



McKinney, S. J. (2020) Catholic teacher preparation. In: *Teacher Preparation in Scotland*. Series: Emerald studies in teacher preparation in national and global contexts. Emerald, pp. 165-178. ISBN 9781839094811 (doi:[10.1108/978-1-83909-480-420201014](https://doi.org/10.1108/978-1-83909-480-420201014))

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Deposited on 29 September 2020

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Catholic Teacher Preparation in Scotland

By Stephen J. McKinney

Introduction

In the mid to late 19th century there was a pressing demand for specialised teacher training for Catholic teachers in Scotland. This was caused by a number of factors including the increase in the Catholic population and new legislation introduced by the Education (Scotland) Act, 1872. Many of the Catholic schools had been reliant on a small number of qualified teachers and a larger group of pupil-teachers and the Catholic authorities were anxious to establish and maintain a qualified Catholic teaching workforce. The opening of Notre Dame Training College for Women in Dowanhill, Glasgow in 1895 was a first major step in this process. This would later be consolidated by the opening of St. Margaret's College for Women in Craiglockhart, Edinburgh in 1920. The provision for male Catholic teachers was more problematic: there was not always access to a formal and systematic Catholic training in Scotland and this would remain the case until the mid 20th century. The two Colleges were merged into the national St Andrew's College in Bearsden in 1981. St. Andrew's College was merged with the University of Glasgow in 1999 and became a major part of the Faculty of Education, later becoming the School of Education in 2010. The School of Education continues the mission to prepare Catholic teachers.

This chapter will examine this history of Catholic teacher education in Scotland from the mid 19th century to the early 21st century. The chapter is divided into five parts. Part one will provide concise background details to the growth of the Catholic population in the 19th century and the beginning of the history of contemporary Catholic schools. Part two will explore the opportunities for the early forms of Teacher Training that were available to Catholics in Scotland and England. Part three will discuss the beginning of Catholic Teacher Training in Scotland. This will feature the Education (Scotland) Act, 1872 and the beginning of formal Catholic Teacher Training in Scotland with the opening of Notre Dame College in Glasgow. Part four will focus on the early twentieth century. This will commence with the Education (Scotland) Act, 1918 and continue with the opening of the St. Margaret's College for Women in Craiglockhart and an overview of the provision of Catholic Teacher Training for men. Part five provides an examination of Catholic Teacher Preparation in the late 20th and early 21st centuries with particular reference to the two mergers: the first between Notre Dame and Craiglockhart and the second between St. Andrew's College and the University of Glasgow. The chapter will end with some concluding remarks.

Part One: The growth of the Catholic community and Catholic schools in the nineteenth century

The inception of formal Catholic Teacher Training in Scotland is linked to the increase in the Catholic population in the nineteenth century, the subsequent growth of Catholic schools and the development of compulsory state education. In the Post-Reformation era, a small number of Catholic schools were established in different parts of Scotland in the late eighteenth century (Johnson, 1983). The history of contemporary Catholic schooling, however, is traced to the Catholic school established in Paisley in 1816 and the Catholic Schools Society established in Glasgow in 1817 (McKinney and McCluskey, 2019). There were five Catholic schools in Glasgow by 1825 and Catholic schools were established in other parts of the Scotland

(Fitzpatrick, 2000). These schools were founded to educate the increasing number of children belonging to the Catholic families that had arrived from Ireland and the Highlands of Scotland. The Catholic families were drawn to the major agricultural and industrial areas in Scotland that offered unskilled and semi-skilled labour in the late eighteenth and nineteenth century (Handley, 1951). The Catholic population is estimated at 30,000 in 1800 and increased to 70,000 in 1827 (Darragh 1953).

The Catholic population of Scotland increased dramatically with the arrival of a large number of Irish Catholic families fleeing a series of devastating famines caused by the failure of the potato crop between 1845 and 1851 (Devine, 2008; Ó Gráda, 2019). The Scottish potato famines in the mid 1840s were on a smaller scale but resulted in an influx of Highland people to the lowlands, including Highland Catholics (Vaughan, 2015). The figure for the Catholic population in Scotland rose to 146,000 in 1851 and later to 333,000 in 1878 (Darragh, 1978). The increase in the Catholic population precipitated a need to expand and develop Catholic schools. The support of the religious orders and congregations was to prove invaluable. In 1834 the Ursulines of Jesus arrived from France to open St. Margaret's Convent and school for girls in Edinburgh (Kehoe, 2010). They were the first Post-Reformation religious to be established in Scotland (Handley, 1950). This was the beginning of the arrival in Scotland of a series of male and female religious orders and congregations from Belgium, France, Ireland and England with a commitment to Catholic school education (Dilworth, 1978). They were to have a significant impact as they provided high quality Catholic elementary school education, and, in some places, they provided the earliest forms of Post-Reformation Catholic secondary school education (Kehoe, 2019; O'Donoghue, 2019).

Part Two: The early forms of Catholic Teacher Training

A continuing challenge for the growing number of Catholic schools in the nineteenth century was the recruitment and retention of qualified Catholic teachers. Teacher Training in Scotland was essentially controlled by the Protestant denominations between 1845 and the latter half of the 19th century (Scotland, 1969a; McDermid, 2009). The Church of Scotland and the Free Church of Scotland operated Colleges in Glasgow, Edinburgh and, after 1872, Aberdeen (White, 1996; Paterson, 2003). The Episcopal Church ran a Teacher Training College in Edinburgh that was initiated in the mid nineteenth century (White, 1998). The Free Church and the Church of Scotland Training Colleges in Glasgow were open to students of all Christian denominations including Catholic, though, as Hillis (1996) points out, this may have been partly motivated by seeking to increase the overall student numbers to acquire greater grant funding. There are no records of Catholic students in the Free Church Training College until Lizzie Morgan won a scholarship in 1872 (Scotland, 1969a; Hillis, 1996). Brother Ezechiel, a French-born Marist Brother who became a highly influential headmaster of St. Mungo's secondary school in Glasgow (1892-1909), studied for two years at the Free Church Training College in the late nineteenth century under the guidance of Dr Morrison (Handley, 1958).

The early opportunities for formal training of Catholic teachers for Scotland

The small number of female and male Catholic teachers in Scotland who were qualified had to acquire their qualification from England until the opening of Notre Dame Training College in 1895. After 1847 Catholic schools could receive Privy Council grants for education but the Catholic schools had to have a qualified person in charge of the school (Lowden, 2000). There was an urgent need, therefore, for Catholic teachers to be certificated. The small, but influential Catholic Poor Schools Committee, was founded in 1847 to support Catholic schools and

exerted pressure on the managers of Catholic schools to increase the number of qualified teachers. In 1848 there was a recognition at two separate meetings in York and London that Training Colleges for Catholic men and women were required in England (Nicholson, 2000). As a result, a number of Catholic Teacher Training Colleges were opened (Cullen, 1964).

The majority of qualified female teachers in Scotland prior to the opening of Notre Dame, Dowanhill were trained at Mount Pleasant in Liverpool (Aspinwall, 1994). In the latter part of the nineteenth century three hundred and thirty teachers associated with Scotland had been trained at Mount Pleasant. It is interesting to note that three dozen of the female teachers for Scotland trained at Mount Pleasant were trained after the opening of Notre Dame in Glasgow.

Part Three: The beginning of Catholic Teacher Training in Scotland

The Education (Scotland) Act, 1872

One of the aims of the Education (Scotland) Act, 1872 was to establish a national state system of 'public' non-denominational school education under the jurisdiction of local school Boards. The voluntary and denominational schools were invited to transfer their schools to the state without compensation. This was only partially successful. The vast majority of the Church of Scotland and Free Church of Scotland schools transferred but the Catholic and Episcopal churches refused to transfer their schools (McKinney and McCluskey, 2019). It is important to highlight the anomalous situation that existed after the Education (Scotland) Act, 1872. The majority of the Presbyterian schools had been transferred but the Training Colleges remained under denominational control till the early years of the 20th century (Lynch, 1979). The Catholic church feared that the denominational character of their schools, the distinctive religious education and right to approve the religious belief and character of the teachers would be lost in the new structures (O'Hagan and Davis, 2007). The 1872 Act was to have quite challenging implications for Catholic schools and the endeavours of the Catholic community to maintain a separate school system. First, The Act made school education compulsory for all children aged five to thirteen (with some exceptions) and this applied to the schools that had not transferred. Second, the 1872 Act addressed the issue of the qualifications of the 'principal teacher' and a certificate of competence became a necessary requirement for anybody appointed to the post of 'principal teacher'. Third, the 1872 Act introduced a national system of education and the salaries for teachers in the Board schools would contrast markedly with those of teachers in Catholic schools who were paid at a lower rate.

The Catholic teachers who trained in England and taught in Scotland were invaluable for the leadership of the Catholic schools, but the majority of teachers in Catholic schools in the late nineteenth century had not attended a Training College (McGloin, 1962a). There was a serious disparity between the number of certificated teachers in Board schools and in Catholic schools in 1886 (Treble, 1978). The percentage of certificated male teachers in Board schools was 76% and 61% and Catholic schools respectively. The percentage of certificated female teachers in Board schools was 71% and 41% in Catholic schools (Paterson, 2003). The lack of certificated teachers meant that there was an over reliance on the pupil teacher system in Catholic schools and the ratio of pupil teachers in Catholic schools was generally much higher than in Board schools and particularly acute in Glasgow (Skinnider, 1967). The pupil-teacher system was introduced by a Minute of the Committee of Council on Education in 1846 (Wilson, 1967). The pupil-teachers were recruited at thirteen and worked for five years (Robinson, 2006). After the five years they could apply for Queen's Scholarships which would enable some of them to

progress to Normal schools (later Teacher Training College) and acquire a Teaching Certificate (Cruikshank, 1970). Later in 1895 the pupil-teachers were able to take the school Leaving Certificate and a pass in three subjects at higher grade meant they were exempted from the Queen's Scholarship examination and could gain direct entry to a training college.

Notre Dame College, Dowanhill

Archbishop Eyre, the first Archbishop of Glasgow after the Post-Reformation restoration of the Catholic hierarchy in 1878, was anxious to establish a Teacher Training College in Glasgow. He had strong connections with Liverpool and sought the help of the Notre Dame Sisters at Mount Pleasant Liverpool (Gillies, 1978). He was very conscious that the lack of certificated Catholic teachers and heavy reliance on pupil-teachers was impacting on the quality of schooling in many of the Catholic schools. He negotiated with Namur and Mount Pleasant and it was agreed that the Notre Dame Sisters would establish a Teacher Training College in Glasgow. Permission was granted for the residential Catholic College to be established by the Scotch Education Department in 1894. There was an informal opening on January 8th, 1895 and a formal opening ceremony on January 14th, 1895.

The sisters from Mount Pleasant were arguably well equipped to engage in the training of Catholic teachers with a similar background and experience to the students they had engaged with in Liverpool (Cruikshank, 1970). The Catholic community in Liverpool was large and mostly poor and contributed to the labour force for the industrial revolution (Swift, 1992). They were subjected at times, like the Irish Catholics in the West of Scotland, to damaging stereotypes, combinations of racism and sectarianism, scapegoating for social and economic ills and even calls for repatriation in the 1920s and 1930s (Boyce, 1999; McKinney, 2019). The comparisons can be overextended and one of the differences was that there was a larger Catholic middle-class population in Liverpool than in Glasgow around the time of the opening of Dowanhill (Gallagher, 1985, Belchem, 1999).

The opening of Notre Dame started to produce a steady stream of female certificated teachers. The retention of the Catholic teachers, however, was a major issue. The Catholic teachers faced daunting working conditions in the late nineteenth century (Stewart, 1995). They worked long hours and taught large classes. There are reports of classes containing over a hundred pupils in St. Alphonsus, St Andrew's, St. Francis and St John's primary schools in Glasgow in 1901 (Skinnider, 1967). The pupil attendance was erratic because of poverty, poor weather and sickness and disease (McGloin 1962a, 1962b; Savio, 2003). The pay differential between the Catholic teachers and teachers in Board schools was a cause of ill-feeling within the Catholic teacher workforce. This can be illustrated by a comparison of salaries in Glasgow in 1917. The average annual salary of a headmaster in a Board school was £366 while Catholic headmasters received £180 (Skinnider, 1967). The average salary of an assistant schoolmaster in a Board school was £154.12s.0d and £94.1s.6d for an assistant master in a Catholic elementary school (Treble, 1978). The average for an assistant school mistress in a Board school was £105 and between £72 and £92 in a Catholic school. The underpaid Catholic teachers also had responsibility for the pupil teachers who had an equally arduous working life. The pupil-teacher was expected to teach during the day and prepare lessons and study in the evenings for the Queen's Scholarship examination or leaving Certificate (Wilson, 1967). In urban areas, they also attended night classes and talks on Saturday mornings.

Part Four: The Early Twentieth Century

The Education (Scotland) Act, 1918

Section 18 of the Education (Scotland) Act, 1918 sought the integration of the denominational and voluntary schools that had not transferred into the state system under the Education (Scotland) Act, 1872. This included Catholic and Episcopal schools, a small number of Church of Scotland and Free Church of Scotland schools and other voluntary schools (Anderson, 1995). The Act enabled the Catholic schools to be sold or leased and to retain their denominational status, their distinctive form of religious education and allowed the Catholic authorities to approve teachers in regard to their religious belief and character. Section 18, part 3 (i) was focussed on the remuneration of teachers in the schools that transferred under the conditions of the Act. The teachers in the schools that transferred would be paid at the same rate as teachers of corresponding qualifications and positions in state schools. This was to be especially advantageous for the teachers in Catholic schools as this removed the inequitable pay differentials. After 1918, the Catholic teachers acquired greater social standing within the Catholic community and became the 'backbone' of the slowly emerging Catholic middle class (Ross, 1978)

St. Margaret's College Craiglockhart

Another result of the Education (Scotland) Act, 1918 Act was to be the development of secondary schools throughout Scotland and this was to prove very beneficial for the Catholic school system (Fitzpatrick, 1986). However, the need to increase the number of qualified Catholic teachers became urgent (Gourlay, 1968a). The Sisters of the Society of the Sacred Heart were approached by Canon Stuart, a representative of the Archdiocese of St. Andrew's and Edinburgh, in 1916 with an invitation to set up a College in Edinburgh to train Catholic teachers for the East of Scotland. The Society of the Sacred Heart was founded in France in 1800 by Madeleine Sophie Barat. The Society established their first convent in England in Berrymead, Acton in 1842 and moved to Roehampton in 1852. The sisters had a great commitment to the training of teachers and operated two Colleges in England: St Charles' in London and St. Mary's Fenham, Newcastle (Gourlay, 1968b). They accepted the invitation and in April 1918, Reverend Mother Walsh and five sisters arrived in Edinburgh to a house in Moray place. The sisters received support and advice from various sources including Moray House (under the responsibility of the Edinburgh Provincial Committee) and the Episcopal Training College at Dalry House. Initially the sisters provided a hostel for student teachers and university students and they delivered religious instruction for their residents. This commenced officially in September 1918. They also opened a small day school in October 1918. The passing of the Education (Scotland) Act, 1918 at the end of the year meant that they were granted permission from the Scottish Education Department to open a College for 100 students. The sisters acquired adjacent property and opened the College on 29th September 1919. The premises proved to be inadequate and the Sisters purchased a Hydropathic in Edinburgh that had entered into liquidation. On the 27th of July 1920 they moved to Craiglockhart. By the end of the 1920s there were two Catholic schools located in the building, a day school and a boarding school (later relocated to Kilgraston).

In 1920, the three remaining denominational colleges were transferred to the control of the National Committee for the Training of Teachers (Nicoll, 1984). These three Colleges were the Episcopal College in Edinburgh, the relatively new College at Craiglockhart and, of course, Notre Dame. Sr. Mary of St. Wilfrid was instrumental in the process of safeguarding the religious dimension of Notre Dame - the religious instruction, duties and practices (Gillies, 1978). The economic recession of the inter war years brought cuts in spending in education

and there was a surplus of teachers in Scotland. This affected Notre Dame and Craiglockhart and the student intake dropped in the mid 1930s. There still remained a pressing demand for Catholic teachers for secondary schools after the Education (Scotland) act 1918. The number of Catholic pupils had risen from 83,854 in 1911 to 103,349 in 1921 and rose again to 128,997 in 1931 (Darragh, 1978). In 1959, the National Committee was replaced by the Scottish Council for the Training of Teachers. Notre Dame and Craiglockhart found, like the other Colleges, that they acquired a greater independence and control in relation to finance and curriculum (Gourlay, 1968b)

The training of Male Catholic teachers

The training of male Catholic teachers in Scotland was often problematic. Male teachers could not always access a systematic, religious teacher formation that was comparable to the formation available to female teachers in Dowanhill, and later, Craiglockhart. St. Mary's Hammersmith, as previously mentioned, did provide a Catholic training and it is noted that there were two students from Edinburgh in the first intake of lay students in 1855 (Nicholson, 2000). A steady stream of students from Scotland studied at St Mary's until 1906 when the introduction of new regulations for the training of teachers at all levels meant that the qualifications acquired in St. Mary's were no longer acceptable in Scotland. There were various attempts to address the situation in Scotland. The Marist Brothers were anxious to train teachers and attract men to join their religious order. They set up a Pupil-Teacher Centre, or Juniorate, in Glasgow (1874) and also in Dundee (1882) (FitzPatrick, 1998). The boys lived in community with the brothers and the intention was that they would learn about teaching and religious life, with the hope that some would join the order. Both of these centres were unsuccessful. A later Juniorate in Dumfries which followed the Junior Studentship system in the early twentieth century was more successful in retaining students.

New regulations in education in 1906 meant that all teachers had to undertake at least two years training at a College or University (Fitzpatrick, 1995). St Kentigern's Hostel opened in 1906 in Partickhill for Marist Brothers and Catholic laymen training to be teachers. They would train at a Provincial Centre or University and were required to reside at the Hostel where they would study for courses in Religious Instruction to acquire a Religious Teaching Certificate. Around one hundred and thirty-six men were certificated. By 1923 this ceased to become a requirement and the religious training was supervised by Religious Inspectors. Later Archbishop McDonald of St. Andrew's and Edinburgh planned to open a Catholic Teacher Training College for male teachers in St. Andrew's in the 1940's but this was unsuccessful (Gourlay, 1990). This issue would begin to be resolved when men were admitted to Notre Dame for the Primary Diploma course in 1967 and male secondary post-graduate students were admitted to Craiglockhart from 1973 (Fitzpatrick 1995).

Part Five: Catholic Teacher Preparation in the late 20th and early 21st centuries.

The merger between Craiglockhart College and Notre Dame College

The post-war population boom in the 1960s and 1970s led to the expansion of the Colleges of Education in Scotland to ten (Fitzpatrick, 1995). Once the boom ended, the number of newly qualified teachers required began to fall. The numbers of students in Notre Dame and Craiglockhart started to decrease in the mid to late 1970s to the point where the viability of two Catholic Colleges began to be seriously questioned. The Labour government consultation paper *Teacher Training from 1977 Onwards* proposed reducing the number of Colleges to six and

the relatively small Craiglockhart was identified as under threat of absorption into another College. The threat to Craiglockhart were vigorously opposed by the Catholic community in Edinburgh and the East of Scotland. They were supported by the then Moderator of the General Assembly of the Church of Scotland, Professor Thomas Torrance. The Conservative government elected in 1979 re-examined the rationalisation of the training Colleges (Thomson, 2003). In January 1981 The Scottish Education Department decided that Craiglockhart would be closed. The Catholic hierarchy entered into discussions with the governors of Craiglockhart College and Notre Dame, and the three bodies, after some difficult negotiations, proposed that the two Catholic Colleges should be merged into one national Catholic College. The Minister of State for Education concurred with this decision and St. Andrew's College was opened in Bearsden on the 15th September 1981. The new College was based principally in the former Notre Dame premises in Bearsden but recognised its national responsibility and set up centres in Edinburgh and Dundee. The Craiglockhart campus continued to have a locus as the site for In-service. Napier College (now Napier University) purchased the Craiglockhart Campus in 1985 and when Napier College began to occupy the campus in 1986, the In-service was relocated to designated rooms in the Archdiocesan (Gillis) Centre in Edinburgh. An In-service base was also established in the Diocesan Centre in Dundee.

The first principal of St. Andrew's College was Sr Margaret Sheridan SND and the Vice-Principal was Bart McGettrick who would succeed as Principal in 1985. The appointment of a layman as Principal was highly significant as it brought to an end the line of Sisters who had been the Principals of Notre Dame since 1895, Craiglockhart since 1920 and St Andrew's College since 1981.

The merger between St. Andrew's College and the University of Glasgow.

The first merger between Notre Dame and Craiglockhart was a merger between the two Catholic Colleges to create a national Catholic College. This merger generated tension between the Catholic communities of the West and the East of Scotland and created anxiety about the provision of Catholic teachers for the East of Scotland. However, the purpose of the merger was to create a national Catholic College, based on a shared vision and philosophy of Catholic Teacher Education.

The second merger with the University of Glasgow **was a complex and, at times, publicly controversial merger** with a secular institution. Nevertheless, merger with a university was inevitable for a number of reasons. In 1992, the funding was changed from direct funding from the Scottish Office Education Department to funding from the Scottish Higher Education Funding Council (Conroy and McCreath, 1999). A merger with a University would enhance the academic and professional profile of Catholic teacher preparation and the Governors of St. Andrew's College sought a merger with the University of Glasgow in 1997. This was an obvious choice for the Governors as the College was already an associate College of the University, collaborating with the Department of Education and Adult and Continuing Education in the 'Glasgow School of Education' (Fitzpatrick 1995). The merger was agreed in February 1998 and a Faculty of Education was created in the University of Glasgow in 1999. The Faculty would discharge the duties of St. Andrew's College, supported by the newly formed Board of Catholic Education. The merger highlighted the advantages of a University-based teacher education which would redress the limitations of a College education and would help develop a research profile in Teacher Education and create much stronger links between theory and practice (Minister for Employment and Learning, 2014).

There were, however, strong reservations about the merger. **Members of the Catholic Church articulated their concerns about a perceived loss of Catholic identity. Members of the University voiced their concerns about the possibility of the unwelcome and invidious influence and interference of the Catholic Church in the new Faculty of Education (in what was understood to be a secular University).** Notwithstanding the very public and sometimes heated interchanges, the Faculty was established and began to operate within the University of Glasgow. The new Faculty was not drawn exclusively from St. Andrew's College but also incorporated the Department of Education, the Department of Adult and Continuing Education and the Centre for Science Education.

The Faculty of Education was reconfigured as the School of Education in 2010. This resulted in internal restructuring which introduced Research and Knowledge Groups (later named Research and Teaching Groups) to replace Departments. At the same time, the St. Andrew's Foundation was launched to support the aims of Catholic Education in schools and in Initial Teacher Education, grounded in the partnership between the University of Glasgow, The Scottish Catholic Church and the Scottish Government. The Director of the St. Andrew's Foundation leads and oversees the provision for Catholic teacher preparation within the School of Education in the University of Glasgow. This is focussed on theological and religious education and spiritual formation. In 2017, the Foundation organised external courses for the Catholic Teachers Certificate for Initial Teacher Education Catholic students in the Universities of Strathclyde, Edinburgh and Aberdeen. This was extended in 2019 to the Universities of Dundee and the West of Scotland.

Concluding Remarks

Catholic teacher preparation in Scotland has been an important part of the history of the preparation of teachers for Scottish schools and continues to have an important role as the only remaining form of denominational teacher preparation in Scotland. The history is dominated for a long period of time by the Sisters of Notre Dame and the Sisters of the Society of the Sacred Heart. They were very influential in the development of Catholic teacher preparation and their role only diminished in the late twentieth century as a result of the first merger between Craiglockhart College and Notre Dame College and the decreasing numbers of sisters available to fill leadership and teaching posts. Catholic teachers are now prepared primarily by lay women and men who retain the sense of the mission and dedication that has characterised Catholic teacher preparation **in Scotland.**

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