, to build up a national data-bank on subject performance. This was pushed even further by the necessity that we are now producing on a five year cycle, a *standards and quality* report on

each subject in the curriculum. The Religious and Moral Education Standards and Quality report will be out in early April 2001.

In order to produce a standards and quality report, the HMI needed to have a sufficient number of departments to make a valid contribution. In the extended inspection, and in the standard inspection, RME was inspected as a standard, but not in great detail. So, we have now introduced what will become the model for all inspections for the moment, which is called a *standards and quality inspection*. Standards and quality inspection is what we do now. We inspect five subject areas in the secondary school. English language and Maths will always be inspected. The third curriculum area will be taken from either Sciences or Modern Languages, mainly because these are the areas that Ministers want us to inspect. The fourth and fifth areas will come from any other subjects in the curriculum. These subjects will be chosen in order to produce the national data bank, but as we approach a subject's standards and quality report, then more of that subject area will be inspected in the year before the report, in order to give us as up-to-date information as possible, because we really have two sides. We have the job of *inspecting*, but we also have the job of *advising the Minister*, so that the Minister should be able to say to us at anytime, what is the state of Religious and Moral Education in Scotland?

WH Could we pause for a moment at the first of these, that is '*inspecting for your own ends*'. How do you know that if you're doing standards and quality inspections, that you're not getting a skewed view of what's happening in Scotland. In other words, what about the criteria for selecting the areas other than English language and Maths?

HMI 3 Well the criteria for selection are two-fold. There is the school selection criterion. The school criterion involves the size and the nature of the school, whether it is denominational or non-denominational, whether it

is town or country. What we have is a statistical reference, which the statisticians give us, which says you must do so many of this type of school, and so many of that type of school, in order that, over a five year period, for the secondary sector, that will give us a broad picture of Scottish education.

WH What about the curricular criteria?

HMI 3 Curricular criteria are two-fold. A minimum number of subjects has to be inspected each year. The second criterion is, as we approach a standards and quality report on that subject area, we must inspect more schools to have an up-to-date and broader picture. Those are the criteria which are used.

WH Ok. That's a very good background. It sets the scene for the rest of the areas that I would like to raise, and if you're happy enough we'll go on and raise as many of them as is possible. The first is about the Inspectorate itself. Could you say a bit about the staffing of RME inspectors round the country. I know there are three divisions in Scotland.

HMI 3 Within the inspectorate some members have a subject specialism, but training takes one into a lot of other areas. However, as far as secondary inspections are concerned, all RME departments are inspected by one of the three specialist HMI. We have three specialist HMI within Scotland: one in Northern Division, one in Western Division, and one in Eastern Division.

WH Who are they?

HMI 3 One is in the Northern Division. He also is a District Inspector, so the time he can spend on RME is more limited than it was before he took on this responsibility. The other is in Eastern Division. He is also the national specialist for Guidance, therefore, the time he can devote to RME is more limited than formerly. And I am in Western Division. I also act as national specialist for RME. That is the total. There are three of us, to cover

Scotland. There are about two thousand secondaries. So we have three specialist HMIs covering all of that area.

WH Does that mean, because the other two areas have people who have additional responsibilities, that ... RME is short-changed? How is the problem of two of the divisions having specialist inspectors of RME, who can devote only part of their time to RME, met?

HMI 3 Well...Its not really a problem. Because, at the end of the day, the number of RME inspections per year, is sufficiently..., not small but sufficiently... We can...We can... The three of us can cope with the number of RME inspections that are on the program each year.

WH Does that take you elsewhere... to the other...divisions?

HMI 3 Yes. Because of timing rather than the number of days, since when we inspect secondaries tends to be at special times of the year, when secondaries are available. Then it means that the three of us have to move around Scotland.

WH So you get help from the others as well!

HMI 3 Yes I get help...

WH Yes. You must have a terrific number of schools.

HMI 3 Yes. We have the greatest number, but at the end of the day, I can call upon my two colleagues to cover schools in the West of Scotland.

WH Thinking of your Division, what number of schools are you technically *responsible for*, even if you can't get to them all. What is the number of secondaries in each division?

HMI 3 Well the first thing I've got to say is I am not responsible for any of them... It's the local Education Authority that is responsible for the schools, and our function is to audit and inspect and evaluate. Roughly, I think, you know, we would be talking about six to seven hundred secondaries in my Division.

WH So you're getting no holidays from now on...?

HMI 3 Well, we don't get very many holidays as it is...(laughter).

WH So is all secondary inspection of RE done by one of the three of you? Or do you have to call on colleagues?

HMI 3 No. In secondary inspections all of the RME departments are inspected by one of the three of us. However, in primary, the situation is different. In primary, RME could be inspected by a non-specialist inspector in the same way that Maths, right through every other curriculum area of the primary school, could be inspected by a non-specialist HMI, trained in the primary curriculum. For example, I inspect every area in primary school. That's partly because of Modern Languages (in which I am also a specialist) lets me go into language learning, and in mathematics, like others, I have now gone through a number of training sessions. So all inspectors inspect every area, virtually, of primary education. But when it comes to the secondary, it's limited to the specialist. Because of the content.

WH We have already broached, in part, this next key area. It is the question of the mechanics of a whole-school inspection, or indeed of a *Standards and Quality* inspection, in its new terminology, and certain areas, and please expand on these if they are particularly significant from your point of view. When there is a *Standards and Quality* inspection, is there a report which is specific to the subject?

HMI 3 Yes. In *Standards and Quality* inspections the actual published report takes the form of a general section, a kind of general introduction, and then parental questionnaires, what parents are saying, and then each subject involved has a section on its own. Now in the subjects section, if I take for example RME, then the very first paragraph will be about attainment. How are pupils attaining in the subject? After that there is a paragraph on courses, learning and teaching, management and quality

assurance. At the end of each subject paragraph, or each subject section, is a little '*priorities for action*' for that subject. So it is quite specific, you know, there is a very specific report. Now in the near future we will also be publishing, as an appendix, the performance indicator values that we have assigned to each element of the subject inspection. For example, it may say at the very end that inspectors found the following things to be very good *basic courses*. They found the following things to be good: *learning and teaching*. They found the following things to be fair: *the program*. And they found the following things to be unsatisfactory, and those will be published in their stark reality. So that's the report. When we do a *Standards and Quality* within RE it actually has quite a specific section.

WH I'd like to come back, not simply to written reports, but to ask about what happens in terms of conversation between the inspectorate and senior management of the school, or indeed of the departments of the school. But perhaps at the end of the section. There are a couple of other general points that I would like to raise, and that is, I suppose, in terms of management. Is RME related particularly to the organisation of the rest of the school in the report?

HMI 3 I'm not quite sure what you mean by *related to the organisation*. Could you expand on that a little?

WH Some of the aspects I have in mind in relation to the rest of the school would be, (i) *time allocation*: can the goals of RE be met in the time allocation made? Does RE suffer in this respect more than other areas of the curriculum? (ii) *staffing*: looking at the curriculum provision across the school and the curriculum, is there adequate provision for each of the curricular areas, including RME in terms of staffing, is there enough staff? (iii) *resourcing*: in terms of resources, do you look at resources comparatively, for example, the provision that is made in school per

department? (iv) do you even look at *accommodation* which is given to the department, and ask questions about whether it's suitable, whether it's appropriate for the kinds of methodology which the department might use? Do you discuss the question of whether RME comparatively gets a fair crack of the whip?

HMI 3 We certainly do. I think in every inspection we would look at curriculum provision. We would not specifically now, though we did in the past, look at time allocation as a specific percentage.

WH Why not?

HMI 3 Mainly because the present administration, the Scottish Executive, have been trying recently to allow schools to free up the curriculum to allow local initiative within the parameters. So therefore I would not be going into a school now and saying to the head teacher, account for the five percent for RME at S1-S2. I would not be specifically looking for a time allocation, because in many respects what we have always been concerned with, and should continue to be concerned with, is the *quality* of the provision, rather than the quantity. You know, 5% of duff RE, you would be as well with nothing. However, in that discussion with the Head teacher on curriculum, we would be asking questions like, in the provision that you have given in the time allocation, can you assure me that the department can cover what is required by the *Five to Fourteen* recommendations, for example? Can you convince me, that the time allocation you have given, would allow your department to do the short course which they are trying to do? We would have that discussion. I would be asking for that. I would be clearly looking, as we always have clearly looked, at resource provision, looking at the way resources are allocated within the school. Are they allocating them simply on a kind of percentage basis? Some schools in the past had a kind of allocation worked out by a

wonderful formula. Now we're saying to schools *'you should be looking at your allocation of resources slightly differently, and looking at it according to need rather than according to a formula, and in relation to what is in your development plan.'* So we are looking very carefully at resources, and in the past we very often have criticised head teachers for the paucity of resources given to the RE department. However, in the last three to four years that has improved dramatically, and I very rarely hear principal teachers complaining about their resource allocation. However, they still complain vociferously about their accommodation. That is another area that we would question head teachers on. So we do look at accommodation, and we take accommodation very seriously. Again, I would say over the last four to five years accommodation has improved immensely in departments. With very, very few exceptions are RME teachers expected to be as peripatetic as they were in the past. The situation has improved. So we would now look at accommodation as we'd look at resources. Also, we would be looking as part of an inspection, at Religious Observance, how it is organised in the school. And if the RME department plays a part, or is it a whole-school issue. How is it dealt with? If it is demanded that the RE department alone deal with Religious Observance, we would be quite critical. Does that cover the major points that you had in mind?

WH Yes. Just one wee ancillary point in relation to accommodation. Do you find that small departments tend to suffer most in terms of quality, or provision of accommodation, or indeed of the need to be peripatetic?

HMI 3 Not now. In the past that was so. I would think over the last three to four years very few small departments, one-person departments. Management seems to have finally realised that one-person departments can become separated, and have taken a move against that, and one of the areas for action has been that of accommodation. I think if inspection has done

anything for RE, it is that we have managed to increase levels of resourcing and quality of accommodation. Very rarely now do I go into a school and find that the head of department is totally peripatetic. You might find that for one or two periods in the week he is peripatetic simply because of room usage. The expectation nowadays, in terms of best value, is that you are looking for a high level of room usage.

WH Well I noticed when I was waiting downstairs with you that you mentioned the word Kirkwall. Just in case you happen to be going to Kirkwall, let me tell you that I was almost totally peripatetic as principal teacher of Kirkwall Grammar school. So if you do go there, check if its still the case with the new principal teacher.

HMI 3 Kirkwall we inspected in 1998-99, and the situation has improved dramatically from your time.

WH Can we come back then to that big question, in relation to the mechanics of a whole school inspection. You've done all the work. You've found out all about the school that you are going to find out, and you are going to produce your documents of the kind that you have described. But apart from that what procedures would be appropriate within a school, in terms of discussions and encouragement, and indeed what if any kind of talk would you expect to engage in with the senior management or anybody else for that matter, in order to give a helping hand or a warning or whatever.

HMI 3 The type of discussion, the first I do when I go into a school, is I have a discussion very early on with the principal teacher of RE or the head of department, because there may only be an APT in RME. I would also expect to have a long discussion with the senior manager, one of the senior management team who would have an overall responsibility. You know nowadays in schools the senior managers tend to have links with their departments, and I would expect to have a long discussion with the senior

manager whose linked department is RME. So I would be discussing with the principal teacher from his own perspective the whole question of accommodation, resources, his view of attainment and how the pupils are attaining, his view of the links with senior management, how he goes about assuring quality in his own department, how he goes about the whole question of evaluation. In other words, virtually going through the performance indicators from *How Good is our School* (Audit Unit, HM Inspectors of Schools, 1996) so that they can give me from their point of view what they see. For example, one of the things I would be discussing seriously with a principal teacher is, what are the links with learning-support? How much learning-support time do they have? Have they bid for learning-support within the department? Within RME they deal with a lot of concepts, and also in the area of personal search one is looking for pupils to be able to reflect on the ideas involved, and that sometimes needs learning-support. Within that I'd be looking at the whole question of the curriculum, and discussing with the principal teacher how she or he has devised the curriculum to be what it is. What are the aims of the department, because one of the things that we take very seriously when we go into the inspection, is looking at '*what it is that the department is aiming at*'? That discussion would also take place with the senior manager who is linked, and that discussion, if necessary, would take place with the Head teacher at the oral feedback.

WH What questions would be raised with the head teacher?

HMI 3 Virtually the same questions. The curriculum, resourcing, and the others we discussed. If I have not got enough information from the link person, then I would take that discussion further with the head teacher, since the head teacher sees Religious and Moral education within the overall curriculum of the school.

WH Do you also raise the question of how it can be up and running?

HMI 3 Well you would look at two things. I wouldn't have a discussion with the head teacher on how it could be up and running. What I would probably do, is since my role is evaluative, and not advisory, in many respects, what I'd be looking for, and reporting is, what is not in place, and what is good and should be promoted further. But that discussion would be with the Head teacher. And I might give suggestions, because one of the great features of HMI is what we can bring to a school. One of the great joys of the job is that we see so much that is good over Scotland, so that I might come into a school and say, here is how one school tried to develop, here is how one department tried to develop, here is how one head teacher has tried to improve the situation further. I would give them that advice, but I would not be saying to them that is the way to do it. I would give them the advice, and say, this is what I have seen. But it would really be up to the local authority if I found something seriously wrong, say for example a school not teaching RE at all, then it would be the local authority's job to ensure that that situation is remedied, and remedied very quickly.

WH Can we move on then to the schools which have been inspected over the last two academic sessions. Would these be standards and quality inspections?

HMI 3 No. Well they would be but they wouldn't be, because in between standards and quality, we had another kind of inspection programme, which was called the departmental inspection programme, where we just went in and inspected departments, and not the whole school to the same extent. So in terms of 1998-99, we inspected three secondary departments in Scotland, and in 1999-2000, we inspected three, in terms of a departmental inspection. The reason that may seem small was because in previous years in 1995 up to 1997, RME was inspected in every school, so we

had a large data base. In fact when I produce the Standards and Quality Report next year, I will probably, outside of language and maths, probably have the biggest data base in terms of subject. From 1996 up to the year 2000 we will have inspected sixty-seven departments. So those two figures seem low just because the push was on language, maths, and modern languages, in order to produce substantive quality. The report I am now working on is based on sixty-seven secondary schools.

WH What about inspections themselves? The main heads? When you go into an RME department, what are the heads that you would want to look at?

HMI 3 The main heads are really the ones that appear in *How Good is Your School?* That, if you like, is our Bible. Because these are the published performance indicators, we really should not veer from them in terms of publication, because we have said this is how we inspect your school. We don't have another agenda.

WH So they become specific to RME in their application?

HMI 3 If you look at the big heading, curriculum. The first heading we look at is attainment. That is the big issue at the moment. How do we raise attainment in all areas? Now attainment in RME is going to be based upon what it is that the school is trying to teach these pupils. Therefore, we would check '*are the pupils achieving what the school is trying to get them to achieve?*' We are not basing it on any national pattern really, except at S3-S6 where they are obviously basing on SQA, if they are following SQA examinations. At S1 and S2, we really take what it is the school is wanting to do, what the school is wanting to teach, and within that, are they teaching what they think they are teaching? For example, in Christianity, are they teaching what I would call the externals of Christianity, or are they getting pupils to reflect on what they are learning? If they are looking at Islam, are

they just learning about the five pillars, or looking at knowledge and understanding. Also their critical analysis, their critical evaluation, which I would count in their overall personal search, and something we are going to come back to later because it is an area of concern. So we would look at the curriculum, we're looking at the structure, and once we've done attainment, we then look at the structure of the courses. Is the programme devised in such a way that it will get the learning outcomes that the teachers wish? Sometimes you can have a vague wish that you want to get a certain outcome, but in fact your programme does not lead you towards that.

We look at the quality of the teachers' planning. Do they know what the learning outcomes are, and do they help the pupils to achieve these learning outcomes. Do they actually tell the pupils what the learning outcomes are? So we look at learning and teaching. Now learning and teaching covers quite a lot, but what we are really looking at is the quality of the teaching process. How are the teachers teaching, do they have a variety of methodologies? We're not looking for any one methodology. Is it death by a thousand work sheets? Death by lecturing? If there is a mixture of both, we're talking fine. It's variety of methodology. We're looking at the quality of the pupils learning. Are they motivated? Now that's notoriously difficult in RME, or so it would seem. But when you see a good teacher, these pupils are motivated by the learning experience. They may come into the class with, you know, this is the Bible bashing session, but when they go out of the class they are certainly motivated by the learning experience. What sort of progress are they making in their learning? What kind of involvement do they have in their own learning? Are they independent learners? How do they interact with others? We're looking at meeting the pupils' needs. That is another area. By looking at the pupils needs, we're looking at choice of activities, the choice of the learning bid. The pace of

learning is very important. Are they boring them by going on and on, or are they not helping them to learn by going too quick? Now the second of these tends, very often, to be the case in RME, because people are trying to get through a big load of work in a short space of time. Therefore, they bore the pupils, by taking them through too quickly and not allowing them to reflect.

We're looking at assessment as part of teaching. Here we're not looking at unit tests. We're not testing the pupils *per se*. We're looking at how do you assess this process of learning, which involves evaluating the courses, also evaluating the learning and teaching, as well the learning outcomes being achieved. You're looking at it and saying, if you're teaching something and you want to know if the pupils have learned it, and you want to know if that is the best way of doing it the correct way. And then we're looking at how do you communicate what pupils are learning to parents? In other words, we're looking at the reporting system. How do teachers evaluate and assess the pupils, and how do they report that to parents, or do we get back to the old thing of *'Johnny enjoys doing RE and loves doing projects, and has a good attitude to RME, rather than saying 'this is what Johnny knows'*?

We then look at the whole idea of support for pupils. How to support the pupils in their classroom, from the least able to the most able, and that takes into account learning support, if there is learning support in the department? If not, we ask the question 'Why not?' Is it simply because every one can do RE, therefore learning support isn't needed, or is it the fact that the department hasn't put in a complete bid for it? And then you are looking at the general ethos of the classroom. Would this be a nice classroom to be in? And then you look at the resources, which includes the provision of resources, the quality of resources, the organisation and use of resources, and space, which means we're looking at not only book resources

and video resources, but we're looking at people resources, including bringing people in from the community, using the community we have. We then look at the provision of staff. Looking at staffing and seeing, with the present staffing that the school has, if it can meet its needs. Now if there aren't enough staff, then we just have to say so. A school then might say to me well what we've done is not given any RME to S5 and 6, because we don't have the staff. HMI replies *'Well that is not an answer! You've got to provide the staff.'* Some head teachers have got to make harsh decisions. We do look at provision of staff. We look at the effect of how staff is deployed. If you put more than one person into a department, how are you deploying your staff? We look at the staff development review. Do RE staff get enough in-service? Do they get enough staff development? If they are getting staff development, what kind? We look at the development plan. The development plan is very important. What is the department planning to do over the next couple of years, and how is it going to resource it? Notoriously in RME, we find that RE teachers are wanting to reach perfection immediately, or within the next year. It's not possible, and you have sometimes to say to people, you've got to cut your cloth, and you cannot do everything at the same time. If it is a principal teacher, and there is more than one member of staff, then we would look at his or her leadership. We would ask, 'is this a good leader?'. So all of those are the main headings.

WH What would you say then is the general picture emerging? It sounded at one point as if you thought it was rather dismal and dull, in talking about motivation of pupils for example. On the other hand a lot of the other issues, points that you have raised, would suggest the reverse, that things are actually glowing. What is the general picture?

HMI 3 My comment is that pupils still think of RME as Bible-bashing,

because that is what their parents are telling them. It's the old days of reading the passage from the Bible first thing in the morning. There is that lovely quote from a Scottish writer who said that they read all the story of Joseph, but missed out one chapter, because it was the seduction scene and you weren't allowed to know that. So there is that kind of picture that RE teachers are still having to fight against, but are doing so very successfully. And one thing I would have to say, the general picture emerging is very positive. In the last Higher that was sat before SQA, we had more Higher candidates than Modern Studies. Now that is a very positive picture. We had something like 12000 in 1997, 12000 pupils sitting Short Courses in Religious and Moral Education, which is a very positive picture. What we are finding in the inspection process, is that RME is very healthy, doing well in certain areas, especially in Christianity. And World Religions has come on by leaps and bounds, and pupils knowledge and understanding of the main beliefs of Christianity has improved recently. So now its a very positive picture. Resources are better than they have ever been. Accommodation tends to be better than it has ever been. In most Schools but not all, RME is being given a reasonable amount of time allocation. We do not find what we would have found in the past. If I go back seven or eight years when I joined the inspectorate, we would still find quite a number of schools without an RE department, without an RE teacher. Nowadays that is so exceptional, that you become very surprised if they don't have specialist staff. So it has improved by leaps and bounds.

WH That sounds as if there is a number of areas which could vie to be the best within the development of RE. What about the worst as far as RME is concerned? Where is it lagging, or doing less well than perhaps it ought to be?

HMI 3 I think the *Standards and Quality* Report is going to show that

the worst area is going to be Personal Search. Schools and teachers have not coped with Personal Search, partly because what they have done, as they have done with most 5-14, is they have gone to the attainment targets, and forgotten to read the rationale. And the rationale clearly states that pupils should learn, not only about religion, but learn in and through religion. And in order to delineate the areas, the 5-14 program has separated out the three areas of Christianity, World Religions, Personal Search. But it has made a statement which said that obviously these will not be separate in terms of their teaching.

WH That particular point does not come out very strongly in the proposed revision of the consultation documents of 5-14, which is a bit weak on these areas, where it looks as if Christianity is quite distinct. And then they talk about world religions as being *other* religions. This word "*other*" has haunted me all my life, and its use for professional purposes is desperate, but it is in the new document. Personal Search also is kept very separate from the other two.

HMI 3 Yes, but that's the curriculum document. I think that in terms of religious and moral education we really should get back to the national guidelines. And in the national guidelines it is a very clear picture. I mean, obviously the latest SCCC document is really for a different purpose. For doing curriculum we really need to go back to the 5-14 Guidelines. If you look at the Attainment Targets, Personal Search is limited to ultimate questions, whereas if you look at what is stated in the 5-14 document, it says, 'Pupils should be able to reflect, and come to a view about all the areas'. And so, what we are finding is that pupils can say to us that they know the Five Pillars of Islam, they know about baptism in Christianity. But what they are not able to do is go beyond that, to see, to reflect upon, what challenge the five pillars give to them as individuals. What challenge in their

lives does the whole idea of baptism and the giving of new life give? And it seems to me that that is the weakest area of the curriculum. Now what we are proposing to do, is embodied in a project, which is out for tender at the moment. It is going to get people to look at learning and teaching in terms of Personal Search, and not in terms of ultimate questions, because everybody can cope with the ultimate questions. And there is some very good work going on in schools on the question of belief in God. To start looking at Personal Search in and through world religions and Christianity, as well as the ultimate questions which was the intention of 5-14 and that project is hoping to do two things:

*to produce some materials to help teachers teach,
and in the process,*

*to bring teachers together in four National Conferences in the year
2001.*

The intention behind it was, from the research I was doing for Standards and Quality, which indicated that this was going to be a weak area, to have a project which would help teachers to get over this. In other words, not just going out and saying '*here you are, this is what you are not doing correctly*', but producing something that says '*here is how we think we can take it forward*'.

Other than that, the worst head is probably the general question of assessment. That is a two-fold thing. It's a numbers game. If you are in a school of 800-1000 which would be a middle-of-the-road school then in terms of correction, if you are a single-person department, the task is absolutely huge. Therefore what you tend to do is unit tests, and have the big blanket, therefore you have times of loaded questions of assessment. Teachers are not assessing. They are testing knowledge. They are not assessing understanding nor Personal Search. In lots of schools I've been advising that

one of the ways of doing this is not to assess all of the pupils all of the time. One can assess them during the year. This cuts down workload.

It is not necessary to test everyone's knowledge on everything, and it is possible to test their understanding at various times. If they have a good understanding of religious thought and process, it is not necessary to test it every time a new idea appears. That's one that is difficult to get through to people. It demands a tremendous amount. I say to people that it takes a tremendous amount of planning, but once the planning is done, the workload will decrease.

WH Are you hopeful in that area? In a sense it is worse for RE because it's a small department, as for any small department to come to grips with big issues like assessment. But you are hopeful that people are on the way to ...

HMI 3 Oh yes, because teachers are very aware of assessment. What they are not very aware of yet, is that assessment is not testing. They still get the two mixed up. I think it is a question of bringing these two together. But, I'm very hopeful, as I'm very hopeful for the general development of RE. Over the last three years we have produced from the colleges some excellent RE teachers. In an aside, which has not a lot to do with your research, I'm not quite as content with the level of principal teacher at the moment. It's not as strong as it was in the past.

WH Could we go on then to raise some of the points you brought up earlier. It's just bringing together what you have said and adding anything new that you want to. The areas of content in RME. You have mentioned the weakest which is the first, and the other two, which are being grasped by people because they are easily identifiable. But what about Personal Search? You have already said a bit about that. Is there anything you want to add about what you have said?

HMI 3 I think there are two things. If you are looking at World

Religions and Christianity, then one wants to get the pupils to think and reflect. A lot of children in our schools at the present moment come from backgrounds which have no knowledge or understanding of religions at all, including Christianity. Therefore we want to get them to look at, and think about how World Religions, including Christianity, actually challenge pupils' own personal belief structure, whatever that belief structure may be.

Religion should therefore offer challenge to me and everyone else, which I might either take up or reject, for whatever reason, I should have the opportunity. Now what I feel is, that in terms of Christianity, we haven't really got to grips with giving the pupils a total overview of Christianity. What we give them are bits. They know a bit about Jesus by 5-14, they know a bit about Baptism, they know bits, but we haven't as yet given them a complete overview. Very often what happens in non-denominational schools in particular, is that once they go from 5-14 there is a presumption that they know everything about religions. Then they start, because they think it's easier, they then go into the moral issues at S3-S4, and you know, at the end of S4 pupils do not have a good overview of Christianity. Those who do the Higher get the first opportunity to have an overview of what Christians mean by the human condition.

WH Would you ever see a place for Personal Search going beyond religion, thinking of pupils, who, for one reason or another may not be 'religious' or may not be inclined to accept any of the claims of religion, but nonetheless need to be able to deal with the big issues of life?

HMI 3 Well yes. I think that is also the element of Personal Search. Looking, lets say for example, at Christianity, the challenge that Christianity offers or presents to me the great questions of life, then I should still have the liberty to reject them, and to look further, or to look elsewhere for what are going to be my own values in life. It is not the place of RE to start off

from the premise of going to explore each and everyone's values, but within RE there are opportunities to explore. This is what I mean by Personal Search, because I have the right, after having looked at something, to accept or reject it. I think the whole idea of Personal Search is to look at and say 'right, *how am I going to form my own values?*' Now I'm going to be influenced by the culture of my life style. It's quite interesting now, looking at the newspapers, and seeing people talking about, worrying about, the under-class, whose values are totally different from those of society, or so they seem. To me all of that is part of the Personal Search programme. It is not the first premise. We should build Personal Search within RE.

WH Right, so you are suggesting there may be skills which are derived from the study of religion, which may help people to cope with life, without regard to commitment to a religion or non-religion, or not?

HMI 3 I think that is very important. To me that great skill is the skill of critical analysis, being able to look at something, being able to weigh up the evidence in one way or another, and to come to some sort of conclusion.

WH It's a high order skill.

HMI 3 Yes. It's a high order skill, but it's a skill that's got to be developed. It's a skill that's got to begin early, because every child from very early on has an opinion about something. It's really looking at an opinion and saying, right, we've got to take this on board, that's your opinion. What makes it valid? What makes it invalid? And that is a skill we have to introduce early on. Obviously it's going to be a high order skill, but in a sense that skill is going to be with us for life because we are never in the same situation. In a sense our own values and our questioning of life is in a constant state of flux. We either come up against a great question, or a life-question, which we then accept because of our belief, but there may come a time when we are challenged in that belief very severely, and we've really

got to use these skills of critical analysis and look at it, and weigh it up, and come to a conclusion which may or may not follow our religious practice.

WH What about world religions? It was grabbed by a number of practising RE staff when they had been accustomed to ill-defined content. This was something tangible. A lot of people may have gone slightly bananas with it.

HMI 3 Two points. The introduction of world religions, I feel, was essential. I think that has got to be said first. The balance had to be kept I think in favour of Christianity, simply because that was the culture of the country, and lots of things within the country have been based on that. You are correct. Two things happened with world religions. The first one was that it was exotic. It had little colourful areas from Hinduism. There was an element of exotica. The second element was, here was something that seemed objectively nice and neat. You could teach the Five Pillars of Islam. You could teach the prayer movements. All nice and neat. In this respect it was like history. It's neater. It's much neater in history to look at the First World War than it is to look at the fifties and sixties, because the evidence was much more controlled, and it was there. The same applied to my mind in world religions. The evidence was there, and it was much more difficult to do that in Christianity, where the evidence didn't seem to be as clear. World religions were taken on board, and as you said, quite rightly, some went bananas with it. However, when you start developing Personal Search within world religions, it's not nice and neat any longer. I think one of the great problems was that we lost out in terms of Christianity a little bit. To recap, I think world religions was colourful, new content, but once people started to realise that to develop World Religions using Personal Search, it wasn't nice and neat and as clear as before. But we went through a period of time in which Christianity, to a certain extent, missed out because of World

Religions. I think a balance is now coming back. I think the element of Personal Search will bring that more strongly into focus. It's very interesting, going into schools and, for example, saying to children, 'how many times do Muslims have to pray?' Immediately I'm told five times a day. You say, 'how many times do Christians have to pray?' Total blank. No understanding. They may say a Sunday, and that with a little bit of a push. This is because, when people look at Christianity, they tend to look at the theology, and forget about the externals. When they look at World Religions, they look at the externals, and forget about the theology. I think the two must be taken together.

WH That has sometimes operated to the disadvantage of World Religions, in that the number of people who know all sorts of curious details about Buddhists is incredible, yet if you talk about the spirituality of Buddhism they will be astonished to use the two words in conjunction, which in a sense is doing no service to Personal Search for anybody either.

HMI 3 This is one of the reasons why I agree with you, why I have been trying to set up this project on Personal Search. It was for that very reason. In World Religions, the tendency was to keep to the externals without looking at the theology. This was true across the board in World Religions. In Hinduism, to take another example, there are all the wonderful little Divali ceremonies, but no understanding of what lies behind them, and certainly very little understanding of the cosmology of Hinduism. I think that's been a great pity. I think it is something that is changing. People started to look at World Religions and try to, in some of the best schools, where you see Personal Search being done very well, then that starts to come into play.

WH What about Christianity?

HMI 3 I think Christianity tends to be taught relatively well in most areas. The strength in teaching and learning of Christianity is they certainly

know a lot about Jesus as a teacher, as the Son of God, not quite sure what that term Son of God actually means, but they know he is the Son of God. They would know certain elements of the Bible. They would know the main beliefs of Christianity. And that's about it, without going much deeper than that.

WH Sounds almost as historical as the World Religions knowledge.

HMI 3 Almost. But they get caught up with an additional element. They get caught up in aspects of theology. In World Religions they tend to get caught up in externals without the theology. In Christianity they tend to get caught up with the theology without the externals. By that I mean, they may do a Church visit, and they may be able to tell you the difference between a Church of Scotland church building and a Methodist church, and maybe an Episcopal church, or a Roman Catholic church. They may not know what the building tells you about each religious community. You go into a church where the pulpit is central, because the preaching element is emphasised. They may not understand that this tells you something about that community, and the preaching of the Word of God, as opposed to the Roman Catholic tradition where the altar is the central focus of the building. They haven't made that jump.

WH Can I bring together these two, the Personal Search and World Religions on one hand, and Christianity on the other, to ask the question about the relationship of Personal Search to the other two? Is it simply something that is stirred in, or is it required that there should be a good basis of sound knowledge for World Religions, or Christianity, before you can get on to Personal Search, or what kind of relationship do you see in schools, and what would you want to see in schools?

HMI 3 Well part of the project is really to look at that. I would be pre-judging it a little bit by personal opinion. My personal opinion would be

what I'm looking for. What I think needs to be there for Personal Search is a mixture of what you have said. There has to be a knowledge and understanding. You need to know peoples' views, what the cosmology is, what the culture is, before you are challenged. But that is an end point I would think. You also need, within the whole process, to be constantly reflecting and looking at what this is saying to pupils. For example, in looking at Christianity, looking at Baptism, I would be looking for the pupils to reflect upon this idea that Baptism is by water. Water is the symbol of life. The life that is given to the Christian at Baptism is the life of Christ. What should that mean to a baptised person? What challenge does it give to a Baptised person? It's looking, and saying, you have been given the gift of life. What challenge does that give to me as an ordinary person? Well the challenge is to be all I can be, but I can destroy that gift, I can waste that gift, I can ignore that gift. I think it's that idea that in Baptism that is the gift of Christ for a Christian. What does that actually mean? What should it mean? What it means, and what it should mean, may not necessarily be the same, but they should be able to reflect upon that as well as reflecting on what is it that Christianity has to offer. What challenge does Christianity give? What challenge does Islam give? What challenge does Hinduism give? So it's both an end point and it should be imbued. But whether the group I have working with me will agree with me ... Do you see what I mean by that?

WH Can we look at the area of Religious Studies? The frequency and the quality. Are there examples where R.S. is all that is done in the senior school, Short Courses, including those within R.S? You have already given some impressive figures both for Higher and also Short Courses, and I know of places where they do nothing but Short Courses. What is your encounter with R.S?

HMI 3 More and more schools are doing some form of RS as their RE

programme, from S3-S6, either in terms of Short Courses, Standard Grade or Modules. That has become the norm. In denominational schools it is slightly different. In non-denominational schools the norm has become virtually Short Courses. For two reasons. The first one was that the Short Course and Standard Grade, and or, Modules, gave a structure to courses, gave a planning structure which teachers enjoyed or could work within. The second reason was that it gave certification which in turn they thought would help motivation. I must say very often when we went in, although we didn't punt, we advised schools to take Short Courses for that first reason, that it gave a structure and a content to the courses which they couldn't get elsewhere. Therefore quite a number of schools have gone down the road of RS as their RE programme at S3 and S4.

WH And have you found Personal Search better done in that context than elsewhere?

HMI 3 Personal Search is a weakness. However within the Moral Education area, one could say that there has been improvement in Personal Search simply because you have got to justify an opinion. Give a valid opinion, and therefore, there was an element of Personal Search within the moral areas. When it came to short courses dealing with Christianity or World Religions, because the structure of the short course in itself didn't seem to lend, it was very much more knowledge and understanding. Certainly within Higher. The Higher course has a tremendous amount of Personal Search in it simply because of the nature of the course. Modules tend to be knowledge and understanding, apart from the moral dimension. The moral element tended to lend itself to this idea of reflecting, coming to a conclusion, and making decisions. Therefore, that was a different area. Now whether that is the best we can do is a difficult one. At the present moment, there aren't strictly RE programmes from S3-S6. The programmes tend to

R.S. Now I think there is a place for RE, but we don't have it yet.

WH How big is the uptake for Higher?

HMI 3 Higher. For percentage terms from those that sit Standard Grade, again, I'd have to look out the actual figures, but the percentage transferring from Standard Grade to Higher is quite big in proportion to other subject areas.

It's not big in absolute terms, but in terms of proportionality it does well, and it does very well at 6th year. This for two reasons. One is that pupils go for what they consider their four or five academic subjects in S5, which tend to be English Language, Maths, the Sciences, and one Social Subject, which tends to be the norm. Then, either because they are looking for another Social Subject, in inverted commas, at S6 they would then tend to move towards Higher R.S. as a possibility. The second reason is the success of some RE departments in attracting pupils. Some pupils take it for sheer interest, because it is one subject which they have found to be quite challenging, not academically challenging in terms of an exam result, but because it challenges everything they had thought of before or accepted. They come out of sheer interest.

WH Are the universities still welcoming it?

HMI 3 Oh yes! We have had no problem with universities in accepting Religious Studies.

WH There was a time when they were quite positive about it.

HMI 3 They still are positive. The universities in the early days of Higher wanted to wait and taste the fruit first. Once they had tasted that, and once they had seen the exams, because again, it is the one which is getting the pupils to think in a different way, and not in which you, with great respect to Higher History, you could always remember your essay and churn it out. There was a structure within an R.S. Higher. It was very

difficult to do that. Even now people have problems with the amount of assessment at Higher Still, with how can we keep the questions changing. In a sense it is unimportant to my mind that the questions change, because it is the answer that is going to change, and it is the answer that is going to differentiate between the students. You can do this in RME, but you couldn't in History, because of the Personal Search element which comes through at Higher Religious Studies.

WH Yes. Exactly. And what about Standard Grade? Are the numbers reasonable there?

HMI 3 Yes. Numbers have kept up in Standard Grade quite well. Obviously the Short Courses outshone them because you could cover a Short Course within the minimum time allocation of eighty hours, whereas you needed 160 hours for Standard Grade and that created a problem for some schools. They are as healthy as any minority subject in the curriculum. Not one that I would worry about.

WH Staffing. Now it is a question of supply of RE specialist teachers for non-denominational schools, and the numbers employed in teaching RE.

HMI 3 The latest figures would be based upon last year's September 99 census. Those figures would be as up to date. I think in general terms we would have to say that there are very few schools now in the whole of Scotland without an RE department of some sort. I think you would be starting to count on the one hand now. The number of specialist teachers is growing. As we discussed earlier, it is a notoriously difficult area to get exact numbers because some people have the qualification and don't declare it because they are not teaching it at the time. Others don't have the qualification and declare they do because they have got the teaching certificate, so it's actually quite a difficult one. In terms of non-denominational schools, the numbers of non-specialist teachers is very few.

Very few schools are using non-specialist teachers. Most schools, again with small exceptions, and those small exceptions would be mainly North Tayside and Perth. Most other places would have promoted posts.

WH Tayside still lingering?

HMI 3 Oh, yes. Most have a principal teacher, but the norm now would be APT, or even senior teacher in some cases, looked upon as heads of department. In those cases they would have an assistant-head working alongside. Because of the difficulties of the promoted post structure, they would have to have, legally, an assistant-head or another principal teacher whose role would be to act as administrative principal teacher. I'm not quite sure what you meant by size of departments.

WH Well I was going to bring that up when you said there is hardly a school in Scotland without an RE department. Would the majority of these be single-person departments?

HMI 3 Yes. Vast majority would be single-person. Bigger schools from about 1200-1500 would have two, and you would very rarely, in the non-denominational sector, see more than two. In some of the bigger schools I've seen three. The non-denominational sector would probably have more, three, four, five-person departments now, because of the time allocation as much as anything else. In terms of period time allocation, the norm would be about 4.5% out of the 5% curricular time stipulated.

WH Is that not illegal?

HMI 3 No. That is not illegal. Number of schools are attempting maybe, now one period in S1 two periods in S2 or vice-versa. Again, as I said to you earlier, we would not go in and fight against 4.5% on that basis. What we would be saying in the case of a quality department *'here is a department which is not able to complete it's learning outcomes because you have not allowed enough time.'* In other departments we would say *'you are quite*

right to keep this department to the time allocation until you get it strengthened up.'

WH You say two and one in S1 and S2 for period allocation. What about S3 and S4?

HMI 3 S3 and S4 is 80 hours.

WH Is that more or less adhered to?

HMI 3 Oh yes. That is usually quite good.

WH Even when they are not doing a Short Course?

HMI 3 Even when they are not doing a Short Course as the vast majority tend to deliver one period a week over S3-S4, which gets you to slightly less than 80 hours. It reaches about 65-70 hours, once you take off holidays and things like that. Any other department that's got 80 hours would suffer in a similar way. So we are quite happy, well not quite happy. What we do is note it, but without making a big issue out of it. It would not become a major point for action for the school that at S3 and S4 they are getting one 55 minute period per week. We would point out that the school is below the nationally recommended time, but it would not become a major point for action. On the other hand, one 40-minute period would become a major point for action. We would expect the school to change within the eighteen months follow-up time.

Schools with no specialist staff or department (they are very, very few nowadays) following inspection, tend to get one simply because that would become a major point for action. I have inspected one school in the past five years which had no department, no RE, and they will have from this week. That then becomes a major point for action, because if there is no RE at all, that is illegal. We have got to be very clear. National Guidelines are guidelines. Circular 691 was advice from the Secretary of State, and neither of them have a legal status. However the circular does have a strong element of status. The expectation would be that people would follow the

circular. Now the latest advice from SCCC does not change that, although a lot of people I've spoken to, a lot of letters have come in, tend to think that the SCCC are downgrading that. It doesn't in fact change it. However, the latest advice from Government, to a certain extent, to try and free up the curriculum and allow a bit more freedom for local initiatives, does, to a certain extent, change that element. However the amount of time that they have to play with is really the time they had before, but schools are experimenting with 6 Standard Grades as opposed to eight. Now we are looking at this and saying, 'Ok, that's what you have decided to do, now demonstrate that it is a good idea. Prove that what you are doing in going against National Advice, whatever that might be at the present moment, that you are going to do something that will be of greater benefit to your pupils than at the moment'. Some people say it is going to raise attainment. Prove it! So it is a question of schools now have to rather than say we are following your advice, they have got to convince us that what they are doing is the best route forward for their school in their particular circumstances.

WH Thanks for letting yourself be interrogated for this length of time. That you have been available is already on its own a great demonstration of how RME has improved over the past years, and the kind of picture that you are drawing is a very hopeful one indeed. Hopeful in the sense that the broad goals are laid down, and they are clear for all to see. I would personally be hopeful of improvement in the treatment of RME in current official documents now doing the rounds. But this I don't see as a curricular issue, but a practical issue. I don't see any great improvement in the understanding of RME and its contribution to the development of children. I think that the points you have highlighted, in terms of improvement of quality, are really the area which it is necessary to look at. But the curricular decision-makers must be taken along with this flowering of the contribution

RME has to make to the curriculum.

HMI 3 I also think, as one last point, that in RME we have got to look at and relaunch what is the rationale and aims of RE. What we had in the past will not allow us to keep afloat.

WH You mean the SCCORE document?

HMI 3 Yes. I think to keep it moving forward we have really got to look again, in the RE community, at the rationale, and aims, seeing if the SCCORE document is still valuable. Is re-launching all that is required, or do they have to be re-interpreted, or do we need to develop them further? For example, the argument for RME as a mode in its own right will come under increasing attack as modes of learning come under increasing attack from the educational researchers, and educational departments. I think we have just got to examine these again.

WH Well let's hope that the document to which you have contributed this morning will help in that respect. Thanks very much indeed.

HMI 3 You are very welcome.

APPENDIX 7.4

**Research in Religious Education
Department of Educational Studies
TEI and HMI Interviews**

**University of Strathclyde
Research and Mini Research Questions**

- 1 How far has the formal educationalisation of religious education gone?
 - (i) Is this an appropriate development?
 - (ii) What mechanisms should be used to achieve it?
 - (iii) What are the marks of educationalisation?
 - (iv) Which other curricular elements are educationalised?
- 2 How have the emphases of Munn and Millar been thus taken up?
 - (i) What was the major contribution of the Millar Report?
 - (ii) Did the Munn Report help in the educationalisation of religious education?
 - (iii) Which other documents have helped the process of educationalisation of religious education?
 - (iv) In terms of significance for RE, have Millar and Munn been left behind?
- 3 What contribution to the growth and education of young people can religious education make?
 - (i) Does religious education make a major contribution now?
 - (ii) What is its potential contribution?
 - (iii) Is it a minority concern, or a central contributor?
 - (iv) How might it achieve its optimum contribution?

Structure of the Areas to be covered in the Schedule of Questions

Key Documents in Religious Education

Place of Religious Education in Educational Thinking

Place of Religious Education within the Institution

Place of Religious Education within Secondary Education.

APPENDIX 8.1.1

Research in Religious Education National Survey of Provision Phase 1 2000-2001
Department of Educational Studies **Instrument 1**
University of Strathclyde
William Hannah

Exam Courses Candidates

Council:
Director:

Secondary Schools At December 2000

List of secondary schools

School	HT	Staff Compl	Pupil Roll	Nos FTE Specialist	Promoted Post	Sh Courses Pupil Nos	Modules Pupil Nos	S-Grade Pupil Nos	Higher Pupil Nos
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APPENDIX 8.1.2

Research In Religious Education National Survey of Provision
Department of Educational Studies
University of Strathclyde
William Hannah

Phase 1 2000-2001
Instrument 2

Council:
Dir of Ed:

School	ACCESS 1	ACCESS 2	ACCESS 3	INTER 1	INTER 2	HIGHER	ADVANCED HIGHER
Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos

S3-S4:
S5-S6

APPENDIX 8.2.1

Research in Religious Education
Department of Educational Studies
University of Strathclyde
William Hannah

National Survey of Provision

Phase 2 2001-2002
Instrument 1

Exam Course Candidates

Council:
Director of Education:

ND Secondary Schools December 2001

List of ND secondary schools

School	HT	Staff Compl	Pupil Roll	Nos FTE Specialist	Promoted Post	Sh Courses Pupil Nos	Modules Pupil Nos	S-Grade Pupil Nos	Higher Pupil Nos
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APPENDIX 8.2.2

Research in Religious Education
Department of Educational Studies
University of Strathclyde
William Hannah

National Survey of Provision

Phase 2 2001-2002
Instrument 2

Higher Still Candidates

Scool	ACCESS 1	ACCESS 2	ACCESS 3	INTER 1	INTER 2	HIGHER	ADVANCED
Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	Pupil Nos	HIGHER Pupil Nos

APPENDIX 8.2.3

Research in Religious Education
Department of Educational Studies
University of Strathclyde
William Hannah

National Survey of Provision

Phase 2 2001-2002
Instrument 3

Council Policy on Religious Education

Council
Director of Education:

- 1 What is the Council policy towards the provision of Religious Education?

- 2 What is the council policy about the place of religious education in the curriculum?.

- 3 What is the Council policy about the level of promoted post for the head of an RE department?

- 4 You are invited to make other comments you may wish to make about the place of religious education in the curriculum.

- 5 Please send a copy of your policy statement on the provision of Religious Education

APPENDIX 8.3

Chapter 8

Coded Survey Results

Councils randomly coded

Table 8.3

Ph 1 and Ph 2: 2000-2002

Relation of Numbers of Schools, Rolls, FTE RE Staff, HMI 2 RE staffing advice and Pupil Numbers following RS Exam courses

Figures for both phases are provided. Those for Phase 2 appear in brackets. PR indicates a partial return

Council	No of Schools	Pupil Roll	FTE RE Staff	HMI 2 Advice	Total Exam Courses
15	17(17)	21324(20812)	30.5(32.5)	53.31(52.03)	2457(4969)
13	20(20)	193335(20411)	34.97	48.33(21.87)	1639(3002)
16	19(one unnamed) (NR)	18143(NR)	32.7(+)	45.35(NR)	3050(NR)
2	16(16)	15505(6876)	29.50(19.9)	38.76(17.19)	448(4413)
29	16(16)	15226(14843)	20.5(18)	38.06(37.10)	2786(479)
17	28(28)	14872(111568)	27.225(28.85)	37.18(28.85)	4325(1931)
32	13(13)	10999(10947)	22.2(13.0)	27.49(27.36)	223(921)
7	13(14)	9460(8401)	16(15.8)	23.65(21)	846(517)
25	9(9)	8884(7679)	8.2(16.2)	22.21(19.19)	545(3478)
21	8(8)	7696(7507)	7(12)	19.24(18.76)	0(0)
10	7(NR)	7278(NR)	14.86(NR)	18.19(NR)	1370(NR)
3	8(8)	7208(5795)	10.2(11)	18.02(18.02)	1620(625)
26	9(9)	6561(6629)	14.95(14.5)	16.40(16.57)	1263(825)
1	9(10)	6392(8364)	12.3(6.9)	15.98(20.91)	1526(812)
9	8(8)	6320(7919)	9.2(10.2)	15.8(19.79)	1470(167)
20	8(8)	5723(1925PR)	10.3(5.2PR)	14.3	616(175PR)
4	10(10)	5591(1303PR)	7(3.4PR)	13.9	40(620)
8	8(7)	5517(3792)	10.8(13.2PR)	13.79	1205(1817)
11	6(6)	5238(5246)	8.6(9.1)	13.09(13.11)	1213(376)
12	5(NR)	5069(NR)	8.5(NR)	12.67(NR)	1621(NR)
30	6(9)	4899(1552PR)	8.3(2.1PR)	12.24	231(398)
31	4(4)	3564(3464)	6.8(6.7)	6.91(8.86)	668(542)
18	5(4)	3370(2170PR)	5.8(3PR)	8.4	1226(705)
5	3(3)	2968(1723)	8(8.2)	7.42(4.30)	692(390)
6	3(3)	1410(1906)	4.2(4)	3.52(4.76)	511(721)

24	*1	1310(1650)	2(3)	3.27(4.12)	221(460)
23	2(2)	1275(1265)	2.6(2.6)	3.18(3.16)	496(370)
14	nil return				
19	nil return				
22	nil return				
27	nil return				
28	nil teturn				

APPENDIX 8.4.1

Chapter 8

Coded Survey Results

Councils randomly coded

Table 8.4.1

Phase 1 2000-2001

Phase 1 Instrument 1

Provision in RE and Pupil Numbers following RS exam courses by council

Council	Schs	Staff	Pupils	FTE RE Specs	Promoted post	Sh Courses	Mods	S-GR	Higher	C Tots
1	9	474.22	6392	12.3	7(3PT,2APT)	1080	39	162	80	1361
2	16	1081.89	15505	29.50	16	3703	63	19	91	4448
3	8	578.2	7208	10.2	7 PT	1400	0	121	58	1579
4	10	429.70	5591	7	4	0	19	0	21	40
5	3	235	2968	8	3 PT	620	0	0	43	663
6	3	137.26	1410	4.2	3	45	454	0	12	511
7	13	591.54	9460	16	7PT, 1APT	0	149	111	406	666
8	8	485.1	55517	10.8	8	1023	58	27	47	1158
9	8	506.26	6320	9.2	5	1197	79	90	61	1427
10	7	453.18	7278	14.86	4PT, 6APT	561	313	92	55	1021
11	6	398.8	5238	8.6	1PT, 4APT	1114	0	35	33	1182
12	5	326.42	5069	8.5	5	1553	0	20	48	1621
13	20	1317.92	19335	34.97	8PT, 10APT	1547	0	64	28	1639
14	(7		NIL RETURN							
15	17	1555.9	21324	30.5	17	2346	0	97	146	2457
16	19	1445.8	18.143	32.7	8PT, 7APT	2566	0	133	82	2781
17	28	11198.2	14872	27.25	8PT, 8APT	2424	414	71	774	3683
18	5	(?)	3370	5.8	0	1115	0	60	14	1189
19	(5)		NIL RETURN							
20	8	79.465	5723	10.3	5PT, 3 Other	3663	140	0	71	577
21	8	561.77	7596	7	2	0	0	0	0	0
22	(17		NIL RETURN							
23	2	114.65	1275	2.6	1	478	0	4	14	496
24	1 (6)	100	1310	2	1	184	0	27	10	221
25	9	625.9	8884	8.2	7	543	1	0	1	545
26	9	545.34	6561	14.95	3PT, 3APT, +2	923	282	22	36	1263
27	(1)		NIL RETURN							
28			NIL RETURN							

29	16	1110	15226	20.5	12 (3 shared)	2749	23	0	14	2786
30	6	356.90	4899	8.3	5(4APT, 1ST)	178	3	12	38	231
31	4	290.6	3564	6.8	2(PT)	619	0	10	39	668
32	13	783	10999	22.2	13	2937	2	29	89	120

APPENDIX 8.4.2

Chapter 8

Coded Survey Results

Councils Randomly Coded

Table 8.4.2

Phase 1 2000-2001

Phase 1 Instrument 2

Higher Still Pupil Numbers by Council

Council	Pupil Roll	ACCESS 1 Pupil Nos	ACCESS 2 Pupil Nos	ACCESS 3 Pupil Nos	INTER 1 Pupil Nos	Inter 2 Pupil Nos	HIGHER Pupli Nos	ADVANCED Course Tots Pupil Nos
1	6392				153	12		165
2	15505	NIL RETURN						
3	(incomplete)		28			13		41
4	5591							
5	2968					1	28	29
6	1410				1	14	105	180
7	10065				10		37	47
8	5517					10	33	43
9	6320				311		37	1
10	7278							
349 11	5238					1	30	31
12	5069							
13	19335							
14		NIL RETURN						
15	21324							
16	18143				160	45	59	269
17	14872		25		117	343	157	642
18	?				23		14	37
19		NIL RETURN						
20	5723				2	19	18	
39 21	7696	NIL RETURN						
22		NIL RETURN						
23	1275	NIL RETURN						
24	1310	NIL RETURN						
25	8884	NIL RETURN						
26	6561	NIL RETURN						
27		NIL RETURN						

28		NIL RETURN				
29	115226	NIL RETURN				
30	4899	NIL RETURN				
31	3564	NIL RETURN				
32	10999		2	12	89	103

Chapter 8	Coded Survey Results	Councils Randomly
Coded		
Table 8.4.3		

Phase 1 2000-2001	Relation of FTE staff to pupil roll and exam course numbers (Councils arranged by size of pupil roll)
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The following data derive from the Phase 1 returns. Numbers of Secondary, non-denominational schools are given for each authority, total non-denominational secondary pupil rolls, and numbers of full-time equivalent RE staff in the non-denominational schools of each authority.

The follow figures for the total number of certificate courses in RE detailed for each authority. The authorities are listed by their allocated numbers, and are arranged by pupil roll, largest first. Authorities which made nil-returns are listed at the end.

Numbers in brackets, following the column headed FTE RE Staff, indicate the number of staff required by each authority to meet the HMI 2 advice of, one teacher to four hundred pupils, the criterion considered reasonable provision to allow the recommended statutory and optional RE within each school. The table parallels table 2.4, which provides the same data for Phase 2

Appendix 8.4.3 contd.

Authority	No of schools	Pupil Roll	FTERE Staff	Total Exam Courses
15	17	21 324	30.5	2457
13	20	19335	4.97 (48)	1639
16	19 (one unnamed	18143	32.7(+) (45)	3050
2	16	15505	29.50 (38)	448
29	16	15226	20.5 (38)	2786
17	28	14872	27.25 (37)	4325
32	12	10999	22.2 (27)	223
7	13	10067	17 (25)	846
25	9	8884	8.2 (22)	545
21	8	7696	7 (19)	0
10	7	7278	14.86 (18)	1370
3	8	7208	10.2 (18)	3
26	9	6561	14.95 (16)	1526
1	9	6392	12.3 (16)	1526
9	8	6360	9.2 (15)	1470
20	8	5723	10.3 (114)	616
4	7	5591	7 (13)	40
8	8	7117	13.8 (17)	1205
11	6	5238	8.6 (13)	1213
12	5	5069	8.5 (12)	1621
30	6	4899	8.3 (12)	231
31	4	3564	6.8 (9)	668
18	5	3370	5.8 (8)	1226
5	3	2968	8 (7)	692
6	3	1410	42 (3)	511
24	6	1310	2 (3)	221
23	2	1275	2.6 (3)	496
14	Nil Return			
19	"			
22	"			
27	"			
28	"			

APPENDIX 8.4.4

Chapter 8

Coded Survey Totals

Councils Randomly coded

Table 8.4.4

Phase 1 2000-2001

Analysis of Phase 1 returns in relation to the HMI 2 advice on RE staffing

Two councils were staffed to or in excess of the HMI 2 advice:											
Councils	5					6					
Pupil roll	2968					1410					
FTE RE Staff	8					4.2					
HMI 2 Advice	7					4.2					
Thirteen councils fell between 0 and 5 below the HMI 2 figure											
Councils	1	8	11	12	18	20	23	26	30	31	32
Pupil Roll	6392	5517	5238	5068	5370	5723	1275	6561	4899	3564	10999
FTE RE Staff	12.3	10.8	8.6	8.5	5.8	10.3	2.6	14.95	8.3	6.8	22.2
HMI 2 Advice	15.98	13.79	13.09	12.67	8.4	14.3	3.18	16.440	12.24	8.91	27.49
Six councils fell between six and ten below the HMI 2 advice											
Councils	2	3	4	7	9	17					
Pupil Roll	15505	7208	5591	9460	6320	14872					
FTE RE	29.50	10.2	7	16	9.2	27.25					
HMI 2 Advice	38.76	18.02	13.9	23.65	15.8	37.18					
Five councils fell between 10 and 20 below the HMI 2 advice											
Councils	13	16	21	25	29						
Pupil Roll	19335	18143	7696	8884	15226						
FTE RE Staff	34.97	32.7	7	8.2	20.5						
HMI 2 Advice	48.33	45.33	18.76	22.21	38.06						
One council fell more than twenty teachers below the HMI 2 advice											
Council	15										
Pupil Roll	21324										
FTE RE	30.5										
HMI 2 Advice	53.31										
Five councils made nil-returns											

APPENDIX 8.4.5

Chapter 8

Coded Survey Results

Councils randomly coded

Table 8.4.5

Phase 1 2000-2001

Pupil roll and RE staff complements

Council	Number of Schools	Pupil Roll	RE Staff Compl	Pro Posts
1	9	6392	12.3	7
2	16	15505	29.50	16
3	8	7208	12.20	8
4	9	5591	7	4
5	3	2968	8	3
6	3	1410	4.2	3
7	13	9460	17	9
8	8	5517	10.8	6
9	8	6320	9.2	5
10	7	7278	14.86	6
11	6	5238	8.6	5
12	5	5069	8.5	5
13	20	19335	34.97	18
14	7	Nil Return		
15	17	21324	30.5	17
16 (incomplete return)19(26)		18143	32.7	15
17	28	14872	27.25	16
18	5	3370	5.8	0
19	Nil Return			
20	8	5723	10.3	8
21	8	7696	7	8
22	Nil Return			
23	2	1275	2.6	1
24(incomplete return)6 (1 return)		1310	2	1
25	9	8884	8.2	7
26	9	6561	14.95	8
27	Nil Return			
28	Nil Return			
29	16	15226	20.5	12
30	6	4899	8.3	5
31	4	3564	6.8	2
32	12	10999	22.2	

APPENDIX 8.5.1

Chapter 8

Coded Survey Tables

Councils Randomly coded

Table 8.5.1

Phase 2: 20001-2002

Ph 2 Instrument 1 Provision in RE and Pupil Numbers Following RS Exam Courses by council

Council	No of Schs	Staff Comp	Pupil Roll	FTE RE Specs	Promoted Posts in RE	Sh Courses	Mods	S-Gr	Higher	Totals
1	10	?	8364	6.9	2PT, 2APT	217	0	107	34	358
2	16	573	6876	19.9	9 (9/16)	2023	678	31	281	3013
3	8	308.32	5795	11(7/8)	5 PT, 2 other					0
4	10	122.52	1303	3.4	1PT (4/10)	486(4/10)	52(4/10)	22(4/10)	4(4/10)	564
5	3	74(1/3)	1723	8.2 (3/3)	3 PT 0(2/3)	0(2/3)	57(2/3)	24(3/3)	81	(2/3)
6	7	77.35	1906	4(3/13)	3(3/13)	360(2/13)	0	0	0	360
7	14	625.99	8401	15.80	5PT, 1APT	0	157	47	84	288
8	7	157(2/7)		3792	13.2	6	1400	0	7	34
9	8	534.2	7919	10.2	6	0	0	107	60	167
10				NIL RETURN						
11	6	410.4	5246	9.1	5			36		36
12				NIL RETURN						
13	20	846.65	20.41	21.87	5PT, 2APT	2021	470	107	56	2654
14		(12/20)	(12/20)	(12/20)	3 other					
15	17	1580.6	20812	32.5	5PT, 11APT	0	1379	2356	380	4115
16				1 other						
17	28	870.8	11568	NIL RETURN						
18	4	165.5	2170	28.85	8PT, 8APT	1502	0	109	123	1734
19	5	(3/5)	(3/5)	3 (3/5)	3 (3/5)	705	0	0	0	705
20	8		1925	Nil Return						
21	8		7507	5.2	4 (4/8)				8(1/8)	8
22	17		(2/8)	(3/8)						
23	2	112.95	1265	12	7					0
24	9	100	1650	NIL RETURN						
25	9	234.2	7679	2.6	1	166		330	12	358
26	9	514.84	6629	3(2/9)	1(2/9)	240	180	12	14	446
27		(1/9)	(2/9)							
28				16.2	7	1481	685	93	55	2314
29	16	1095.6	14843	14.5	9	445	0	7	16	468
30	9			NIL RETURN						
31	4	277	3464	NIL RETURN						
32	13	783/187		18	5	446		23	10	479
				2.1	2	273		15		288
			(2/9)							
				6.7	2	451	0	17	28	496
				10947	22.2	13	3096	0	25	100
										125

Eight nil-returns

APPENDIX 8.5.2

Chapter 8

Coded Survey Tables

Councils Randomly Coded

Table 8.5.2

Phase 2 2001-2002

Ph 2 Instrument 2

Higher Still Courses: Pupil Numbers by Council

Council	Pupil Roll	ACCESS1	ACCESS 2	ACCESS 3	INTER1	INTER 2	HIGHER	ADVANCED	TOTS
1	8364	0	0	90	286	55	23	0	454
2	6876	0	14	13	532	799	38	4	1400
3	5795	0	0	0	376	215	34	0	625
4	1303	0	0	0	0	52	4	0	56
5	1723	0	0	200	44	25	40	0	309
6	1906	104	56	97	0	104	0	0	361
7	8401	0	0	0	0	0	79	50	229
8	3792	0	0	0	297	43	36	0	376
9	7919								-
10	Nil								
11	5246	0	0	0	306	9	25	0	340
12	Nil								
13	20411	0	0	50	391	27	79	1	348
14	No return								
15	20812	0	0	97	373	190	188	4	854
16	Nil								
17	11568	0	0	0	0	184	13	0	197
18	2170	0	0	0	0	0	0	0	0
19	Nil								
20	1925	0	0	0	58	50	59	0	167
21	7507	0	0	0	0	0	0	0	0
22	Nil								
23	1265	0	0	0	0	1	11	0	12
24	1650	0	0	0	0	0	14	0	14
25	7679	0	0	250	312	552	51	2	1164
26	6629	0	0	0	250	317	7	0	357
27	Nil								
28	Nil								
29	14843	0	0	0	0	0	0	0	0
30	1552	0	0	0	51	59	0	0	110
31	3464	0	0	0	0	8	38	0	46
32	10947	0	0	0	675	21	100	0	796

APPENDIX 8.5.3

Chapter 8

Coded Survey Results

Councils randomly coded

Table 8.5.3

Phase 2 2001-2002

Local Authority Religious Education Policies submitted

Phase 2 instrument 3

Council	Policy submitted	Policy length	No policy submitted
1			x
2			x
3			x
4			x
5			x
6	x	10pp	
7	x	1p	
8	x	1p	
9			x
10			x
11			x
12			x
13			x
14			
15	x	3pp	
16			x
17	x	4	
18			x
19			x
20			x
21			x
22			x
23			x
24	x	105pp	
25			x
26	x	11pp	
27			x
28			x
29			x
30			x
31	x	1p	
32			x

Table 8.5.4

Phase 2 2001-2002

Relation of FTE RE Staff to Pupil roll numbers and
Exam course numbers

The following data derive from the Phase 2 returns. Numbersa of secondary non-denominational schools are given for each authority, total school rolls. and numbers of full-time equivalent RE staff in the schools of the authority.

The authorities are listed by their allocated numbers and are arranged by size of pupil roll, largest first.

Authorities which made nil-returns are listed at the end.

Numbers in brackets following the total number of RE staff in each authority (the fourth column in the table), indicate the number of RE staff required by each authority to meet the HMI2 advice of 1 teacher to 400 pupils, the criterion considered reasonable provision to allow the recommended statutory and optional RE within each school.

This table parallels table 7.4.3, which provides the same data for Phase 1.

Council	Number of Schools	Pupil Roll	FTE RE Staff	Total Exam Courses
15	17	20812	32.5 (52)	4696
13	20	20411	20.87 (51)	1639
29	16	14843	18 (37)	2786
17	28	11568	28.88 (28)	4325
32	13	10947	13 (17)	223
7	14	8401	15.80 (21)	846
1	10	8364	6.9 (20)	1526
9	8	7919	10.2 (19)	1470
25	9	7679	16.2 (19)	545
21	8	7507	12 (18)	0
2	16	6876	19.9 (17)	448
26	9	6629	14.5 (16)	1263
3	8	5795	11 (14)	1620
11	6	5246	9.1 (13)	1213
8	7	3792	13.2 (9)	1205
31	4	3464	6.7 (8)	668
18	4	2170	3 (5)	1226
20	8	1925	5.2 (4)	616
6	7	1906	4 (4)	511
5	3	1723	8.2 (4)	692
24	9	1650	3 (4)	221
30	9	1552	21 (3)	231
4	10	1308	3.4 (3)	40
23	2	1265	2.6 (3)	496

Councils making nil- returns: 14, 19, 22, 27, 28

APPENDIX 8.5.5

Chapter 8

Coded Survey Results

Councils randomly listed

Table 8.5.5

Phase 2 2001-2002 Analysis of Phase 2 returns in relation to the HMI 2 Advice on RE staffing

Three councils were staffed in excess of the HMI 2 advice: councils 8, 5 and 20:

Council:	8	5	20
pupil roll:	3792	1723	1925
FTE RE staff	13.2	8.2	5.2
HMI 2 Advice:	9.48	4.3	4.81

Fourteen councils fell between 0 and 5 below the HMI 2 advice: councils 17, 25, 2, 26, 3, 11, 20, 6, 24, 30, 4 and 23:

Councils:	7	25	2	26	3	11	31	18	20	6	24
Pupil Rol :	11568	7679	6876	6629	5795	5246	3464	2170	1925	1906	1650
FTRE Staff:	28.88	16.2	10.9	14.5	11	9.1	6.7	3	5.2	43	
HMI 2 Advice:	28.92	19.19	17.19	16.57	14.48	13.11		4.81	4.76	4.12	
Councils:	30	4	23								
Pupil Roll:	1552	1308	1365								
FTRE Staff:	2.1	3.4	2.6								
HMI 2 Advice:	3.88	3.37	3.16								

Two councils fell between 6 and 19 below the HMI 2 advice: councils 9 and 21

Councils:	9	21
Pupil Roll:	7919	7507
FTRE Staff:	10.2	12
HMI 2 Advice:	19.79	18.76

Five councils fell between 11 and 20 below HMI 2 advice: councils 15, 29, 32, 7 and 1

Councils:	15	29	32	7	1
Pupil Roll:	20812	14843	10947	8401	8364
FTRE Staff:	32.5	18	13	15.8	6.9
HMI 2 Advice:	52.03	37.1	51.02	27	2

One council fell more than 20 below the HMI 2 advice: council 13

Council:	13
Pupil Roll:	20411
FTRE Staff:	20.87
HMI 2 Advice:	51.02

Six councils made nil-returns