

SHARON SAGAM.

TARAMATIE MAHARAJH.

THE HISTORY OF EDUCATION IN TRINIDAD AND TOBAGO.

THE CONCORDAT

HISTORICAL QUESTION

Has the signing of the 1960 Concordat between the Church and the State changed our education system as it is today in comparison to what it was before 1960?

HYPOTHESIS.

After intense research using both secondary and primary resources, we strongly believe that the signing of the 1960 Concordat between the Church and the state merely formalized and concretized a dual system of education that was in existence since the 1850's.

The education system in Trinidad and Tobago, like in other British Commonwealth countries, evolved from a colonial past. Both the colonial government and the church boards' involvement began in the post-slavery era, the churches saw this as a way of keeping their flock together and their religion alive. Later on as the influence of the church on the society grew stronger, other religions groups like the Hindus and Muslims began seeking to establish schools to educate their followers culturally, religiously and academically. This resulted in the strengthening of the denominational system of schooling. Support to these schools from the state was not only limited but given very grudgingly. The Colonial Government on the other hand initially placed very little emphasis on education, but as time passed and governors changed, so too did policies and provisions to facilitate improvements. The advent of Dr. Eric Williams, a new political leader and the advocate for independence from the British Monarchy, promised to bring sweeping and better changes for a more uniform system of education in the islands. At this point however the church schools were very heavily rooted in the system and the society. They saw this move of

Dr. Williams as a threat to their influence over their followers and the community. Ultimately a compromise had to be reached hence the signing of the Concordat between these two stakeholders of education.

One would now ask if it were really necessary or was it at the time a convenient electoral tactic by a political party of the day.

DISCUSSION OF SOURCES.

Primary Sources: In researching this topic we visited the National Archives of Trinidad and Tobago to view our primary sources. We also searched the National Library and websites to source secondary information.

At the National Archives we viewed the following documents.

National Archives.Q2 Box 21. Concordat Agreement 1960.

This is the actual document we worked with to help us understand exactly what the agreement entails and who exactly were involved.

National Archives. D2 Box 32. Report of 1954 Working Party.

This particular document was indeed helpful in getting a better a picture of the number and type of schools that existed at this point in history.

National archives. D2 Box43. Keenan Report of 1869.

A very useful document that assisted in telling us the state of the country's education system during the colonial era.

Trinidad Guardian, May 18th 1955 and Trinidad Guardian, September 24th 1956. These newspapers were excellent sources of information of what was happening in Trinidad not only in terms of education but economically, socially and politically.

Secondary Sources:

Books.

It was through initial reading of many of the following text and media we were able to formalize our research, as well as find other important primary sources to complete our research.

Alleyne, M. Dr.(1996) Nationhood from the Schoolbag. A Historical Analysis of the Development of Secondary Education in Trinidad and Tobago Organization of American States. Washington, D.C

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¹ Chaguarmas History.The March for Chaguaramas. Retrieved from

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MacDonald. S., Trinidad and Tobago: Democracy and Development in the Caribbean, pp.130

Retrieved from

<http://books.google.tt/books?id=O6lYKkEakd8C&pg=PA130&lpg=PA130&dq=the+concordat+in+trinidad+and+tobago&source=bl&ots=yxqdy0Frq&sig=_N8qJfsP5CjvEGOK1CXIXhs9HLI&hl=en&sa=X&ei=rNEET_SRCYaJtwfb_eHSBg&redir_esc=y#v=onepage&q&f=false>

That Keenan Report, Trinidad and Tobago Newsday. Tuesday, July 25th, 2006.

<http://www.newspday.co.tt/news/0,41310.html>

Alleyne.G., Government must rethink the 1960 Concordat. Trinidad and Tobago Newsday.

March 12th 2003. Retrieved from < <http://www.newspday.co.tt/commentary/0,1952.html>>

Maharajh. S., And What of the Education Concordat. Retrieved from [http://www.contact-](http://www.contact-tt.com/index.cfm?Content=218)

[tt.com/index.cfm?Content=218](http://www.contact-tt.com/index.cfm?Content=218)

Lootoo. J., Not So At All. Trinidad Newsday. January 26th 2012. Retrieved from

<http://www.newspday.co.tt/news/print,0,154276.html>

1960. In Wikipedia, the free encyclopedia. Retrieved from <http://en.wikipedia.org/wiki/1960>

INTRODUCTION

The Concordat.

This agreement was signed between the Government of Trinidad and Tobago and the Roman Catholic Board in 1960 as an assurance for the preservation of the character of the denominational schools that had been educating our country since 1834. It outlines the nature of the relationship they will both share when it comes to the running of both primary and secondary schools in order to provide quality education in the islands.

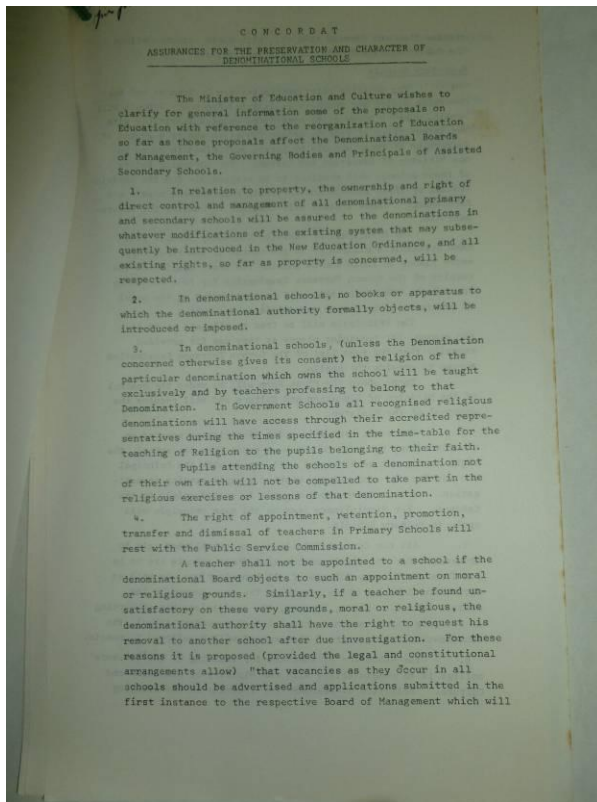


Fig A. Concordat Page 1

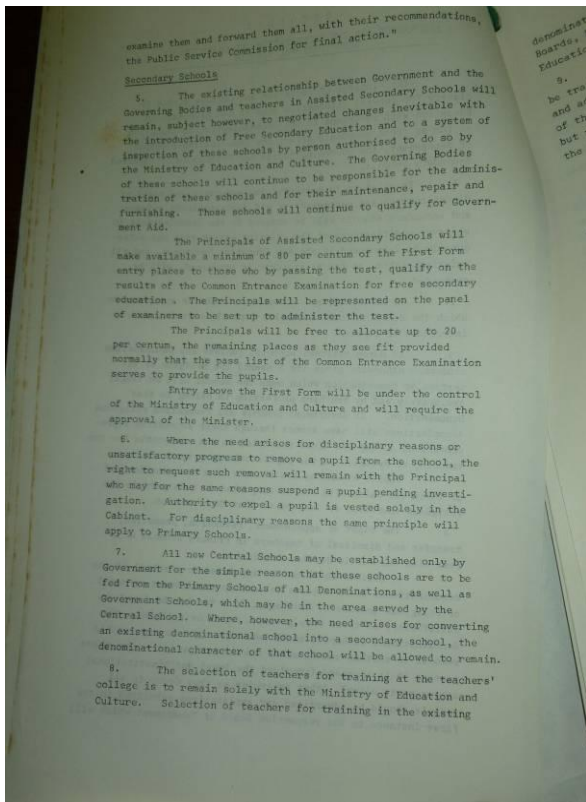


Fig. B. Concordat. page 2

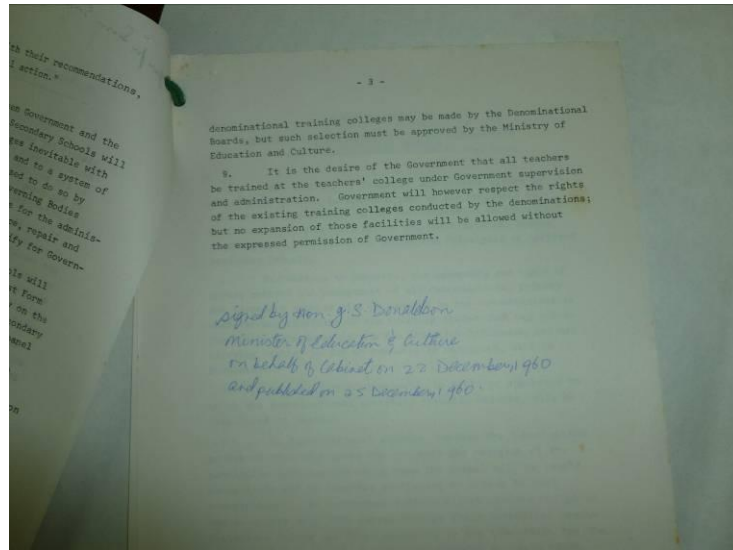


Fig C. The Concordat. Page 3

Terms of Agreements.

¹As approved by Cabinet

The Minister of Education and Culture wishes to clarify for general information some of the proposals on Education with reference to the re-organization of Education so far as those proposals affect the Denominational Boards of Management, the Governing Bodies and Principals of Assisted Secondary Schools.

1. In relation to property, 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

¹ Trinidad and Tobago Concordat. 1960

respected.

2. In denominational schools, no books or apparatus to which the denominational authority formally objects, will be introduced or imposed.

3. In denominational schools (unless the Denomination concerned otherwise gives its consent) the religion of the particular denomination which owns the school will be taught exclusively and by teachers professing to belong to that Denomination. In Government Schools all recognized religious denominations will have access through their accredited representatives during the times specified in the time-table for the teaching of Religion to the pupils belonging to their faith. Pupils attending the schools of a denomination not of their own faith will not be compelled to take part in the religious exercises or lessons of that denomination.

4. The right of appointment, retention, promotion, transfer and dismissal of teachers in Primary Schools will rest with the Public Service Commission. A teacher shall not be appointed to a school if the denominational board objects to such an appointment on moral or religious grounds. Similarly, if a teacher be found unsatisfactory on these very grounds, moral or religious, the denominational authority shall have the right to request his removal to another school after due investigation. For these reasons it is proposed (provided the legal and constitutional arrangements allow) "that vacancies as they occur in all schools should be advertised and applications submitted in the first instance to the respective Board of management which will examine them and forward them all, with their recommendations, to the Public Service Commission for final action."

SECONDARY SCHOOLS

5. The existing relationship between Government and the Governing Bodies and teachers in Assisted Secondary Schools will remain subject however, to negotiated changes inevitable with the introduction of Free Secondary Education and to a system of inspection of these schools by persons authorized to do so by the Ministry of Education and Culture. The Governing Bodies of these schools will continue to be responsible for the administration of these schools and for their maintenance, repair and furnishing. Those schools will continue to qualify for Government Aid. The Principals of Assisted Secondary Schools will make available a minimum of 80 per centum of the First Form entry places to those who, by passing the test, qualify on the results of the Common Entrance Examination for free secondary education. The Principals will be represented on the panel of examiners to be set up to administer the test. The Principals will be free to allocate up to 20 per centum, the remaining places as they see fit provided normally that the pass list of the Common Entrance Examination serves to provide the pupils. Entry above the First Form will be under the control of the Ministry of Education and Culture and will require the approval of the Minister.

6. Where the need arises for disciplinary reasons or unsatisfactory progress to remove a pupil from the school, the right to request such removal will remain with the Principal who may for the same reasons suspend a pupil pending investigation. Authority to expel a pupil is vested solely in the Cabinet. For disciplinary reasons the same principle will apply to Primary Schools.

7. All new Central Schools may be established only by Government for the simple reason

that these schools are to be fed from the Primary Schools of all Denominations, as well as Government Schools, which may be in the area served by the Central School. Where, however, the need arises for converting an existing denominational school into a secondary school, the denominational character of that school will be allowed to remain.

8. The selection of teachers for training at the teachers' college is to remain solely with the Ministry of Education and Culture. Selection of teachers for training in the existing denominational training colleges may be made by the Denominational Boards, but such selection must be approved by the Ministry of Education and Culture.

9. It is the desire of the Government that all teachers be trained at the teachers' college under Government supervision and administration. Government will however respect the rights of the existing training colleges conducted by the denominations; but no expansion of those facilities will be allowed without the expressed permission of Government.

Signed by Hon. J.S. Donaldson,
Minister of Education & Culture,
on behalf of Cabinet on 22 December 1960,
and published on 25 December, 1960

To fully understand why this agreement came about one needs to look carefully at the system of education as it existed in the island before 1960 and those notable individuals involved in this system. There were the Churches (Roman Catholic, Anglicans, Presbyterian, Hindus, Methodist, Seven Day Adventist and Muslims), Governors such as Lord Harris and Lord Grant, P.J. Keenan and Dr. Eric Williams.

EXPLORATION OF HISTORICAL RECORDS

Context of education in Trinidad and Tobago

BEFORE 1960.

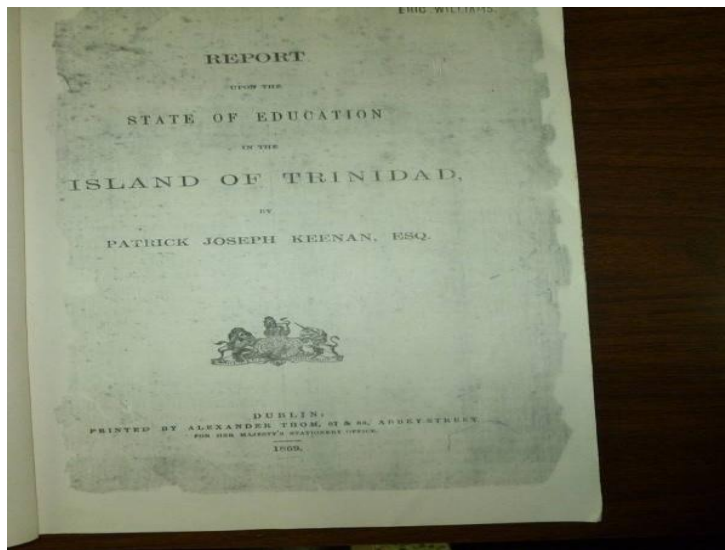


Figure D. The Keenan Report

From examining the Keenan's Report and reading from a number of secondary sources we were able to understand the state and importance of education in Trinidad and Tobago before 1960.

At the abolition of slavery in 1834 Trinidad was being ruled by the British but had however passed through the hands of the Spanish Government. The Spanish, having ruled this country for almost two hundred years had left a young society that was deeply imbedded in their culture. The society as well was greatly influenced by the French due to the Cedula of Population that existed during the Spanish reign. With the freeing of the slaves the Roman Catholic Church and the Church of England became very active in the provision of education. To facilitate building of

structures, paying of salaries and other assistance, they were funded through the Negro Education Grant between 1835 and 1845 where annual subsidies were made by the British Government to these mission schools. 1868 saw the Canadian Presbyterian Mission starting an evangelization of the East Indian Indentured community and they too began the process of building mission schools to assist in educating the population. Their first school was built in 1870 in Coffee Street, San Fernando. The rulers of the day being the British gave very little priority to providing social services, particularly education to the people.

In 1846 saw the arrival of Lord Harris as Governor General and he began the system of Ward schools that empowered the government to establish a system of general secular institutions where no religious instruction was to be imparted. As a result of this 30 ward schools were established to which the Mission School Boards, particularly the Roman Catholic were very much opposed to. The Board schools on the other hand continued, without any funding to set up primary schools throughout the island.

Interestingly in 1896, under Governor Arthur Gordon, an inspector of schools, P.J. Keenan, was appointed to make full inquiries into the state of public education whether secular or religious.

As a result of his report, an Education Ordinance was passed in 1870 whereby a Board of Education (similar in nature to present Ministry of Education) was established and all schools were to be divided into two groups, Government schools and Government Assisted (Denominational) schools both of which will be given aid from public funds. In the Government schools religious teaching was not part of the curriculum and for aid to be given to the Denominational schools certain conditions must be met. Notably, some of those conditions mirror these that exist today. Some of these were

- ²a) That the property and control of the schools should be vested in trustees, who should be the local managers, having the power to appoint and dismiss the teachers.
- b) That the teachers to be so appointed should be duly licensed by the Board of Education.
- c) That the school be open to all children without distinction of race or religion.
- d) That no child should receive any religious instruction objected to by the parent or guardian, or be present while such instruction was being given.
- e) That free access should be given under regulations approved by the Board of Education to all ministers of religion or persons giving instructions to the pupils of their own persuasion.
- f) That the schools should be at all times open to inspection.
- g) That the rules and books of secular instruction should be subject to the approval of the Board of Education.
- i) That the aid which Assisted Schools were to receive was to consist, first, of grants of money towards providing school houses and the furniture and apparatus (in such proportions to the amounts contributed by the local managers as the Board of Education might determine) and, secondly, of contributions towards the remuneration of the teachers.

² Alleyne. M. Dr., (1996) Nationhood from the schoolbag A Historical Analysis of the Development of Secondary Education in Trinidad and Tobago Organization of American States. Washington, D.C

j) The remuneration of the teachers of all primary schools was to consist of a fixed salary according to the class of the certificate from the Board of Education held by the teacher.

One notable difference at this time was that the Denominational schools charged a fee to the students to be enrolled and grants were given from the government based on results produced by the school. Evidence of this was found in a newspaper article entitled, “School Board Rules No Fees, No Entry” This was later revised and in 1895 all primary education was offered free of charge.

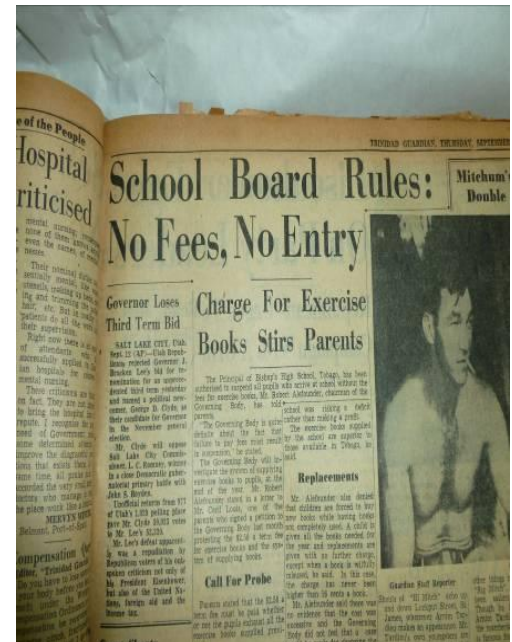
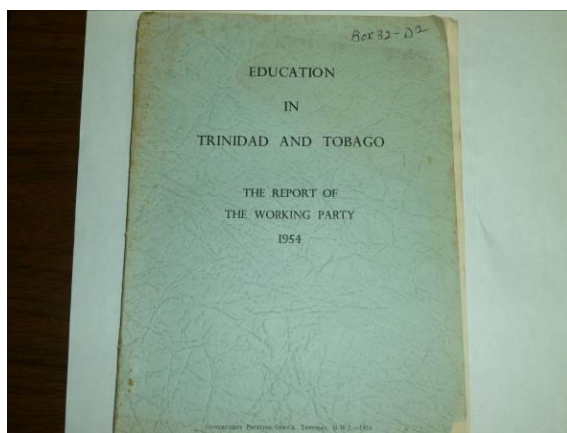


Fig.E Trinidad Guardian-Sept 1956

Over the years this dual system of education continued yet the ultimate authority for providing education for the people rested with the state. However they allowed the responsibility to be shared with the church boards. The arrangement created in the very early stages a deep rivalry between the two parties for funding and this rivalry also extended to the wider society among members of the community. It is crucial to note that the French and Spanish speakers in the community were generally Roman Catholic and they formed the middle and upper class of society. They were very much opposed to the Government run schools claiming that they were not necessary. Support from the Government schools came from the English speakers who were generally Anglicans. This rivalry ran deep and created a great cultural tension in a nation that was multi-racial and multi-religious. The British Governors at the time came to realize the

futility of trying to keep the church boards out of education so they instead pressed on in building rival schools particularly secondary schools.

During the 19th century the Roman Catholic Church with its French Creole descendants continued to maintain its influence in the shaping of the society and it continued to vie with the Government for social and cultural dominance. Another powerful religious denomination, the Canadian Presbyterian Church, began to concentrate its efforts on educating the Indian population and they too imposed on the Government their demands for building and controlling their own schools.



29. All-age primary schools for pupils aged from 5-15 are controlled and conducted under the dual system, whereby Government, the Churches and a group of non-Christian bodies co-operate as partners.

The following table shows the distribution of Primary schools by authorities on 1st January, 1954:—

Government	67
Roman Catholic	112
Canadian Mission	68
Church of England	65
Methodist	12
Moravian	2
Baptist	2
African Methodist Episcopal	1
Seventh Day Adventist	4
Takreeyatul Islamic	4
Anjuman Sunnat-ul Jamaat	3
Trinidad Muslim League	1
Sanatan Dharma Maha Sabha	20
Vedic	5
Industrial Schools	1
Orphanages	3
Total	370

Figs F & G. The 1954 Working Party Report.

Evidence to understand the number of schools actually run by these two groups came from examining the 1954 Working Party Report which states that ³ “67 out of 370 primary schools were Government, while 303 were denominational. Among the 8 intermediate schools, 2 were Government and 6 denominational. At the secondary level, of the 14 schools present, 2 were Government, 6 Roman Catholic and 6 Presbyterian. Denominational schools made up 81% of the public schools in the colony.”

³ Report of 1954 Working Party.

At this time, great changes were seen coming to the islands as the struggle for independence began with the emergence of a new nationalist political party led by Dr. Eric Williams. He believed that education was the chief medium for moving the country from a colonial dependent country to nationhood and independence. This ultimately meant relinquishing the control of education from the churches. At this time as well, the growth of the East Indian population and the formation of new denominational boards of the Hindu and Muslims faiths were taking place. The Education Board sought to deny school places to Hindus in the newly formed Sanatan Dharma Maha Sabha primary schools. ⁴ “It has been noted that more than 15 Hindu schools constructed in areas where there were no schools, were denied permission to become part of the national education system.” The churches particularly the Roman Catholic now saw a new opponent as the views of Dr. Williams did not follow those of the churches. They saw that this move would also lead to diminishing the great influence and authority they had over the society so they decided not to ⁵“bow to political pressure to convert their educational institutions in the image of a “Nationalist” Government. Church schools were established to provide for the academic needs of the children and also the religious imperatives of the churches.”

The stage was set for a fierce battle as Dr. Williams campaigned for the removal of the churches from the domain of the countries’ education. ⁶The Trinidad Guardian quoted Dr. Williams as saying that “I see the denominational schools as the breeding ground for disunity. I see the state schools as the opportunity for cultivating a spirit of nationalism among West Indies people and eradicating the racial suspicion and antagonism growing in our midst. I place the community

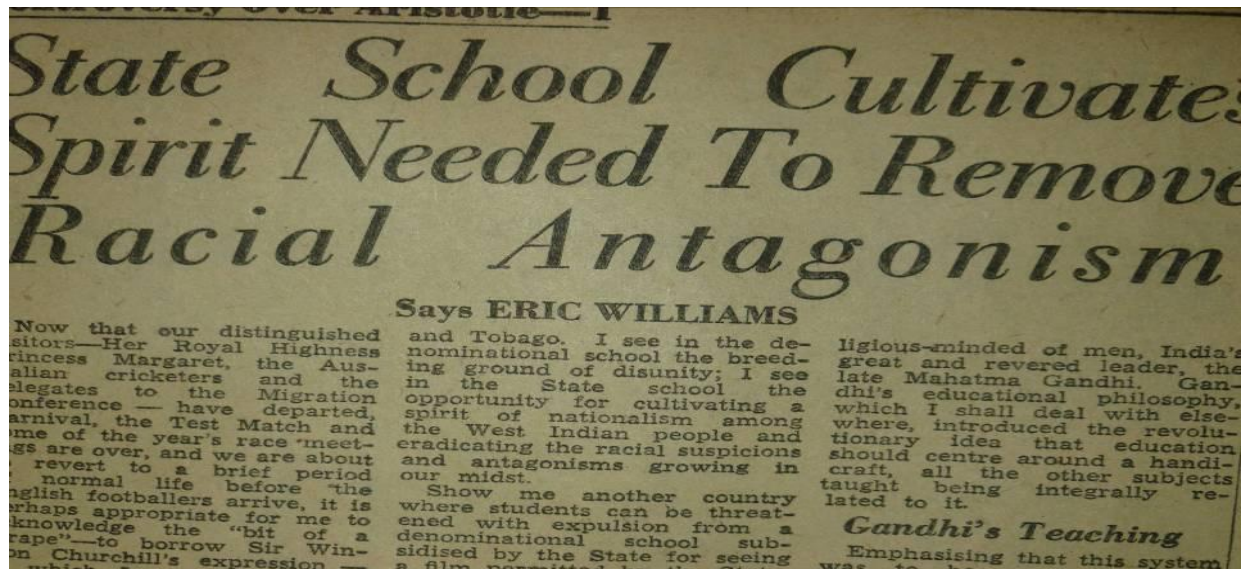
4 Maharaj, S. And what of the Education Concordat <http://www.contact-tt.com/index.cfm?Content=218>

5 Maharaj, S. And what of the Education Concordat <http://www.contact-tt.com/index.cfm?Content=218>

6 Trinidad Guardian 1955

above sect or race.” We were able to source evidence of these claims from the Trinidad Guardian of May 18th 1955,(figure H.)

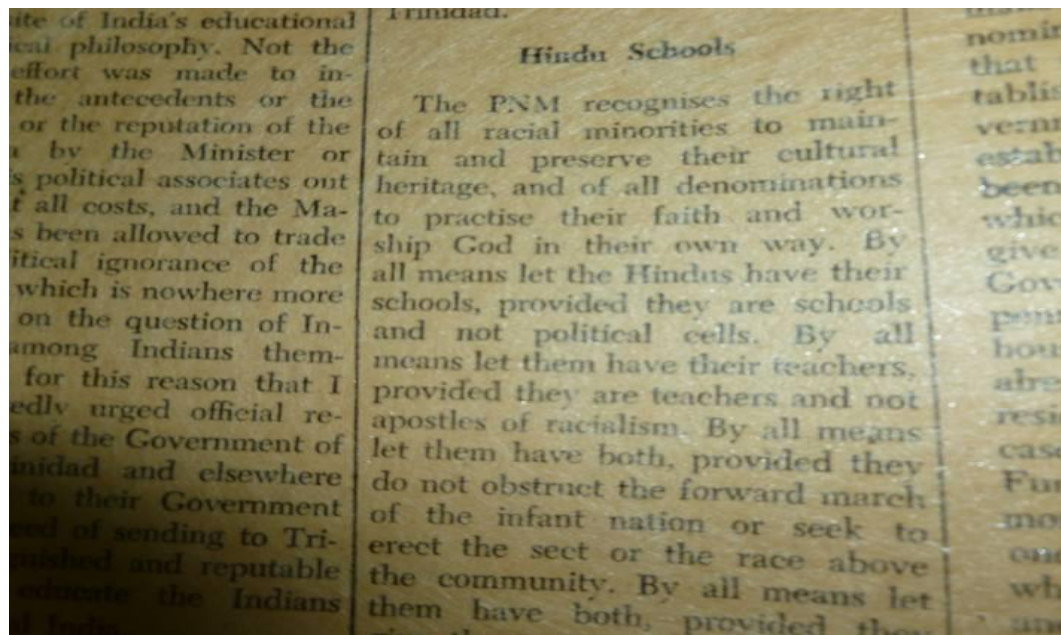
Fig.H. Trinidad Guardian ,1955.



Dr. Williams also viewed these denominational schools with suspicion fearing they may become political cells. He is quoted as saying in a meeting ⁷“By all means let the Hindus have their schools, provided they are schools and not political cells. By all means let them have their teachers provided they are teachers and not apostles of racialism.” This was evident in the P.N.M Weekly- Political Review, August 9th, 1956(fig I)

⁷ Willimas, E.Dr., PNM Weekly. 1956

Fig I .P.N.M Weekly. 1956



The battle continued and it went so far that in ⁸1956, Roman Catholic priest, Finbar Ryan, attacked the new political party from the pulpit, finding similarities between Dr. Williams and Adolf Hitler. The following day a new paper photo appeared showing a photo of Dr. Williams alongside Hitler as seen in Fig.J taken from the Trinidad Guardian 1956.

⁸ Concordat Watch. The Concordat of 1960. Assurances for the Preservation and Character of Denominational Schools <http://www.concordatwatch.eu/showtopic.php?org_id=911&kb_header_id=40771>

Figure.J. Trinidad Guardian 1956.



⁹ The Roman Catholic and other churches wanted to continue the old British and European custom of maintaining the Church's commanding position in education even when that position was funded by the taxpayers' money. It was most interesting to note that all this took place at the eve of a very crucial general election in the nation's history. Dr. Williams fearing defeat at the polls sought to appease this sector of the community by calling for a hasty agreement with these churches.¹⁰ "The Concordat with the Catholic and Protestant churches and the Hindu organizations had been one of the most complicated problems that Williams faced as he was

⁹ Alleyne, G. Government must rethink the 1960 Concordat Trinidad and Tobago Newsday. March 12th 2003. Retrieved from < <http://www.newsday.co.tt/commentary/0,1952.html>

¹⁰ MacDonald, S. Trinidad and Tobago. Democracy and Development in the Caribbean. pp.130

forced to concede on an issue about which he had strong personal feeling while overriding a substantial force within his party. The benefits from such manoeuvres, however, was that the PNM's movement back to the right had been given a substantial boost, and opinions within the Catholic and Anglican churches were gradually swinging in favor of William's party." In the Trinidad Guardian of September 1956 (Fig.K) a report was published showing the church groups calling upon Dr. Williams to give them a guarantee that they will retain their hold upon their schools and on education.

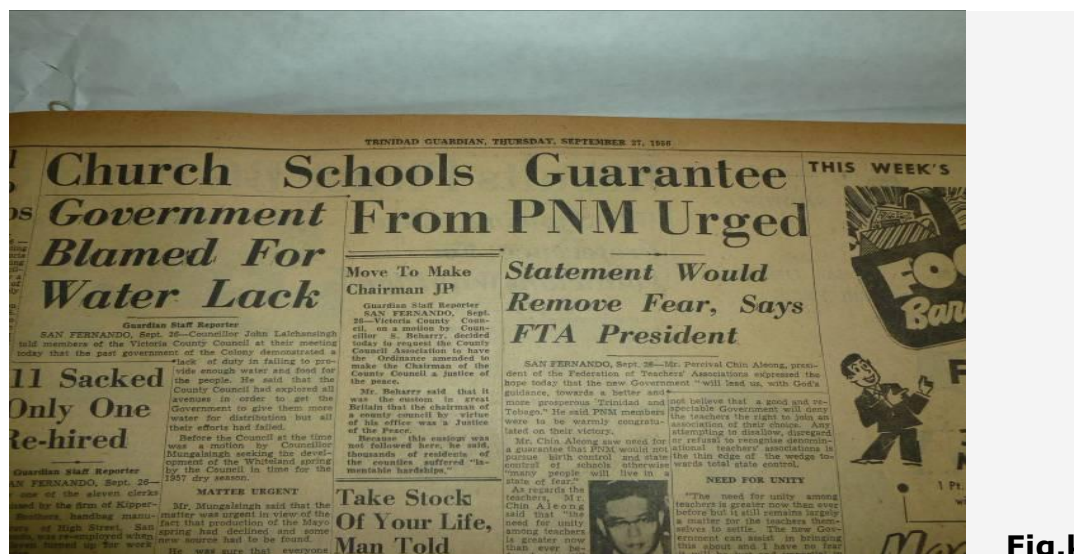


Fig.k

They met and signed a single page document on 22nd December, 1960 ¹¹“guaranteeing the rights of Churches and their Denominational Boards in the administration of the education of their schools. While the national curriculum applied across the board, the interest of the church was guaranteed.”

¹¹ Maharaj, S. And what of the Education Concordat <http://www.contact-tt.com/index.cfm?Content=218>

Broader Social and Scientific Context.

Politically Trinidad was at this point struggling to gain independence from the British Monarchy and the entire country at this time was in full election mode with political parties campaigning using this education issue as their main fighting weapon.

There were other concerns as well mainly the United States occupation of the town of Chaguaramas.¹² They had gained possession of this space when they signed a ninety-nine(99years) lease in 1941 with the British Government. It served as a strategic naval point during World War 11. Dr. Eric Williams was determined to seek the removal of any foreign hold upon the island thereby showing self determination for the removal of suppression and poverty. His political party organized a massive march to the American Consulate through torrential rains on April 22nd 1960 where they presented their demands. The result was that the United States would leave and Trinidad would be compensated thirty million dollars (US) for assistance in various projects.

Further out in the Caribbean the Cuban Revolution had just taken place when in 1953 the Castro brothers and their allies sought to overthrow the then dictator Fulgencio Batista.¹³ In 1959, saw the setting up of a new Communist Cuban Government led by Fidel Castro. The United States became very concerned of the Russian Alliance with Cuba and their move to establish a missile site in Cuba. 1960 saw the United States imposing an embargo upon Cuba prohibiting all exports to that country except foodstuffs and medical supplies while the Cuban Government nationalize all US businesses and commercial properties in Cuba.

¹² Chaguaramas History. The March for Chaguaramas. Retrieved from <<http://www.chagdev.com/Pages/Chag-HistoryChaguaramas-Independence.htm>

¹³ Timeline of Cuban History. Retrieved from < http://en.wikipedia.org/wiki/Timeline_of_Cuban_history>

Globally at this time the world saw rapid advances in space and medical technology.¹⁴ The United States launched both a weather and navigation satellite while the U.S.S Triton a U.S. submarine executed its first submerged circumnavigation of the Earth. The U.S Drugs and Food Administration announced its approval for the use of Enovid the world's first approved birth contraceptive pill. In 1958 Dr. Schumway and Dr. Lower began a series of experiments in heart transplant in animals and in 1960 Dr. Albert Starr, Oregon surgeon develops the Starr- Edwards heart valve. One of the most successful heart valves produced until the late 1970s.

1960 was also known as the Year of Africa. Before the 1950's there were just four independent countries in Africa. Six more would become independent in the 1950's but in 1960, 16 countries gained their independence, thirteen from France, two from United Kingdom and one from Belgium.

Significance of Study for Education in Trinidad and Tobago.

After 1960

Today this dual system of education continues. All teachers now work for a uniform salary, enjoy similar working facilities, however, the hiring, transferring, promoting and firing of teachers are solely done by the Teaching Service Commission, a body which is independent from the Ministry of Education and the Denominational Boards. The Denominational Boards, however, reserves the right to hire teachers of their faith thereby recommendations must be made to the Commission as to the candidates they would approve to run or teach in their schools.

¹⁴ 1960. In Wikipedia, the free encyclopedia. Retrieved from <http://en.wikipedia.org/wiki/1960>

One aspect that remains and has been generating enormous criticism over the years is the privilege of the denominational secondary schools or what is locally called “prestige” schools to choose 20% of their yearly intake while the other 80% comes in based on merit. This was evident in Clause 5. of the Concordat. Many argue that “¹⁵ it is clearly unjust and has deprived many a bright schoolchild of a deserved chance at upward mobility.”

It would seem today that Trinidad and Tobago is destined and committed to this collaboration of State and Church partnership for the provision of education. The agreement signed 51 years ago is very much still in place and there is no doubt that State-Church coalition has brought definite benefits to the educational system.

Today at the primary level there are 135 government schools and 341 government assisted schools. At the secondary level there are approximately 46 government and 48 government-assisted.

¹⁶ “The denominational schools have made an outstanding contribution to the provision of education, especially in the high standards of attainment by their students at the secondary level. These consistently high levels of achievement have set standards of excellence for the country as a whole. We find evidence of this in the creditable scores of students of Trinidad and Tobago on both the Ordinary and Advanced General Certificates of Education as compared to other countries where these exams are taken.”

¹⁵ Alleyne, G. Government must rethink the 1960 Concordat Trinidad and Tobago Newsday. March 12th 2003. Retrieved from < <http://www.newsday.co.tt/commentary/0,1952.html>

¹⁶ Alleyne, G. Nationhood from the schoolbag. A Historical Analysis of the Development of Secondary Education in Trinidad and Tobago Organization of American States. Washington, D.C

Recent Developments

Today the validity of the Concordat has again and again been questioned as a series of events since September 2011 has lead to the questioning of the roles of the many stakeholders in education as it relates to the functioning of the Denominational Boards. These stakeholders being the Ministry of Education, The Parents Teachers' Association, Principals, The Denominational Boards and the Teaching Service Commission. The increasing number of issues as to who has the final say in appointing and removing teachers and Principals from denominational schools, and who has ownership of the assisted school's property have led to heightened levels of conflict resulting in physical confrontation and threats of violence.

The recent court ruling of Justice Ventour on September 24th, 2012 has indeed been welcomed and serves to throw some much needed clarification on the Law and the role of the Assisted Schools run by the Denominational Boards as it relates to these issues.

In his 30 page ruling he states that ¹⁷“assisted-schools are the property of the respective denominational bodies and whoever is appointed to teach in these schools must therefore affect the right of the denominational bodies to the enjoyment of property”. This came about due to the case involving a non-Presbyterian teacher who was refused permission to be appointed as Principal in a Presbyterian school. She decided to sue the Teaching Service Commission for not challenging the board's objection under specific provisions which, incidentally, imply that the

¹⁷Lootoo. J., Not So At All. Trinidad Newsday. January 26th 2012. Retrieved from

<http://www.newsday.co.tt/news/print,0,154276.html>

board must have a say in appointments. The judge found that the board was within its powers to object and that the Teaching Service Commission was correct to not interfere.

Conclusion.

One can view this agreement as having had lasting and significant impact on the pattern of development of a society as it is today in relation to culture and religion not only education.

However this system that is currently in place very much mirrors that which existed in the 1850's although there has been modification in a number of areas, the underlying factor being both the church bodies and the Government harness the responsibilities of educating a nation.