

**THE DEVELOPMENT OF THE EDUCATION SYSTEM
OF TRINIDAD AND TOBAGO**

*“How Denominational Schools were Established
in Trinidad and Tobago”.*

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THE BEGINNING

Williams (1960) wrote, *“In such a colony, both in order to form a society and develop a spirit of community; and in order to train the people for self government, education would have an important role to play.”*

There was little or no need for formal education in Trinidad. As a British West Indian island, the formal education of the slaves was considered incompatible by the slave owners of Trinidad.

Attaining and being educated meant that your social status in society was that of the upper class and the wealthy, therefore, mostly the “whites” held such a status. It was not until the abolition of slavery in 1834, the black and coloured children were afforded the limited opportunity to acquire some type of formal education. The development of such a program came directly from England, from British philanthropy, the Protestant missionary zeal and a conscience aroused British government. During the period of 1835 and 1845 the British government gave an annual subsidy of £30,000; however this was reduced gradually after 1841. The monies were then used to build schoolhouses and to pay teachers salaries in the British Caribbean islands. It is unsure, how much of this grant reached Trinidad, since the island was not economically fruitful due to the small number of Protestant missionaries working here at the time.

POPULATION POST EMANCIPATION

3,632	Whites (French, Spanish,
18,627	Free Coloured
20,657	Negro Slaves
672	Aborigines

The Young Colonials: A Social History of Education in Trinidad and Tobago, 1834-1939-Chapter

1-Foundations of Education in the Nineteenth Century 18-34-1869

THE RIVALRY BETWEEN FAITHS

Trinidad was a Spanish colony from 1498 to 1797 and therefore consisted of a large population belonging to the Roman Catholic faith, after which it was captured by the British in 1797 and had only a few Protestant missionaries (The Church of England) residing. The building and the operating of denominational schools was hindered, for two reasons;

- (1) The British government was prejudice against the Roman Catholics and did not wish to fund these projects. The British felt that the new Roman Catholic priests were not regarded as suitable recipients of the subsidy.
- (2) There were too few Protestant missionaries and clergymen to cooperate with the British government.

The discrimination against the Roman Catholic continued for many years, well so into nineteenth century Trinidad. After thirty eight years of British rule, Trinidad was still basically a non-English population. The majority of the resident's lifestyle and speech was mostly French, and Spanish. This was a continued problem for the British government, and steps were taken to promote the English language, education and culture. While other islands in the Caribbean encountered finical difficulties to establish schools, Trinidad encountered financial, political and social difficulties. The British government and more so the Trinidad government was now forced to start thinking of an education policy and framework within which schools were to be allowed to develop. The establishment of such a policy delayed the opening of new schools and government support for existing schools, until the 1840's, when it was decided and acted upon. This policy did not last long and broke down within twenty years.

THE FIRST RELIGIOUS SCHOOLS

Between the years of 1834 and 1838, despite all the challenges and prejudice from the Protestants churches, the Roman Catholics and the Anglicans (Church of England denominationalist) went ahead and opened *denominational primary schools*. The Roman Catholic Church had about ten (10) primary schools; the Church Missionary Society (a branch of the Church of England) established four (4) schools and the Methodist had one (1) school. About twenty-five (25) or seventy eight point one percent (78.1) of the establish schools in Trinidad were denominational.



Holy Ghost Fathers of the Roman Catholic Board (Pioneers in Education)

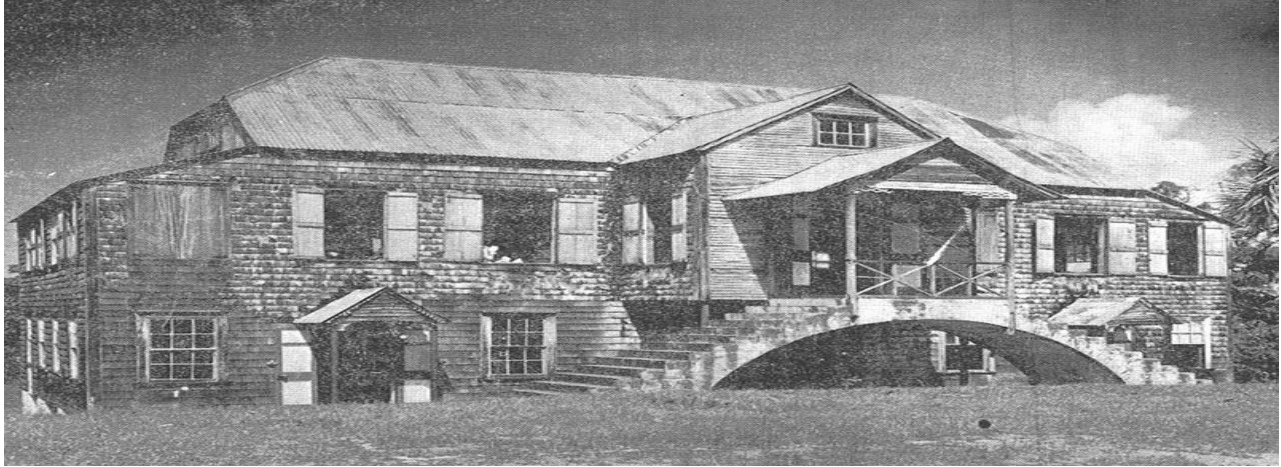


Photo of the original School Building of Bishop's High School - First secondary school to be built in Tobago on 14th September, 1925 under the Anglican Board.

CHALLENGES FACED BY THE EARLY DENOMINATIONAL SCHOOLS

The Mico Charity, a charitable body reorganized in England was established between the same period of 1834 and 1838. Nondenominational educational organization developed as a result of this charity. Five (5) schools were established, which were of a Protestant tone. These schools were funded mostly from the Negro Education Grant and government of Trinidad offered smaller amounts of funds. Even though these schools were nondenominational and no particular religious creed was taught, religious instruction was taught, most likely Protestant in nature, therefore many persons did not believe it was really a nondenominational school however it was the best instrument the British government and the Trinidad government had to spearhead the establishment of nondenominational schools.

As grants were given to both the Church of England and the Roman Catholic schools intermittently, the British and Trinidad governments tried to use this as levy to have the Roman Catholics make promises to teach only in the English language and to refrain from teaching its particular faith, however, the governments did not succeed. Both governments continued with their efforts to try to influence the education system once the grants were paid to the relevant churches.

In 1841, the Mico Charity schools collapsed due to the reduction of funding given by the British government, however the denominational schools of both the Roman Catholics and the Church of England continued, despite the financial circumstances.

After having to overcome the economic challenges in 1841, the denominational schools now faced a new but old challenge. The policy that propagated and favored nondenominational schools was being pushed by two (2) members of the Legislative Council; Charles Warner, the solicitor general (later attorney general) and Governor McLeod (1842-1846). This policy also got support from all the other governors before 1860s.

Warner and McLeod along with their supporters felt that;

- (1) Denominational schools were socially diverse
- (2) Denominational schools were financially wasteful
- (3) They formed religious rivalries and hardened cultural differences and
- (4) Promoted the spread of languages other than the English language, thus it retarded the spread of English values and habits.

➤ *Dr. Eric Williams (first Prime Minister of Trinidad and Tobago in 1956) also shared these views, however in his case; it was based on westernized values and national habits.*

The real problem with denominational schools however was the Roman Catholic schools, since at the time the Church of England received more funding from the government than the Roman Catholic schools. Warner and McLeod could not have show blunt discrimination against the Roman Catholic schools; therefore they had to object to all denominational schools.

The proponents of nondenominational school had no real foundation to argue that nondenominational schools were better than denominational schools. Warner, McLeod and their supporters were really men who believed that morality must be founded on religion and that the lower class society of Trinidad was in great need for religious instruction in order to preserve the social order. In order for this to be accomplished the proponents of nondenominational schools encouraged their own churches to teach their religious creed outside of schools hours and the school room. However, the churches were not content with this arrangement and the Roman Catholic Church continued to oppose such a system.

In the end, the government predilection for nondenominational school was abandoned by the persistent desire of the Roman Catholic Church and the Church of England to have their own denominational school.

The Trinidad government could not prohibit the churches from establishing and organizing schools since it did not have the money or support for the elites for its education policy.

Therefore the governments agreed that denominational schools had an important role in education and seek the assistance and cooperation from the churches while attempting to build a nondenominational system.

This attempt was to implement it policy for nondenominational schools was the strongest between the periods of 1849 to 1867 by the then governor Lord Harris.

Population in 1851- 69,609

729	Born in UK
8097	Born in Africa
4915	Born in Foreign Colonies
4169	Born in India
10,812	Born in British Colonies

Religions

43,605	Roman Catholics
16,242	Church of England
2508	Wesleyans
1071	Presbyterians
448	Baptists
2649	Hindus
1016	Muslims

Languages Spoken

French- dominated
Spanish
German
Hindustani
English- Trade and Instructions

The Young Colonials: A Social History of Education in Trinidad and Tobago, 1834-19391-Chapter

1-Foundations of Education in the Nineteenth Century 18-34-1869

THE TIME OF LORD HARRIS (1849-1869)

Under the governance of Lord Harris, the Ward School System (secular schools) was established. These schools were financed out of local ward rates, hence the name Ward Schools. Harris's initiative was based along the same principles of Warner and McLeod, however he felt that the laboring class of society should also have the opportunity to be educated without the influence of religious instruction.

To remedy this situation Harris devised certain principles to be implemented in this new system of education. These included

- (1) Complete exclusion of religious instruction in school
- (2) Creation of a Board of Education
- (3) Removal of all school fees
- (4) Appointment of an Inspector of schools
- (5) Establishment of a public school in each ward of the colony
- (6) The establishment of a government teacher training school
- (7) All children be allowed to attend school free of charge
- (8) School books must be approved by the Board of Education
- (9) The Primary schools to include infant and evening schools
- (10) Lending libraries to be attached to the schools of each ward.

Effectively implementing these principles, however, proved to be problematic since there was resistance from members of the Council and Lord Harris himself did not want to break all ties with the churches of denomination schools, the ongoing rival between the Roman Catholic church and the Church of England, the over work wardens and the continuation of financing the ward schools.

The Ward School System was attacked in the late 1850s and the 1860s; the chief indictment by residents was that the schools failed to spread religious instruction. However, the real failure, apart from their intellectual inadequacies which they also shared with the denominational schools, was that neither school system had grown into a dynamic and expansive system.

Between 1836 and 1869 five (5) single sex secondary schools were founded in Port-of-Spain, four (4) of which included religious instruction in its curriculum.

- St. Joseph's Convent (1836)
- St. George's College (1837)
- The Church of England Grammar School (1853)
- St. Mary's College (1863)

In 1858 there were 27 denominational schools and in 1869 there were about 32 denominational schools established and operating in Trinidad.

The Board of Education failed to meet regularly after the departure of Lord Harris in 1854. Lord Harris's successors did not have much interest in the Ward School system and left the management of the system to two (2) Inspectors of Schools, Alexander Anderson and Lechmere Guppy. They themselves encountered many difficulties, especially that of travelling in the countryside to visit rural schools and thus eventually stopped the visits. This then spurred an investigation of the education system by Patrick Keenan.

- *During this period the then government stopped funding the denominational schools and funded only the ward schools.*

THE KEENAN REPORT

In 1869, Governor Sir Arthur Gordon appointed Patrick Keenan to inquire about the state of the education system. Some of his recommendations are as follows;

- (1) The appointment of a new Board of Education comprising members from religious bodies.
- (2) There should be no state schools and more introduction of denominational schools
- (3) Curriculum design should include more vocational subjects.
- (4) Text books should be relevant to the colony.
- (5) A scheme of monitor-ship to provide highly qualified teachers in the future.
- (6) Making education more accessible to all.
- (7) A joint effort amongst colonies to establish a university.

Only some of Keenan's recommendations led to certain adjustments in the education system.

There was a lack of serious achievement from the students of both denominational and ward schools over the twelve year period. This led to the further development of the education system.

THE DUAL SYSTEM OF EDUCATION 1870-1902

What is the Dual System of Education?

The dual system of education is simply, two (2) competitive **types** of primary schools **financed concurrently** by the **government**; government schools and public denominational schools.

- * *Between 1834 and 1849 the colonial government did aid denominational schools when no government existed.*

✱ *Between 1849 and 1869 the government funded government schools (ward schools), but not the denominational schools.*

During these years there was no Dual System of Education.

The Formation of the Dual System of Education

This system of education was formed through degrees of conflict and compromises between the then government and the Roman Catholic Church. Since the 1850s the Roman Catholic Church had fought against the abolishment of religious instruction in the school system. This battle with the government continued well into the nineteenth century and this led to the assertion of the ancient doctrine of the inseparability of education and religious instruction, and at the time, the rights of the Roman Catholic parents to send their children only to Roman Catholic schools, since they were citizens and taxpayers.

This evolution of ‘citizens as taxpayers’ now meant that the Roman Catholics felt that they had the right to government funds to support their schools. These arguments were constantly put forward to the government from the time of Archbishop Gonin to Archbishop Flood, eventually resulting in the initiation of the dual system by Governor Arthur Gordon.

The Dual System of Governor Arthur Gordon

Governor Gordon was a religious man. He was a member of the Church of England, but comfortable with Roman Catholic rituals. Governor Gordon was a friend to the **liberal** Prime Minister of England William Gladstone, and applied Gladstone’s liberal policy of giving the white colonies more room to direct their affairs to the education system in Trinidad. This meant that there would be less dominance from the Church of England over the French creoles and their churches, less conscious anglicizing, more cooperation with the Roman Catholic and the French

creoles and the Roman Catholic Church and French creoles having government support for their denominational schools.

However, in order for denominational schools to be allowed into the system with government schools, they had to comply with certain terms and conditions (better known as the Ordinance of 1870).

The terms and conditions are as follows:

- (1) The managers of the denominational school had to find one-quarter of the teachers' salaries and "other expenses". The presumption was that the government would find the remaining portion. (this was not written into the law)
- (2) Denominational schools were left free to charge fees or waiver them.
- (3) The teachers of denominational schools must be licensed by the Board of Education. The most rigorous)

However, these terms and conditions were difficult to meet by the denominational schools since it was difficult for them to

- (1) Raise funds to pay the teachers and manage other expenses by charging fees since government schools were free of charge, and
- (2) The requirement that teachers be licensed was too onerous.

Between 1870 and 1875 only two (2) denominational schools; St. Thomas Roman Catholic School in Port-of-Spain and a Canadian Presbyterian Missionary School in San Fernando, joined the system.

Changes in the Dual System

In 1875, Governor Henry Irvine had two (2) pressing problems with the education system; first, the cost of education was raising and second, he did not think that the academic performance of the schools, as described by the inspectors' reports, justified the expenditure. Governor Henry Irvine felt that the expansion of the education system could be done at a cheaper cost, with more assistance for the government to denominational schools and also he felt that the government schools needed a little competition from the denominational schools in order to raise the academic performance of the schools.

This brought about the first major change to the dual system. Two laws were passed in this year;

- (1) Requiring three (3) pence to be paid for each pupil per week. This made it easier for denominational schools to get government aid.
- (2) Government aid to schools would now be based on the performance of the students in the core subjects provided there is a daily average attendance of twenty-five (25) pupils and 75% of the schools fees collected.

(Introduction of the system of Payment by Results)

These two (2) laws worked in the favour of the denominational schools in that, the clerical managers paid teachers, teachers were no longer required to be licensed by the Board of Education and government aid was determined by the capacity of the school to earn grants and not solely by the Board of Education. This spurred a race between the denominational and government schools during the period of 1875 and 1890, in that, the denominational schools (leaving aside the special schools for Indians) were ahead in the sense that they increased faster

in absolute number, but the government schools stayed head and got most of the government funds.

The system of *payment by results* posed some difficulties for the denominational schools, in that,

- (1) The teachers of the denominational schools were less qualified and therefore earned lower bonuses.
- (2) The Board of Education raised the standard for denominational schools to enter the dual system.
- (3) The clerical managers and head of denominational schools complained that there were not on equal footing with the government schools.

These problems caused the heads of the denominational schools to wage a vigorous campaign to increase their share of the grant given by the government. The Roman Catholic Church made it mandatory, that the children of its faith attend only the Roman Catholic schools under the guise of religious sanctions. The struggle for social influence and schools, the churches fought one another; the Roman Catholic against the Church of England, and the Canadian Presbyterian Church against the Roman Catholic Church however, concurrently, the churches opposed government schools.

Year	No. of Denominational Schools
1876	19
1881	48
1887	45

Report on Public Instruction in 1888- CP 26 of 1889

The Ordinance of 1890

Governor William Robinson decided to make another change to the dual system, on his return trip from England. His decision was based on the fierce rivalry amongst the churches and more so when the Protestant churches felt that Henry Fowler (colonial secretary) was secretly scheming to put the Roman Catholic schools ahead at the expense of all other schools to receive funding. When Fowler was acting governor in 1889, divisive in-fighting broke out among the educators, creating the development of the Lurnb Commission, which reported in favor of denominational schools.

Governor Robinson changes to the dual system took the form of the **Ordinance 17 of 1890**, which marked a crucial turning point in the system by giving the denominational schools certain advantages which they retained for the next two (2) generations.

The Ordinance stated;

- (1) Denominational schools became morally, socially and politically the norm.
- (2) In respect to denominational primary schools, the government now promised to pay three-quarters (3/4) of teachers' salaries and fees earned from *payment of results*.
- (3) The government promised to pay three-quarters (3/4) of the house rent of head teachers.
- (4) Three-quarters (3/4) of rental of school buildings to be paid by the government.
- (5) The government committed to making contributions towards school furniture and apparatus.

(6) In the case of denominational schools, the government committed to make contributions towards a subsidy in lieu of school fees of those pupils exempted from it by the government.

Of course, this Ordinance carried certain terms and conditions for schools to benefit from the government aid. These terms and conditions were similar to the Ordinance of 1870, however, the changes were cause to not and have a significant impact on the dual system.

Ordinance 17 of 1890- Terms and Conditions:

- (1) Schools had to have a minimum average daily attendance of twenty-five (25) pupils.
- (2) Teachers had to possess certificates, however they were given a five (5) year period in which to acquire them.
- (3) The Board of Education could lawfully discontinue a government school, if there were an adequate number of denominational schools in the district where the government school existed. (Stated in the Ordinance of 1870)

Together with the new funding from the government and the bias towards the denominational school, this constituted the kernel of the churches' victory in 1890. In that same year, the church had another victory in the sphere of teacher training. Provision was made to aid denominational teacher training schools at the rate of \$192 per annum for each border, and \$38 per annum for each non-border up to a maximum of eight students. In addition, legislation was passed to make possible the establishment of the Naparima Training College (established by the Canadian Presbyterian Mission) in 1894, and it strengthened the Roman Catholic Church and Church of England teacher training efforts in Prot-of-Spain.

nership of State and Church in education, and revise, as the
 ons of grant-in-aid to Assisted Schools. Progressively the
 bigger financial partner; the denominations the executive,
 ing the greater number of schools.

came a ward of Trinidad. Its population consisted almost
 slaves and coloured people whose children were receiving a
 strong religious bias in a number of schools organised by
 Wesleyan and Roman Catholic Churches. These schools,
 had been in receipt of some government grant-in-aid; and
 supervision of the Board of Education. Twenty-eight of
 schools, were now brought together with the government
 s of Trinidad under the one Trinidad and Tobago Board

arises the position at the turn of the 19th century when
 cation was \$183,654.

Expendi- ture		SECONDARY	No. of Schools	No. on Roll	Expendi- ture
\$	c.				\$ c.
3	49,545 60	Government ...	1	100	} 1,291 20
4	113,222 40	Assisted ...	2	250	

primary school places provided of which 5,846 were
 g secondary education.

The adjustment between 1901 and 1902

The need to restrain expenditure in the education system, brought about the last set of changes in the dual system of that period.

The new changes were as follows:

- (1) School fees were abolished.
- (2) The government paid the entire salaries of teachers of denominational schools instead of three-quarter (3/4).

The new terms and conditions to acquire aid were:

- (1) Building and apparatus grants to existing denominational schools were reduced.
- (2) Total prohibition of such grants to new denominational schools.
- (3) The minimum average daily attendance of students was raised from forty to fifty pupils.
- (4) The Board of Education, not the churches, was to decide in advance if a district needed a school, if the district was not so designated, any new denominational school there would not receive government assistance even if it justified other requirements.

THE DUAL SYSTEM EXTENDED TO SECONDARY

EDUCATION

In the dual system, the distinction of secondary education from primary education was significant. While adjustments were made at the primary level, no adjustments were made at the secondary level. The most distinct factor that separated the secondary and primary education under the dual system, was that, the Board of Education with the Roman Catholic comprising 50% of the members was in charge of Primary Schools and the Secondary Schools were controlled by a College Council, chaired by the governor and included the principals of the only two (2) established secondary schools, QRC (government college) and CIC (Roman Catholic college). Like the primary school system, the secondary school system also had its share of rivalry amongst each other (government vs. Catholic), however this led to greater academic performances by both types of colleges for the 'greatest academic prize', that of the university scholarships.

The financial demands on the dual system caused continuous quarrels between the supporters of government schools and those of denominational schools. Each type of school requesting more aid since the cost of education kept rising as the population increased and the number of schools established also increased to facilitate the education of its young population. The rivalry among churches also continued as they gained social status based on the academic performance of the schools. There were now the Roman Catholics, the Church of England, the Presbyterian Mission and the Hindu and Muslims.

free to all.

More primary schools are being built to cope with the increasing number of children. Secondary education has been completely reorganised into three classes of courses—academic, technical, general or practical—according to the abilities of the pupils themselves, and the requirements of the territory. In connection with a new type of secondary school, the Secondary Modern School, and a Technical School (John Donaldson Institute) is being established. The paying of fees is abolished; and free tuition at a secondary school is provided through a competitive College Exhibition Examination for well-qualified primary school age. A number of bursaries and scholarships from other Institutions open the way to higher education; and various classes, aided financially by the State, provide many opportunities for education either in relation to one's vocation or for one's personal development. The following table gives the number and distribution of institutions in the territory today.

PRIMARY	SECONDARY			FURTHER	
	Gram-mar	Modern	Techni-cal	Inter-mediate	Teacher Training
Government 90	4	10	2	2	1
R.C. 123	11	—	—	5	1
E.C. 66	4	—	—	1	—
Presbyterian 73	5	—	—	—	—
Baptist 4	—	—	—	—	—
Moravian 2	—	—	—	—	—
Methodist 12	—	—	—	—	—
S.D.A. 4	1	—	—	—	—
A.M.E. 1	—	—	—	—	—
T.I.A. 5	—	—	—	—	—
T.M.L. 3	—	—	—	—	—
A.S.J. 7	—	—	—	—	—
Hindu 35	—	—	—	—	—
Vedic 9	—	—	—	—	—
K.P.A. 2	—	—	—	—	—

Historical Development of Education in Trinidad and Tobago.

Ref. W.I. 370.9729 TR copy c.l.

THE INFLUENCE OF THE CANADIAN PRESBYTERIAN CHURCH.

Trinidad's society was complex even before the arrival of the Indians and its population was revolutionized by them. After six years of immigration by the East Indians as workers on the sugar-cane estates there was a rapid increase as this budding community had begun to establish firm roots in the colony. They belonged to a non-Christian culture; they were Hindus or Muslims and spoke a variety of languages. During this period (1851-1900) several schools were built and wherever this was done aid to the denominational schools were withdrawn. Undaunted, the pioneers in education remained on the scene. According to the author of *Colony and Nation*, Carl Campbell, nothing is better known in the history of education in Trinidad than the fact that the Canadian Presbyterian mission founded by Reverend John Morton in 1868 dedicated itself to Christianizing and educating the East Indians. The first such school was established in Iere Village in 1868, and then in 1912 the Naparima Girls' College was established. They enjoyed many firsts in the Indian community in doctors and lawyers and prominence in their march towards upward social mobility. The elementary schools of the Canadian Presbyterian Church however did not begin to rank with the better schools of the rest of the society until the late 19th century. There was a need for secondary schools as well, and so the mission began to expand their endeavors in education by building several high schools.

E.g. Naparima Girls' High School was founded by the Presbyterian Mission, Reverend Dr. Fulton Coffin of Canada, in collaboration with the East Indian National Congress responding to the need for a secondary school for girls in south Trinidad.

SATURDAY, JULY 18

We are co

Presbyterians

THE Presbyterian Church has played a most noble role in the history of this country. They took up the task of education among indentured Indians when other Churches seemed to have forgotten that duty and the Government was uninterested.

As the Presbyterians converted, they educated. Today our citizens of Indian descent number many illustrious names indissolubly connected with that Church's work.

That is why we are so concerned with the recent misunderstanding be-

Evening News- 18th July, 1964.



By HERMAN ROOP DASS

They mould our youth

SEVENTY NINE years ago a Canadian Missionary Rev. H. F. Swann, principal of the Nap College and the Nap Teachers' Training for many years, laid the foundation work in the form of a Trinidad and Boys' Work Board in Indian Schools throughout the country. Over the years, opportunities for students to develop mentally, morally and physically are directly related to the work of Trail Rangers. The motto is "to cherish health,

love God and help others." The activities of Trail Rangers are similar to those of scouts and cubs and the training the boys receive aim at building character and improving behaviour and discipline. This is the Trail Ranger's Code: "To love God; to be faith-

ful to the Queen, country and those in positions of leadership; to be friendly and a brother to all irrespective of race, colour or creed; to be eager to learn and to make the most of opportunities; to be trustworthy and reliable; "To be cheerful and to smile when things go wrong; to be courageous; to be healthy; to be clean in thought, word and deed, and to live in the belief that to play the game is better than to win." The guiding force behind the

embraced all aspects of the work of Rangers. Mr. Ramoutarsingh paid tribute to Rev. Swann, who "showed us the way to train the younger boys in addition to school work."

True happiness

Mr. Reginald Sankar, general secretary for many years, also spoke with glowing terms about Trail Rangers and "what we are doing to stimulate them to be better



Presbyterian Church ✓

EVENING NEWS, Monday, July 21, 1964 PAGE 7

They mould our youth

in, country and those in positions of leadership; to be friendly and a brother to all irrespective of race, colour or creed; to be eager to learn and to make the most of opportunities; to be trustworthy and reliable; and to smile when things go wrong; to be healthy; to be clean in thought, word and deed, and to live in the belief that to play the game is better than to win.

True happiness

Mr. Reginald Sankar, general secretary for many years, also spoke with glowing terms about Trail Rangers and "what we are doing to stimulate them to be better boys and girls. Rev. Harold Seetahal, in charge of Knox Arundel



BEST GROUP: Rev. Dayfoot (right), presents the first prize to a representative of the Inverness Group for winning the open item contest. Mr. L. Ramoutarsingh, President of the Boys' Work Board, looks on.

Evening News- 27th July, 1964.

...ant testimony of the
...om the Princes Town
...sion spread its work

... of the Princes Town
... of the oldest schools
... schools were closed
... areas, while others
... res to suit present-

BARE-FOOTED

...e early days, the school
... named the Canadian
... Indian School (C.M.I.).
... later, the "I" was com-
... dropped off. This was
... that the school would
... car as if it were open
... use only of children of
... cent. The school was
... to all, irrespective of
... bur or religious affilia-

...imes, Dr. and Mrs.
... istributed clothes to
... ren, most of them
... school bare-footed.
... routine, the teach-
... their early morning

...se rounds to gather
... for school. They
... at none was left
... having a proper

...Hindus and Mus-
... to send out their
... r they would re-
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... ducation. Many
... lived to regret
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...were special-
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... ropagate the

... Mr. John Balgobin,
... Mr. Charles Ramaswami, Mr.
... Wilfred Ramial, Mr. Henry
... Murray, Mr. Joseph Rampan
... and Mr. A. M. Khan, Mr. Wil-
... fred Ramdial, Mr. Achoy
... Kelly, Mr. E. Elodia, Mr. Ivan
... Bisnessar, Mr. J. A. Bridgial-
... singh, Mr. M. Nagina and Mr.
... David Mahabir.

Special mention should be
... made about Mr. A. J. Maham-
... med. He was a pupil of the
... school, the late head-teacher
... and then Inspector of Schools.
... During his headmaster-ship,
... the school captured the coveted
... Madoo Medal prize for all-
... round proficiency.

HONOUR ROLL

The school's honour roll lists
... — Dr. Frank Mahabir, Dr.
... Winston Mahabir, (former
... Minister of Health), Dr. Rod-
... ney Mahabir, Mr. Jules Maha-
... bir (First Indian magistrate),
... Dr. Boodnansingh, Dr. J. M.
... Dube, Dr. Ronald Ablack, Dr.
... R. Ramcharan, Dr. Cecil
... Hosein, Dr. Amala (Agnes)
... Chaudhuri, Dr. Savitri (Sylvia)
... Puroshottam Rev. Eric Payne
... Rev. Carlyle John Ramcharan,
... Mr. Frank K. Ramnarine Misir,
... Barrister-at-Law, Mr. Zainool
... P. Mohammed, Barrister-at-
... Law, Mr. Dyaram Toolise M.
... A. (Economics) B.Sc. (Agricul-
... ture), and a host of others.

Throughout the years, the
... school progressed steadily and
... the average attendance grew
... to overcrowding. A relative-
... ly large percentage of the



REV. RAMCHARAN

pupils have gone to overseas
... universities.

The school now has an active
... Junior Red Cross Link, scout
... and trail rangers groups and

PRINCES TOWN

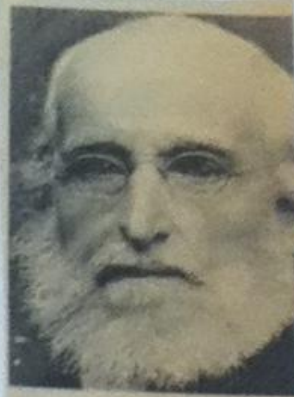
PRESBYTERIAN

a powerful cricket team. In
... sports and athletics, the school
... maintains a full programme.

To date the old school has a
... roll of 466 pupils and Mr. Hec-
... tor Silochan is headmaster
... with 12 teachers.

To ease the congestion, a
... modern \$48,000 two-story
... school house was built in 1959,
... at the back of the old school,
... which accommodates 662 pu-
... pils. And scores of children
... are yet on the waiting list. Mr.
... John Dube is the headmaster
... in the new building with six-
... teen teachers under his charge.

The staff shows loyalty and
... devotion to their work.



REV. DR. MORTON
... architect

*Denominational
Education*



Naparima Girls' High School.

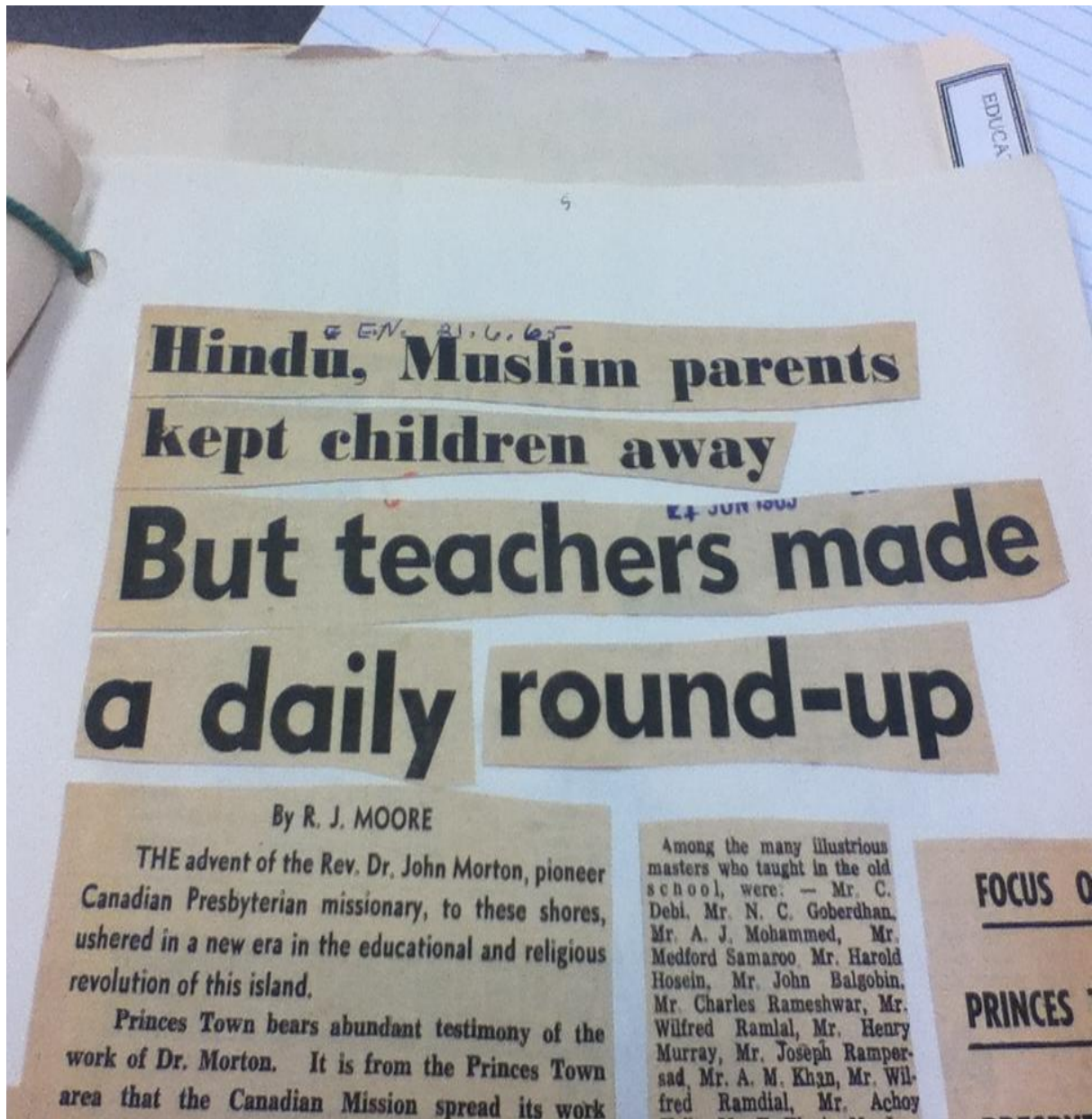


http://naparimagirls.edu.tt/09/index.php?option=com_content&view=article&id=53&Itemid=56



Pioneers in Education

Past Principals of Naparima Girls' High School



Evening News- 21st June, 1965.

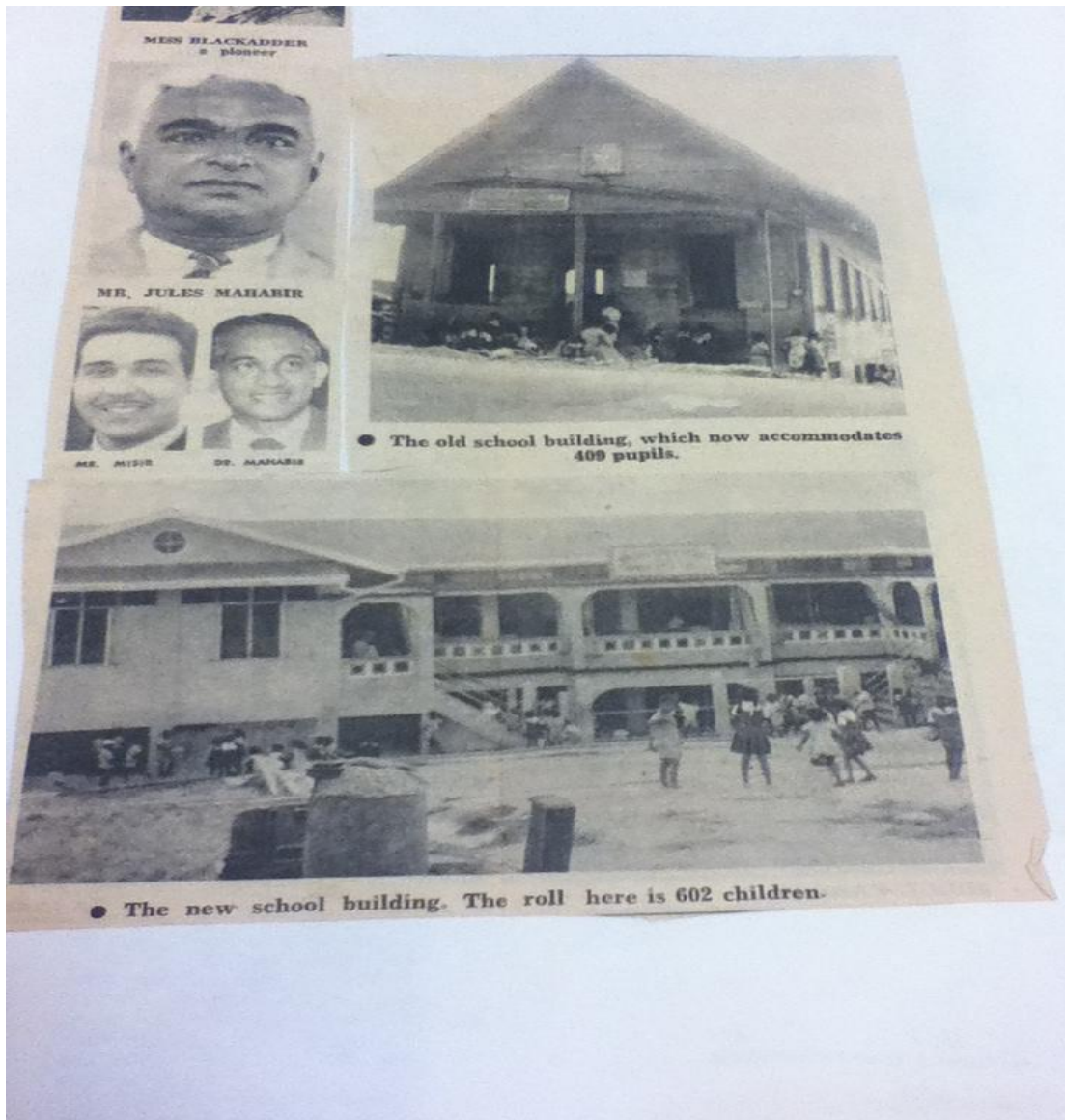


Trinidad Guardian- 3rd April, 1965



● The old school building, which now accommodates 409 pupils.

Trinidad Guardian- 3rd April, 1965



Trinidad Guardian- 3rd April, 1965.

CONTROVERSY AND EXPANSION

The rapid expansion of denominational elementary schools which started in the 1870's had continued to the end of the First World War. Enrolment in Trinidad overtook school places and it was not until after the Second World War that a major school building program was undertaken. In 1932 a very important report on education (the Marriott/Mayhew Report) endorsed the dual system and the favoured role of denominational schools within it. It was at this same juncture that the Hindus and Muslims wanted to be included in the dual system. Along with them were the Anglicans and Adventists. The government however with the support of the oil boom had at last enough money to subvert the dual system. The government embarked on a thrust to recover schools from the various boards. They met with strong opposition but many schools were eventually handed over to the government. Though this took place many boards embarked on expanding the number of schools under their charge.

SDA to replace old Tobago school

13/12/67
TOWARDS the middle of next year a new Seventh-Day Adventist secondary school building is to be erected in Tobago to replace the present one now in use at Bacolet Street, Scarborough.

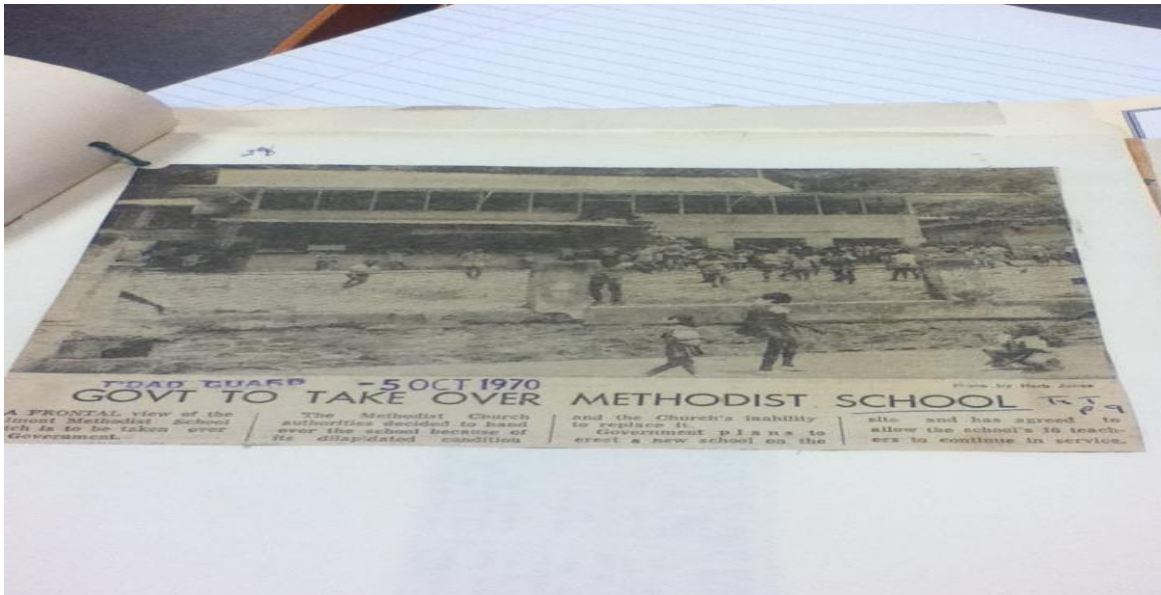
Plans for the construction of this new Harmon school of the SDA are with the Ministry for Tobago Affairs for final approval.

In making the announcement toay Mr. Ruthven Prime, principal stated that the new building will accommodate more than 300 pupils and would be co-educational with ages from 11 to 19.

Seven acres of land have been acquired at Rocklyvale, for erecting the school. The Bacolet Street building is now serving the dual purpose of church and school for Tobago Adventists. The school has been in existence for over 15 years.

Mr. Prime was recently appointed principal following the departure of Mr. John Ambrose, who is studying for his masters degree in education at the Andrews University, Michigan.

Trinidad Guardian- 13th December, 1967.



Trinidad Guardian- 5th October, 1970 (Page 9)



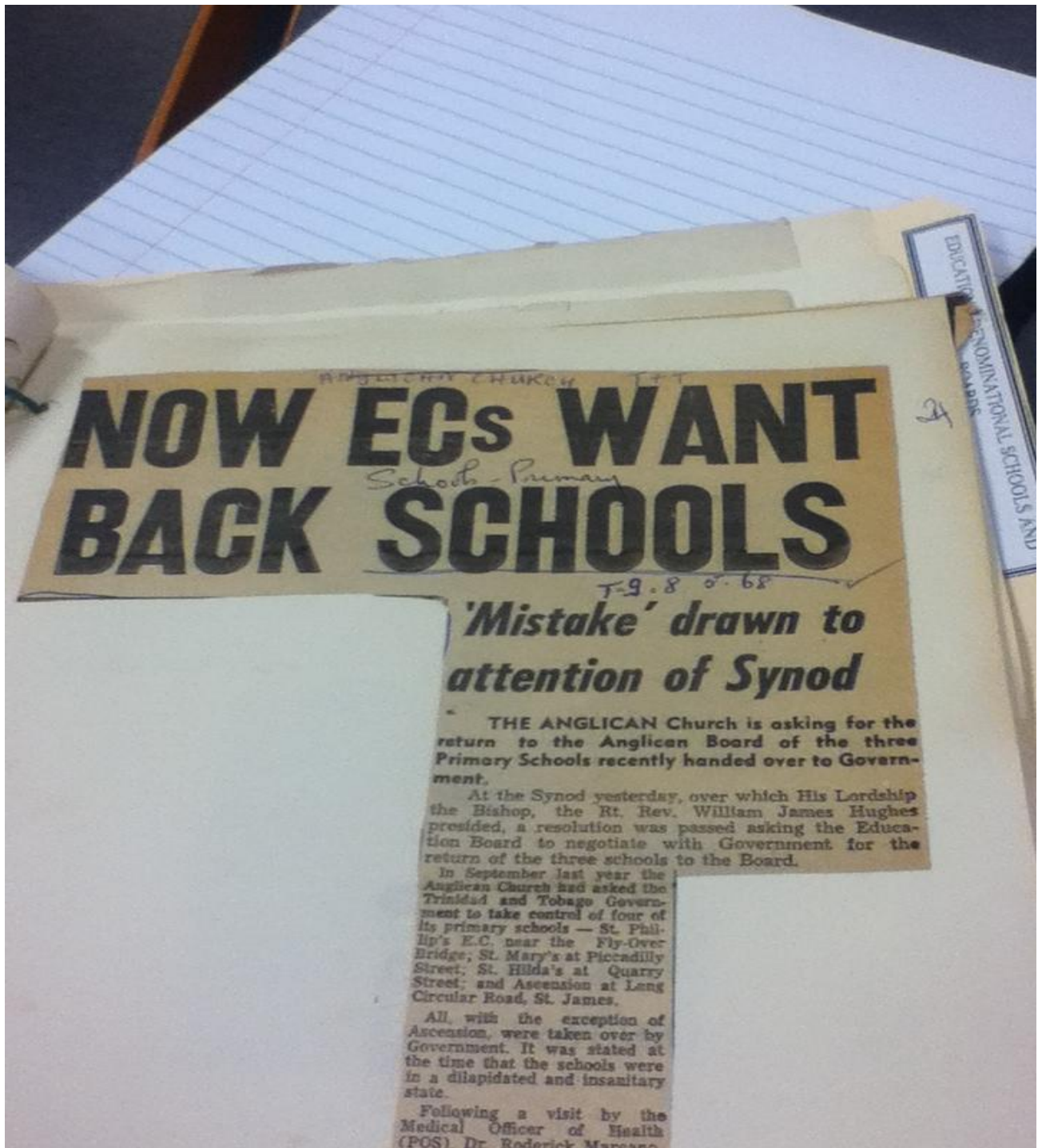
Trinidad Express- 27th September, 1973 (Page 3)



Trinidad Express-16th July, 1973.



Trinidad Express- 9th May, 1968.



ANGELICAN CHURCH

NOW EGs WANT BACK SCHOOLS

SCHOOLS - Primary

7-9-8 8-68

'Mistake' drawn to attention of Synod

THE ANGLICAN Church is asking for the return to the Anglican Board of the three Primary Schools recently handed over to Government.

At the Synod yesterday, over which His Lordship the Bishop, the Rt. Rev. William James Hughes presided, a resolution was passed asking the Education Board to negotiate with Government for the return of the three schools to the Board.

In September last year the Anglican Church had asked the Trinidad and Tobago Government to take control of four of its primary schools — St. Philip's E.C. near the Fly-Over Bridge; St. Mary's at Piccadilly Street; St. Hilda's at Quarry Street; and Ascension at Long Circular Road, St. James.

All, with the exception of Ascension, were taken over by Government. It was stated at the time that the schools were in a dilapidated and insanitary state.

Following a visit by the Medical Officer of Health (POS) Dr. Roderick Marsano

Trinidad Guardian- 8th May, 1968

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Following a visit by the Medical Officer of Health (FOS), Dr. Roderick Marciano, and the Chief Sanitary Inspector, Mr. Felix Rivas, certain repairs were effected to the school buildings and sanitary conveniences.

The Church, it was explained at the time, was unable to contribute its conventional one-third of the costs of repairs. Subsequently an agreement was arrived at between Government and the Church for the taking over by the Ministry of Education and Culture of the schools concerned and for the undertaking of the needed repairs.

A decision

Yesterday a Lay Representative at Synod drew the Chairman's attention to the fact that at a meeting of Synod three years ago, a decision was taken that the Anglican Board would not give up any of his schools.

Then putting it in the form of a resolution, to be forwarded to Government, he asked that the schools be returned to the Anglican Board. The resolution was put to the House and carried.

The return of the schools to the Board will mean a repayment to Government of the sum of \$58,000, to cover the Board's share for repairs done to the three schools.

Demom

PM: IT'S TIME FOR A CHANGE

'We must modify the denominational system'

THE PRIME MINISTER, Dr. Eric Williams, said at Arima last night that Government would have to modify the system of denominational schools in the future. He was speaking on "The National Community" at the Grand Stand, Arima Park.

Dr. Williams said that the people had been accustomed for many generations to denominational schools and he thought it was time to modify the system.

"I think we will have to talk about non-exclusive denominational schools", he said.

The Prime Minister said that the national community was distinguished by a mixing up of children of all races in all schools, whatever the religious character of those schools.

He said that this could not have taken place in Alabama, Quebec or in Ceylon.

"You will not get that in the United States, where there are no religious schools as such, because of the sharp division of the country between the whites and non-whites".

He said that the first requirement was that parents should have the right to send the child to a school and should not be discriminated against on religious grounds.

Dr. Williams said that inequality of opportunity had dominated the field of education

OCT 1965
By GEORGE HARVEY

Guardian Political Reporter

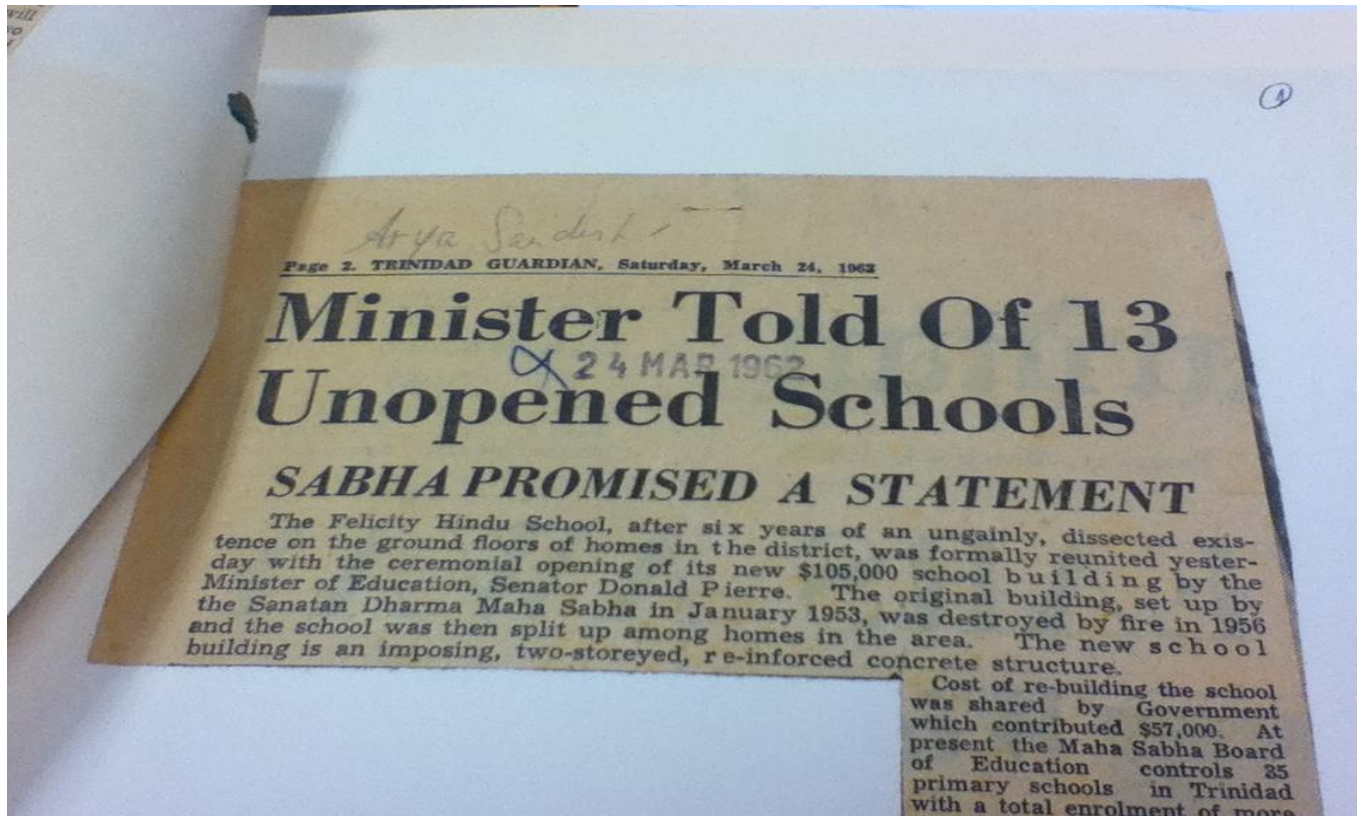
over the years; the Government could no longer allow that to continue.

Dealing with primary and intermediate schools, Dr. Williams said that there were 470 schools with some 200,000 pupils. Government had 94 of these schools, the Roman Catholics had 131 and the Anglicans had 68.

Giving figures to show the mixture of children of different faiths in different schools, the Prime Minister said that there were some districts where Anglican children had no schools to attend.

Dr. Williams explained that Government made grants for the upkeep of schools. In 1964, he said \$5 million was given to the Roman Catholics, \$2.2 million to the Anglicans, \$2.2 million to the Presbyterian and \$1 million to the Maha Sabha.

Trinidad Guardian- 29th October, 1965.



Trinidad Guardian- 24th March, 1962.



● **Methodist teachers listen to address by Rev. David Mitchell at Convention yesterday.**

Trinidad Guardian- 3rd April, 1965.



● Methodist teachers listen to address by Rev. David Mitchell at Convention yesterday.

METHODIST HIGH SCHOOL IS THEIR GOAL

TRINIDAD and T o b a g o Methodists have set themselves a goal — the establishment of a secondary school within the next few years.

And members of the Methodist Teachers Association were exhorted yesterday at the third annual convention to give every support to this scheme, which would give them an opportunity to teach in the school of their own faith, rather than in a school of another denomination.

"Those who, perforce, have to accept appointments to other teaching institutions are eventually lost to Methodism", the president of the Association, Mr. E. C. Dick, said yesterday.

The convention was formally opened by Mrs. Marian Phillips, wife of Mr. Justice Clement Phillips.

She deputised for the Chief Justice, Sir Hugh Wooding, chairman of the Methodist School Board, who telephoned his regret that more pressing duties should prevent his appearance.

Spiritual values

people who happened to be teachers but the whole range or spectrum of values the society held.

"Then," he felt, "the child would be able to chart his own course; to differentiate between values and their worth."

"For instance:" "how far is a society to allow Marxist or Communist views which would eventually deny the expression of other views after it has taken over? This is one of the dilemmas in which the world is now placed".

Second look

He stated that the society should take a second look at what it allowed or disallowed since there was a need for growth and change as opposed to negation and destruction.

Dr. Mitchell said there should never be domination by any one group, adding:

"If, in the course of living in a community, we deprive some

individuals of their constitutional rights which affect the rest of us, we need to do this also in the intellectual sphere.

"We have to restrict freedom when it turns to licence, denying the rest of us the freedom which is our right."

He said freedom had to be withdrawn from people who would turn it into spiritual licence.

Teachers, and of course, other people, must be conscious that it was not only their own discipline that was important, for it was only part of a wider whole.

Mrs. Phillips said much would depend on the efforts of Methodists for the establishment of the secondary school.

She urged that serious thought be given to it, as it would create a great incentive for Methodist teachers to work harder to reach a higher level such as teaching in a secondary school would demand.

TRINIDAD GUARDIAN
**Avocat Village to
 20 FEB 1975
 get A.M.E. school**

THE BISHOP Joseph Charles primary school is to be constructed shortly with funds raised by the African Methodist Episcopal (A.M.E.) Church. The school is for children of Avocat Village, Trinidad.

This was stated on Sunday morning by Bishop Franklyn Hillborn Talbot, Bishop of the 12th District of the A.M.E. Church, and also Guyana's Ambassador to the United States.

The Bishop was at the time officiating at a service which followed a procession from "Christ the Redeemer" to the A.M.E. Church, Newtown, in commemoration of Richard Allen's Day.

Richard Allen was born on February 14, 1731, in Philadelphia to a slave named Benjamin Chew.

The Allen family was later sold to a Delaware master, Bishop Talbot said.

At the age of 17, Richard Allen was converted, and in the account of his life, he wrote of this experience:

"I was tempted to believe that there was no mercy for me. I cried to the Lord both night and day. One night I thought that hell would be my portion. I cried unto Him who delighted to hear the prayers of a poor sinner, and all of a sudden my dungeon shook, my chains flew off. My soul was filled."

After this experience, Allen went from house to house preaching. He later joined a Methodist Society.

The fruits of Allen's reformed faith, Bishop Talbot added, "were soon seen by his master, by devotion to his daily tasks. Allen soon dispelled the notion that 'slaves who had religion' were unreliable and lazy."

The Bishop told the congregation he was glad to report the first instalment of funds for the purchase of instruments for the choir's band which already had two electric guitars and an amplifier.

He said that on his return to the United States, he would

mediate upon which he has Bishop Talbot (second in line) with Wagon Anthony and Cyril Jackson who are present at the service. He said they would soon be built up African Methodist.



BISHOP Franklyn Hillborn Talbot (centre, wearing glasses) of the African Methodist Church, who is

Guyana's Ambassador to the United States, is welcomed to the A.M.E. Church at Newtown, by elders and mem-

bers of the choir before the start of a service in honour of Richard Allen Memorial Day last Sunday.

THE CONCORDAT

Mr. Satnaraya Maharaj, Secretary General of The Sanatan Dharma Maha Sabha states in an article written by him that on 22 December 1960, Minister of Education and Culture, J.S.

Donaldson and a Catholic representative signed a historic document called the CONCORDAT.

This was published on the 25 December 1960 and for decades the Churches and the Ministry of Education worked in harmony to provide the best education for the children of the nation.

The CONCORDAT is a simple, single page document with fourteen points guaranteeing the rights of Churches and their Denominational Boards in the administration of education in their schools. While the national curriculum applied across the board, the interests of the Churches were guaranteed.

Article 1 of this CONCORDAT relates to property and it guarantees; “the ownership and right of direct control and management of all denominational primary and secondary schools will be assured to the denominations in whatever modifications of the existing system that may subsequently be introduced in the new education ordinance, and all existing rights, so far as property is concerned, will be respected.” The State further guaranteed the right of the Churches to teach their religion.

Article 3 reads; “the particular denomination which owns the school will be taught exclusively and by teachers professing to belong to that Denomination. In Government Schools all recognize religious denomination will have access through their accredited representatives during the times specified in the time table for the teaching of religions to the pupils belonging to their faith.”

Article 4 of the CONCORDAT provides for the rights of the Church to have teachers of its own faith. It stipulates; “A teacher shall not be appointed to a school if the Denominational Board objects to such an appointment on moral or religious grounds.” The CONCORDAT introduced greater financing by the State; all teachers are now paid by the Ministry of Education, and renovations, repairs and rebuilding are financed by the State at a ratio of 75 per cent to 25 per cent at primary schools and 66.75 per cent percent to 33.5 per cent at secondary schools, the greater percentage being the input of the Ministry of Education. The National Curriculum is used in every school and national testing is prescribed by the Ministry.

Taken from **And What of the Education CONCORDAT**

And What of the Education CONCORDAT

*By Satnaryan Maharaj, Secretary
General of the Sanatan Dharma
Maha Sabha of Trinidad & Tobago*

The Concordat of 1960 has been revisited and revised twice. In 1979 the Gocking Committee held extensive meetings and submitted recommendations. Dr Williams then appointed a Cabinet foursome of Dr Cuthbert Joseph (Minister of Education), Kamaluddin Mohammed, Mervyn de Souza and George Chambers to meet with the boards.

Subsequently, Victor Bruce, governor of the Central Bank was appointed to refine the relationship. The “Bruce Report” has disappeared but the funding ratio for repairs and rebuilding of new primary schools was changed from 66 2/3-33 1/3 to 75-25 per cent. The larger percentage was Government’s contribution.

Again in 1998 Cabinet appointed a “joint committee to examine the relationship between the Government of Trinidad and Tobago and the denominational boards of education.”

It advised the Prime Minister that it “met on a weekly basis since our appointment on October 30, 1998. We had input from all members appointed to the committee as well as the organizations that they represented. We also had very valuable contributions from members that were co-opted.”

Minister of Education Hazel Manning on January 26 told the Senate:

“We have just taken to Cabinet and got approval of a Memorandum of Understanding, as we have begun to implement the Concordat. For the first time in the history of the country since 1962, the Concordat is now an 18-page document line by line, sentence by sentence, word by word negotiated by the boards.”

Subsequent to this statement, the minister met with the Maha Sabha and other boards to discuss the MOU, not the Concordat. In fact her meeting with the Maha Sabha was on February 3 and we advised that we will deal through the Association of Denominational Boards.

Taken From Trinidad Guardian -Thursday 16th March 2006

SATNARAYAN MAHARAJ is the Secretary General of the Sanatan Dharma Maha Sabha.

Seukeran ridicules Concordat

'Secondary education based on class, creed'

10 DEC 1965

MR. LIONEL F. SEUKERAN, Member for Naparima, during debate on the Education Bill in the House of Representatives on Wednesday stated that the "plain refusal" of the denominational bodies to accept changes was all that was wrong with the Bill.

Mr. Seukeran said: "It is not that this Bill is so bad; it is not that the Bill has anything evil in it; it is the refusal of the denominations who out of long habit and custom refuse to accept a change so necessary in a developing country."

The Member for Naparima criticised statements that the Government had violated the Concordat between Church and State.

Mr. Seukeran said: "Great emphasis has been placed on the Concordat. What Concordat? An agreement between the Government and two or three Principals of two or three religious bodies? What about the vast

number of Muslims in this country and the Hindus. What about the Baptists and Adventists and other religious bodies and other Christian denominations. Were they parties to the Concordat? And they form such a vital of teaching."

10 DEC 1965

"I would like to see a Concordat between the people and Government of Trinidad. That is the kind of Concordat I want."

"Who can doubt that our secondary school system today is based on class, creed and is more equated with the intellectual elite?"

"Can we therefore, in the age of independence have our educational system classified in a manner where privileged people receive a privileged type of education?"

Mr. Seukeran then said: "To the Churches we owe an eternal debt of gratitude for the services they have rendered to education for over a century."

But, Mr. Speaker, time has changed. The old order changeth giving place to the new and change is inevitable in any society. And in the field of education a revolution has begun all over the world in technology, in science to so change the whole structure of education."

10 DEC 1965

The member for Naparima, quoting from several volumes, pointed out that the State had a duty to prepare its citizens to live in this world and a right to prepare its citizens for a richer and fuller life while they were members of the State and lived in their society.

All who were dissatisfied with what the State was doing, he advised, should be

content to do what they thought was right in the Church, but they should not interfere with the work being done by the State.

He pointed out that the rivalry and jealousy existing among the various denominations had been the basis of the educational system by denominations.

Mr. Seukeran, however, was not happy about the introduction of the compulsory ordinance and asked the Prime Minister not to make any effort to implement it at the present time.

Trinidad Guardian-10th December, 1965.

PM: IT'S TIME FOR A CHANGE

Educational
'We must modify the denominational system'

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OCT 1965

By **GEORGE HARVEY**

Guardian Political Reporter

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PRESENT DAY

Presently in Trinidad and Tobago the denominational boards have taken their rightful place alongside the government after more than a century of struggles that stood the test of time. The pioneers of each board persevered through difficult times and today the denominational schools are forces to reckon with as their achievements are many, starting at the Primary level into Secondary and culminating into Tertiary level. Most denominational schools continue to attain some of the nations' highest scholarships. These schools are exemplars in instilling moral and ethical values and students display a high level of discipline within the school system and society. Denominational schools continue to strive for excellence in all aspects of the curriculum and the social welfare of both its students and society.

The following table outlines the number of denominational schools in Trinidad and Tobago in 2008.

Denominational Boards	No. Of Elementary
Presbyterian	72
Roman Catholic	117
Sanatan Dharma Maha Sabha (Hindu)	42
Muslim	2
Muslim T.I.A.	5
Muslim A.S.J.A.	5
Muslim T.M.L.	3
Anglican	54
Seventh Day Adventists	16
K.P.A.	3
Moravian	2
A.M.E.	1
Baptist	4
Methodist	9
Vedic	8

Ministry of Education- Division of Educational Research and Evaluation

Report on the Secondary Entrance Assessment- S.E.A. 2005-2008

Photos of Some Denominational Schools of Trinidad and Tobago.



The new Plymouth Anglican School in Tobago



Daljit Moosai El Dorado South Hindu SDMS Primary School



San Juan Presbyterian Primary School



Aranguez Islamia T.I.A. Muslim Primary School



Sacred Hearts Boys' R.C. Primary School

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Photos of Newspaper Articles- Courtesy the National Library of Trinidad and Tobago.

www.bishopians.org

<http://naparimagirls.edu.tt>