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**TEACHING OF THE CATHOLIC FAITH IN CATHOLIC PRIMARY  
SCHOOLS. A CASE STUDY BASED ON FIVE SCHOOLS IN CENTRAL  
TRINIDAD.**

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## **ABSTRACT**

The purpose of this study is to analyse and evaluate the teaching of the Catholic faith in five Catholic primary schools in Central Trinidad. As a world leader in education, the Catholic church's involvement in education in Trinidad and Tobago has a long history. Teaching the Catholic faith exclusively is part of the agreement between the Church and the State as reflected in the 1960 Concordat. Using five Catholic primary schools in Central Trinidad this study examines the role and preparedness of the Catholic teacher in teaching the Catholic faith in these schools and their ability to incorporate the teaching of the Catholic faith using the interdisciplinary approach. Through the utilization of questionnaires and the literature this study shows that while teachers are aware of their role as Catholic teachers in Catholic schools, there exists a level of inconsistency in the areas of training in teaching the Catholic faith and the availability of resources necessary to execute their job function effectively.

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## CHAPTER ONE

### INTRODUCTION

One of the primary institutions that aided in development of the present system of education in Trinidad and Tobago is the Catholic Church. The Church's influence in the field of education has always been linked to her evangelizing mission to proclaim the good news of salvation throughout the world to all people. Therefore, the Church's involvement in education in Trinidad and Tobago is not a local phenomenon but a historical worldwide initiative based upon the evangelizing mission of proclaiming the good news mandated by Jesus Christ (Gravissimum Educationis 1965, par, 4).

While the Church's first care is the sanctification of souls and how she can "make them share in the gifts of heaven, she concerns herself too with the exigencies of man's daily life, with his livelihood and education, and his general, temporal welfare and prosperity" (Mater et Magistra 1961, n, 3). The Church focuses her attention upon the entirety of the human person's life. Consequently, she has a role in the progress and development of education (Gravissimum Educationis 1965, par, 4). Since education is a fundamental aspect of the Church's evangelization mission of spreading the gospel, the school therefore plays a crucial role in accomplishing this task. The mission of the Catholic school involves critical, and "systematic transmission of culture in the light of faith and the bringing forth of the power of Christian virtue by the integration of culture with faith and of faith with living" (The Catholic School 1977, n. 49). Subsequently, the documents of the Church say that the Catholic teacher's faith, commitment and witness through their lives, are critical elements that ensure the success of the Catholic school (Congregation for Catholic Education, 1977, 1982, 2007). Over the past three

decades there have been a growing number of researchers that have supported this position with their findings (Ciriello, 1987; Tarr, 1992; Tiernan, 2000 and Cho 2011). However, these studies focused primarily on Catholic high schools in the United States. The Church recognises the diverse situations and legal systems in which the Catholic school must function in both Christian and non-Christian countries and developed and developing countries. It, therefore, demands that local problems be faced and solved by each Church within its own social-cultural context (The Catholic School 1977, n, 2). Therefore, this study adopts an analytical and evaluative approach into the teaching of the Catholic faith in five Catholic primary schools in Central Trinidad.

## RATIONALE

The motivation for this area of research originated from the researcher's experience of over fourteen years as a Catholic teacher in four different Catholic primary schools in Trinidad. During this period, the researcher observed that teachers in Catholic primary schools adopted different approaches and attitudes that did not appear to be consistent with the teaching of the Catholic Church in these schools as an integral part of the overall curriculum. Consequently, upon later investigation in this area of religious education, the researcher discovered numerous publications by the Catholic Church specifically concerning Catholic education. It was discovered by the researcher that it is the teaching of the Church that persons seeking to become a teacher in Catholic schools be fully prepared in the formation process of becoming a Catholic teacher, so as to allow themselves to be enabled to take on the responsibility of not only in delivering the curriculum in secular studies set by the State, but to approach that curriculum with an interdisciplinary mindset that would be needed to teach the Catholic faith. As such, this research was conceived with the objective of analysing and evaluating the preparedness of the

Catholic teacher in Catholic schools as it pertains to the teaching of the Catholic faith and the interdisciplinary delivery of the teachings of the Catholic faith in other subject areas taught.

## 1.2. AIM OF STUDY

The aim of this research is to analyse and evaluate the teaching of the Catholic faith in five Catholic primary schools in Central Trinidad, taking account of the fact that the populations of the schools include pupils of varying religious affiliations and of the concordat.... according to which “pupils attending the schools of a denomination not of their own faith will not be compelled to take part in the ...lessons of that denomination.”

## 1.3. PARAMETERS

The researcher chose the following five Catholic primary schools in Central Trinidad: Todd’s Road R.C Primary, Caparo R.C Primary, Flanagan Town R.C Primary, Brasso R.C Primary and Tabaquite R.C Primary. There are approximately 56 Catholic teachers in these schools. These schools are just about 2-5 km apart from each other. The pupil population is religiously diverse depending upon the area of the school’s location. For example, the religious makeup of the pupil population in Caparo R.C. is predominantly of Hindu origin, while the religious makeup of the pupil population at Todd’s Road R.C. is predominantly Christian. The population size of each school is different, for example, Brasso R.C. has a pupil population of approximately 35-40 pupils while Tabaquite R.C. has a population of approximately 200-250 pupils. This sample was chosen because of the diversity among the communities, the variation in the population size of the schools and their proximity to each other. This sample will allow the researcher to analyse and evaluate the preparedness of Catholic teachers in teaching the Catholic

faith in these schools in view of; the differences in population, and religious affiliations thereby allowing for a clearer understanding of the workings involved in teaching the Catholic faith.

#### 1.4. OBJECTIVES:

This study analyses the teaching of the Catholic faith in Catholic primary schools, in five Catholic schools in Central Trinidad. Specifically, this paper will:

- I. Explore religious inclusiveness as a characteristic of the Catholic schools studied
- II. Evaluate the role of the Catholic teacher in teaching the Catholic faith.
- III. Assess the preparedness of the Catholic teacher in teaching the Catholic faith
- IV. Explore the interdisciplinary approach of delivering the Church teachings into the other academic subjects taught in Catholic schools

#### 1.5. METHODOLOGY

Since the aim of the research is to analyse and evaluate the teaching of the Catholic faith in Catholic primary schools, a case study approach was chosen as a research method.

Consequently, in the process of gathering information for this study, the researcher accepted the argument posited by Elliott and Lukeš (2008, p, 101) that case studies be considered as a category in methodological approaches to research. Case studies allow for the use of different forms of data collection which would explore more than one perspective (Hamilton and Corbett-Whittier 2013, p. 10). Since the focus of the research is on education a qualitative method will therefore provide fruitful and insightful data in understanding more fully the people and processes involved in education.

According to Hamilton and Corbett-Whittier (2013, p. 23), “qualitative research usually involves exploring ways of gaining insights into beliefs, attitudes, opinions and practices drawing on data-collection tools such as interviews, observations and surveys as undertaken in this case study”. Primary data was collected through the use of questionnaires that were distributed among the teachers in the selected five schools. The aim of the questionnaires was to gather information on the following areas: firstly, the demographics involved in the case study; secondly, the preparedness of the Catholic teacher in teaching the Catholic faith; thirdly, the use of both resources and curriculum in teaching the Catholic faith; fourthly, the role of the Catholic teacher in teaching the catholic faith and finally, the adoption of the interdisciplinary approach to delivering the teachings to the Catholic faith in other academic subjects. Additionally, data was collected through the analysis of documents published by the Catholic Church pertaining to Catholic education e.g. *Gravissimum Educationis* (1965), *The Catholic School* (1977), *The Religious Dimension of Education in a Catholic School* (1988), among others. In addition to these documents, secondary literature in the field of Catholic education was consulted.

## CHAPTER TWO

### **Details Relevant to the Study: The “Ideal” Catholic School in Trinidad & Tobago**

This chapter deals with the formulation of the questionnaire presented to the teachers in terms of the literature relevant to the study.

#### 2.1. AGREEMENT BETWEEN CHURCH AND STATE

The early history of the Catholic Church in Trinidad is well documented by Leahy (1980) and Harricharan (1983). In view of Catholic education some research has been done by Seesaran (1974), Feheney (2001, 2010) and Pascall (2003). However, the primary focus of these studies centered on telling the historical narrative of education in Trinidad and Tobago from the perspective of the contribution of the Catholic church in the development of the education system in Trinidad.

The Catholic church upholds the position that Catholic schools are educational institutions of the Church. Consequently, over the past decades such documents of the Church as: *Gravissimum Educationis* (1965), *The Catholic School* (1977), *The Religious Dimension of Education in a Catholic School* (1988), *The Catholic School on The Threshold of the Third Millennium* (1997) and *Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love* (2013) have demonstrated the importance of education for the Church. Additionally, the publication of these teachings has shown the Church’s ability to keep apprised with changes in the world and thereby setting the tone for the present understanding of all Catholic educational programs throughout the world.

As part of the historical narrative concerning the development of the education system in Trinidad and Tobago, on 22<sup>nd</sup> December 1960 an agreement was concluded in the form of a “memorandum of understanding negotiated between the Ministry of Education and Culture, and representatives of the governing bodies of denominational schools (mainly Roman Catholic),” (Pemberton, et al. 2018, p, 96). This agreement would come to be known as *The Concordat of 1960 Assurances for the Preservation and Character of Denominational Schools* (see Appendix B, p. 46). There are nine Clauses in the Concordat; however, for the purpose of this paper concentration will be focused on clause 3 as it speaks specifically about the right of denominational schools<sup>1</sup> to have their religion taught by teachers belonging to that religion.

The arrangement between the State and the Church permits the Church to teach their religion exclusively in their schools to the pupils who profess the religion of the school. Furthermore this agreement recognizes that, while there is the exclusive right to teach the religion of the school, pupils attending these schools who are not part of the denomination that owns the school cannot be compelled to take part in the religious exercises or lessons of that denomination. In this matter the Church’s stance is that “the right of parents are violated, if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs” (Dignitatis Humanae 1965, n. 5). The Catholic church recognizes that parents have inalienable Human Rights<sup>2</sup> which also includes the right and duty to educate their children

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<sup>1</sup> According to the 1960 Concordat Article 3 states: “*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.*”

<sup>2</sup> *Declaration on the Rights of Man* of Dec. 10, 1948, adopted by the General Assembly of the United Nations, and also cf. the *Declaration of the Rights of Children* of Nov. 20 1959; additional protocol to the Convention Safeguarding the Rights of Men and Fundamental Liberties, Paris, March 20, 1952; regarding that universal

and to choose freely an educational institution of their choice (Gravissimum Educationis 1965, n. 6); this position is also upheld in the United Nations Universal Declaration on Human Rights (UDHR) and the Constitution of the Republic of Trinidad and Tobago. It is therefore the responsibility of all Catholic schools to ensure that those in their care are given all opportunities available to obtain an education, regardless of differences in religious affiliation.

## 2.2. CHARACTER OF THE CATHOLIC SCHOOL.

The Vatican II's declaration on education *Gravissimum Educationis* emphasized that; “the duty of educating belongs to the Church, the Church is bound as a mother to give *to these children of hers* (emphasis added) an education by which their whole life can be imbued with the spirit of Christ” (Gravissimum Educationis 1965 n. 3). At the same time, the Church sees the Catholic schools as places of pluralism where pupils learn to dialogue and where universal values, such as solidarity, tolerance and freedom are taught (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 63), while fulfilling its “responsibility of diligently caring for the moral and religious education *of all her children* (emphasis added)” (Gravissimum Educationis 1965, n. 7).

The Church recognises the fact that in many Catholic schools the Catholic pupil population is the minority. In this situation the Church values presence and respect. Presence meaning that Church be “present with her own special affection and help for the great number who are being trained in schools that are not Catholic” (Gravissimum Educationis 1965, n. 7) and “respect for those Catholic schools, especially in countries where the Church is young,

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profession of the character of human laws cf. apostolic letter *Pacem in Terris*, of John XXIII of April 11, 1963 n. 143 ff.

which have large numbers of pupils who are not Catholics (Gravissimum Educationis 1965, n. 9). The focus of remaining present and respecting diversity remains a major characteristic of the Church's identity in education while "offering Catholic pupils, over and above a sound knowledge of religion, the possibility to grow in personal closeness to Christ in the Church." (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 56).

### 2.3. THE PROFESSIONAL FORMATION OF TEACHERS

The Church's objective regarding the 'teaching of the Catholic faith' in Catholic schools is "giving the doctrine of salvation in a way suited to their (pupils') age and circumstances" (Mater et Magistra 1961, n. 227; Gravissimum Educationis 1965, n. 7). Therefore, a fundamental requirement in a Catholic school is employing teachers who have a solid professional formation in adequate pedagogical methods. Failure to adhere to this requirement in due course weakens the effectiveness of the overall formation of the pupil and of the cultural witness that the educator must offer (Educating Together in Catholic Schools. A Shared Mission between Consecrated Persons and the Lay Faithful 2007, n. 21). For this reason the Church's Canon Law requires that "the local ordinary is to be concerned that those who are designated teachers of religious instruction in schools, even in non-Catholic ones, are outstanding in correct doctrine, the witness of a Christian life, and teaching skill" (Canon Law 1983, n. 804 §2). It is therefore imperative that everything possible must be done to ensure that Catholic schools have adequately trained religion teachers which is a vital necessity and a legitimate expectation (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 90).

The job of teaching is a profession; as such, suitable formation of teachers and administrators is important especially in areas of cultural and pedagogical fundamentals which forms Catholic school's identity (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 76). Additionally, the Church expects that in matters of teacher formation those who have leadership positions are duty-bound to guarantee that all personnel get sufficient preparation to serve effectively and this service must be consistent with the faith they profess, and they must be able to understand society's demands in the real situation of its current arrangement. (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 77).

#### 2.4. THE ROLE OF THE CATHOLIC TEACHER

From the outset the Catholic school declares its educational programme and its determination to uphold it. To achieve the educational goals there is a duty in conscience and cooperation is required among all teachers, parents, pupils, and administrative personnel. Each has his or her own part to play (The Catholic School 1977, n. 60-61). Therefore, as means of maintaining the distinctive identity of Catholic schools those who freely accept posts in schools, are obliged to respect that character and give their active support to it under the direction of those responsible (The Catholic School 1977, n. 80). It is the expectation of the Church that Catholic teachers follow closely the requirements of their job description and an important component of this is the dissemination of the Catholic faith to those who profess that faith of the school. The responsibility for creating this unique Christian school climate in Catholic schools lies with the teachers both as individuals and as a community (The Catholic School On The Threshold Of The Third Millennium 1997, n. 19).

## 2.5. TEACHING RESOURCES

The Church recognises that a variety of pedagogical theories exist and the choice that the teacher adopts should be based on a Christian concept of the human person (Lay Catholics In Schools: Witnesses To Faith 1982, n. 21). Modern pedagogical theories have moved away from the teacher centered approach methods, to the pupil centered approach method. This means that the attention is shifted away from the teacher as the sole disseminator of knowledge, to one that focuses the attention upon the pupil. To accomplish this task the school must be equipped with the required educational resources that would assist both the teachers and pupils in the learning process.

The Church acknowledges that the Catholic school should be an example of simplicity and evangelical poverty. However, the school must have access to equipment and the learning materials needed to effectively function; these are not luxuries but the basic necessity to carry out its role as an educational institution. (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 29). There is no exact reference by the Church as to the catechetical resources required to fulfil the teaching objectives in the classroom. However, various dioceses have implemented textbooks for the religious education curriculum that is to be taught in their Catholic schools.<sup>3</sup> It is understood that catechetical resources may not be the same as religious education resources because “the aim of catechesis, is maturity: spiritual, liturgical, sacramental and apostolic...in a local Church community, while... the aim of

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<sup>3</sup> See Fancis Nai Kwok Chan, *Religious Education in Hong Kong Catholic Schools* 2015 p.131-142. Chan explores the religious and moral education in Catholic schools of Hong Kong over the last fifty years. He acknowledges that the Diocesan Catechetical Centre in Hong Kong published a series of religious education textbooks for Catholic primary schools focusing on moral education and not catechetical knowledge. Similar studies were conducted in North America, Australia, and Germany. Michael T. Buchanan in *Textbooks in Religious Education* outlines the context and background of the development of textbook series used in the Archdiocese of Melbourne, Australia. Buchanan also draws universal implication for the use and role of textbooks in religious education.

schools however, is knowledge (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 69). The important factor is, it remains the responsibility of the dioceses to provide the necessary resources required to fulfil the content of the curriculum, inclusive of textbooks, as the primary resource. Therefore, to accomplish this task Catholic schools have a right to expect the help from both individuals and public bodies, so that the purchase of modern educational materials is provide (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 29).

## 2.6. CURRICULUM FOR TEACHING THE CATHOLIC FAITH:

Because the Catholic school is ecclesial in nature the Church recognizes that the Catholic school is directly under the supervision of the diocesan Ordinary (Bishop) who bears the responsibility ‘of arranging everything so that all the faithful have a Catholic education’<sup>4</sup> (Canon 794 §2). The aim of teaching the Catholic faith in Catholic schools is to offer students the knowledge about Christianity’s identity and the Christian life. In teaching the Catholic faith, “the Catholic school should examine its own curriculum so that it leads to strengthening what is specific to its nature. This means strengthening the particular way it serves individuals, using the tools offered by culture” (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 64; 65). The Church addresses the issue of the curriculum from a holistic perspective in that; it identifies the curriculum as an expression of the

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<sup>4</sup> This ‘arranging of everthing’ appears to suggest that it includes the development of a curriculum in teaching the Catholic faith, which must be grounded in the principles of the Catholic faith and imparted by teacehr of right doctrine (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 86).

school's cultural and pedagogical identity. (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 64).

The Church does not impose the specifics of what is to be taught; it recognises that on the cognitive level, schools develop the contents of the curriculum: areas of knowledge to be taught and skill to be promoted. (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 69). The Church looks at the teaching of the Catholic faith in Catholic schools as incorporating various themes for example: moral formation, the development of social responsibility, as well as the other civic virtues for the common good of society.<sup>5</sup>

Locating a clearly defined rubric as it relates to detailed elements required in teaching the Catholic faith in Catholic schools has proven elusive in Church documents. However, from the above themes presented by the Church scholars including Thomas Groome and Kieran Scott have elaborated on the elements that shape these themes and pedagogical approaches in delivering them. For Groome, the entire curriculum of Catholic Religious Education (CRE) should aim to elevate God's liberating salvation in Jesus Christ. The students must be encouraged to participate in the public sphere with compassion for all in need and to work for justice, persuading them to at least learn from and perhaps adopt as their own the values of Catholic social teaching (Groome 2019, p. 21). Additionally, Groome establishes five

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<sup>5</sup> This is done so as to ensure that "the rights of the parents are not violated, if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs." (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 73).

pedagogical movements for the delivery of Catholic Religious Education (CRE) curriculum centered around life and faith themes.<sup>6</sup>

According to Kieran Scott, the curriculum for teaching the Catholic faith should accommodate the following: the Church's moral teachings and its relation to contemporary science; the Church's social teachings and their relation to contemporary government policies; doctrines and their philosophical assumptions; its history with its saintliness and sinfulness; its sacramental and spiritual practices and their rootedness, or lack thereof; and the church's interpretation of divine revelation. The responsibility, therefore, falls upon the Catholic teacher to teach with fairness, accuracy and lack of arbitrariness and to deal with this curricular content in an age-appropriate manner at the appropriate class level (Scott 2019, p. 11) since, the Church recognises that the teacher contribute to the writing of the Curriculum (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 82).

## 2.7. TEACHING THE CATHOLIC FAITH AS AN ACADEMIC SUBJECT

In contemporary society the pursuance in the academic disciplines is greatly encouraged and rewarded and is viewed as a sign of achievement and excellence for the individual and the academic institution. The Church posits that a Christian education acknowledges the valid contribution which can be made by academic subjects towards the development of a mature Christian (The Catholic School 1977, n. 40). The question arising is whether, teachers who teach the Catholic faith should approach the content from the perspective of an academic discipline or

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<sup>6</sup> See Thomas Groome "*Catholic Religious Education for Faith*" 2019 p. 24 Groome presents the following pedagogical movements that can be used in teaching the themes of the Catholic curriculum: Firstly, Express the Theme in Present Praxis; secondly, Reflect Critically on the Theme of Life/Faith; thirdly, Access Christian Story and Vision; Fourthly, Appropriate Christian Faith to Life and Finally, Make Decisions in Light of Christian Faith.

should they primarily focus on personal faith formation of the pupils with the same rigours and expectations that are afforded to other academic disciplines such as Mathematics, Language, or the Sciences? According to Scott (2019) “Religion in the classroom of a Catholic school is the name of a school subject... and... like any other subject in the curriculum, it is to be explored and examined with the standard academic tools of scholarship applied to any school subject” (Scott 2019, p. 10-11). Scott admits that “religious beliefs must go through the hard route of academic scrutiny and a degree of understanding” (Scott 2019, p. 11). Additionally, those responsible for teaching the Catholic faith in Catholic schools ought to be assessed by academic standards, not ecclesiastical orthodoxy. From the point of view of what the Concordat envisages, teaching of the *Catholic* (emphasis added) faith, to *Catholic* pupils, in *Catholic* schools, would involve meeting BOTH high academic standards AND orthodox *Catholic* teaching. From this perspective it can therefore be surmised that the teacher of religion in a Catholic school, “is not a church ministerial office. It is a profession of school teaching free from many of the limitations of ecclesiastical Structures” (Scott 2019, p. 12). However, the Church acknowledges that such approach in excessive focus for academic achievement in Catholic schools can create an unhealthy climate in those institutions and therefore runs the risk of “become empty words falling on deaf ears, because the authentically Christian witness that reinforces it is absent from the school climate.” (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 104).

## 2.8. INTERDISCIPLINARY APPROACH OF TEACHING THE CATHOLIC FAITH.

The goal of Catholic school is a “synthesis of culture and faith and a synthesis of faith and life” this is achieved firstly by “integrating all the different aspects of human knowledge

through the subjects taught in the light of the Gospel and second in the growth of the virtues characteristic of the Christian” (The Catholic School 1977, n. 37). The “teacher is in an excellent position to guide the pupils to a deepening of his faith and to enrich and enlighten his human knowledge with the data of the faith” (The Catholic School 1977, n. 35, 40). To achieve this aim the Catholic school depends not so much on subject matter or methodology as on the teacher (The Catholic School 1977, n. 43). The school must do everything in its power to aid the Church to fulfil its evangelization mission and so must have the best possible qualified teachers of religion.

As previously stated the Catholic teachers must be carefully prepared in both secular and religious knowledge and have the pedagogical skill that is in keeping with contemporary theories (Gravissimum Educationis 1965, n. 8). They must be committed to the evangelizing mission of the Church, this means “educating in faith” or “expressing Christian values in education” (The Catholic School 1977, n. 9; 53). To accomplish this an interdisciplinary approach to the teaching of the Catholic faith must be adopted.

The teaching of religion is a specific field of study in schools; this gives it status thereby locating it “alongside the other disciplines in the school’s curriculum, in a necessary interdisciplinary dialogue and not as a mere appendix” (Educating to Intercultural Dialogue in Catholic Schools Living in Harmony for a Civilization of Love 2013, n. 74). The role requires the teacher to navigate the many different views held in a classroom by pupils, it is therefore essential that the teacher incorporates the teaching of the Catholic faith in the various academic subjects so that the pupil is able to discover the “harmony between faith and science and therefore be able to put science and technology to the service of men and women” (The

Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 54).

In the past the Church has experienced positive results where interdisciplinary work was introduced into Catholic schools when religious themes were included. This was done especially in the areas where questions and topics were not treated easily within the limitations of a single subject area for instance when dealing with topics like the human person, family, society, or history. Religious instruction, therefore, should be integrated into the objectives and criteria which characterize a modern school. Additionally *it should have a place in the weekly order alongside the other classes, for example; it should have its own syllabus* (emphasis added), approved by those in authority; it should seek appropriate interdisciplinary links with other course material so that there is a coordination between human learning and religious awareness. Like other course work, it should promote culture, and it should make use of the best educational methods available to schools today (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 64; 70). The following chapter interprets the data derived from the questionnaires that were completed and returned (see appendix C).

## CHAPTER THREE

### Interpreting the Data Derived from The Questionnaire

One of the Church's roles is to attend to the progress and development of education (Gravissimum Educationis 1965, par. 4). As its primary agent as an educational institution the Catholic school is given the responsibility to fulfil this role (The Religious Dimension Of Education In A Catholic School: Guidelines for Reflection and Renewal 1988, n. 29). The literature used for this study sought to demonstrate the expectations and the directions of the Catholic Church as it relates to their Catholic Schools. Given what was previously presented, the major goal of this section will be to, interpret the data derived from the questionnaires completed by teachers of the schools in the study (as presented in Appendix A) based upon the aims and objectives of the research. The figures mentioned below refer to the figures in Appendix A which represent the data.

#### 3.1. INCLUSIVITY AS A CHARACTERISTIC OF THE CATHOLIC SCHOOL

From the data compiled and presented in Figure 1 (see p. 34) of the findings, it was revealed that the general population of these five (5) schools comprised of seven hundred and fifty-six (756) pupils, while the Catholic pupil populating in these five (5) schools was two hundred and four (204) a percentage difference of seventy-three (73%). Based on these numbers it was revealed that these Catholic schools have maintained the inclusive character that the Church aims at propagating as shown in the literature. Though the Catholic teachers are required to teach the Catholic faith exclusively (to catholic pupils) in the Catholic schools as shown in the

Concordat, the Church caters for the presence of pupils of other religious faiths in the school population.

Teaching the Catholic faith in this environment means ensuring that those pupils in their care are given all the opportunities available to obtain an education, regardless of differences in religious affiliation. Based on both the literature and the findings the distinct character that identifies a Catholic school as being inclusive of all groups is prevalent in these Catholic schools. Irrespective of the fact that most students are not Catholic, these Catholic schools have fulfilled their responsibility of upholding and protecting the dignity of each pupil by respecting the various religious beliefs of each pupil that is not Catholic.

### 3.2. THE ROLE OF THE CATHOLIC TEACHER

The teaching of the Catholic faith is one of the major responsibilities of the teacher in the Catholic school. It is the expectation of the Church that Catholic teachers participate completely in fulfilling the role of safeguarding and developing the distinctive mission of teaching the Catholic faith in the Catholic school (The Catholic School 1977, n. 73). From question 6 the data analysed and presented in Figure 5 (see p. 39) revealed that an overwhelming majority (93%) of the teachers responded in the affirmative that teaching the Catholic faith is a requirement for employment as a teacher in their respective schools. Seven percent (7%) of the teachers did not believe that it was their job function to teach the Catholic faith in their respective schools. From the responses it appears that the teachers surveyed understood their role as Catholic teachers in teaching the faith of the Church and thereby fulfilling the requirements of the 1960 Concordat which stated that “the religion of the particular denomination which owns the school will be

taught exclusively *and by the teachers professing to belong to that Denomination* (emphasis added)” (See Appendix B).

These responses were supported in question 10 and shown in Figure 9 (see p. 43) which asked the participants to state the average time they allocate to the teaching of the Catholic faith per week. All forty-two (42) participants responded to this question, based on Figure 9 the findings showed that eleven (11) teachers taught the Catholic faith between 60-90 minutes per week<sup>7</sup>, twenty-one (21) teachers taught the Catholic faith between 125-150 minutes per week and ten (10) teachers taught the Catholic faith between 190-200 minutes per week. The average time spent teaching the Catholic faith was one hundred and thirty-nine (139) minutes per-week, this was equivalent to thirty (30) minutes per day. The difference in time allocated is based upon the different age and class the pupils are at.

### 3.3. THE PREPAREDNESS OF THE CATHOLIC TEACHER

The preparedness of the Catholic teacher to teach the Catholic faith to those pupils in their charge is a major factor in the discussion of teaching the Catholic faith in Catholic schools. Based on the responses to question 5, Figure 4 (see p. 38) shows that fifty-seven percent (57%) of the teachers surveyed believed that they received adequate training while thirty-six percent (36%) surveyed did not have this personal affirmation of being adequately prepared. Seven percent of the participants did not answer this question and therefore no inference can be made.

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<sup>7</sup> It should be noted that some of the participants indicated on the questionnaire that the infant department teaches the Catholic faith for approximately fifteen minutes per-day catering for the attention span of these pupils at their age. This could possibly explain the difference in time allocation.

The data demonstrates that there exists a level of uncertainty among the teachers as it relates to their belief in being adequately prepared to teach the Catholic faith in their respective schools.

This level of uncertainty experienced by these teachers was assessed in question 9 and demonstrated in Figure 8 (see p. 42). This question asked the participants whether the Catholic church should provide further training for teachers in their respective schools in teaching the Catholic faith. Eighty-three percent (83%) of the participants believed that further training should be provided by the Church in teaching the Catholic faith. It is evident that there appears to be a correlation between question 5 and question 9 since the former speaks about being adequately prepared and the latter seeks to inquire into further training. What can be determined from this is that teachers recognised that their previous training was not enough, and that ongoing training would be necessary. This inference can be supported based upon the responses given in question 4 and shown in Figure 3 (see p. 36). This question inquired into where training in teaching the Catholic faith was obtained.

The respondents provided more than one answer to this question; thirty-two percent (32%) of the responses indicated that training happened by attending “Mass”, twenty-one percent (21%) of the responses said they used their initiative and sought training through “personal reading,” “personal research,” “bible classes” and “online courses.” Nineteen percent (19%) of the responses said that they were involved in church activities and therefore this counted as their training along with “parish workshops,” and “parish seminars.” What was clear is that forty-three percent (43%) of the participants indicated that some measure of training occurred with the Catholic Education Board of Management (CEBM) either through “workshop” or “faith

formation sessions.” Based upon the above calculations, fifty-three percent (53%) of the participants indicated that no official training occurred.

It should be noted that in the questionnaire there was a degree of imprecision in question three (3). This question was in two parts; the first asked the participants whether they got training ‘before’ or ‘since’ becoming a teacher which indicated that neither “yes” nor “no” was an appropriate response and second, they were also asked to explain their responses. Upon analysing these responses and further inquiry from the five principals of these schools; it was understood that both may have occurred. Teachers could have been trained prior to becoming a Catholic teacher and further training could have taken place since becoming a Catholic teacher. What could not be determined was the likelihood of training not occurring.

#### 3.4. DELIVERING THE CHURCH TEACHINGS OF THE CATHOLIC FAITH

This section addresses two areas covered in the questionnaire: firstly, resources and curriculum and secondly, the interdisciplinary approach to teaching the Catholic faith as an academic subject.

To be proficient in adequately fulfilling the job description as a teacher of the Catholic faith, teachers ought to be equipped with the necessary resources and curriculum that would aid in the execution of their role as Catholic teachers. Question 7 consisted of two parts, the first asked the participants if they were provided with the teaching resources needed to teach the Catholic faith, this required a ‘YES’ or ‘NO’ response. As shown in Figure 6 (see p. 40), fifty-five percent (55%) answered ‘YES,’ while forty percent (40%) said ‘NO’ and five percent (5%) of the teachers did not respond to this question. From this data it appears that while more than half of the participants were provided with the resources needed to teach the Catholic faith

seventeen out of forty-two (40%) of the participants were not provided with the resources to teach the Catholic faith.

Following on the above there were parallel responses by the same participants to question 8 (see Figure 7 and 8 p. 41-42). In analysing the responses from the questionnaires, it was discovered that those participants who were provided with resources were also provided with a curriculum. Likewise, those who were not provided with resources were also not provided with a curriculum. The same number did not respond.

It could be inferred that there appeared to be a discrepancy in the allocation of both the teaching resources and the curriculum in these schools since some teachers have both and other do not. This is not an issue of the nonexistence of resources or curriculum, but rather one of the unequal distributions of these assets in these schools. The consequence of this could possibly affect the teacher and the pupils, since the teacher is not provided with the necessary instruments to effectively fulfil their role and the pupils not benefiting from that which could assist learning.

The second aspect of this section looks at the interdisciplinary approach to teaching the Catholic faith. Both questions 11 and 12 sought to find out respectively whether the participants believed that the teaching of the Catholic faith is an academic subject and whether the participants believed that the teaching of the Catholic faith *can be incorporated* (emphasis added) into other academic subject areas that are taught. Both questions had two parts; first it required a 'YES' or 'NO' response and in the second part, the participants needed to explain their answers.

From the data gathered in answer to question 11 (see Figure 10, p. 44) forty percent (40%) of the respondents answered 'YES' (i.e. the belief that teaching the Catholic faith is an

academic subject) and further explained that teaching the Catholic faith involves three domains of learning: cognitive, psychomotor and affective; therefore, it qualifies as an academic subject. Additionally, these respondents believed that because religious knowledge is taught frequently in schools it should, therefore be examined at the end of the school term. Forty-eight percent (48%) of the respondents answered 'NO'; they believed lessons in faith were not academic in nature and therefore, did not qualify as an academic subject. The remaining ten participants (12%) did not respond to this question. Based on the lack of consensus as demonstrated in the data, it would seem that there is a degree of uncertainty as to the nature of the content being taught and the approach to be taken in teaching the content. As previously discussed in the literature, teaching of the Catholic faith in a Catholic school ought to be viewed as an academic discipline, since those teaching the Catholic faith are "assessed by academic standards, not ecclesiastical orthodoxy" (Scott 2019, p. 12) See comment on quotation from Scott on page 15 above. Further the approach to teach the Catholic faith as personal faith formation is mostly associated with cathetic lessons. Finally, if a resource such as a textbook and a curriculum is provided, it seems evident that the approach envisioned is one of an academic nature and therefore should be considered as such.

The final aspect of this study is linked to the incorporation of the teaching of the Catholic faith into other academic subjects. Based on the responses as shown in Figure 11 (see p. 45) it was observed that eighty-eight percent (88%) of the respondents answered 'Yes' that the teaching of the Catholic faith could be incorporated into other academic subjects while five percent (5%) said 'NO' and seven percent (7%) did not respond. From what can be gathered, it appears that while there is no consensus as to the specific approach to be adopted when it comes

to the nature of the content of the lessons in teaching the Catholic faith, there is a high level of agreement in supporting the incorporation of the same content into other academic disciplines.

### 3.5. LIMITATIONS OF THE STUDY

This chapter sought to interpret the data derived from the questionnaires that were completed and returned. From the fifty-six (56) questionnaires distributed to the teachers in these five (5) schools, forty-two (42) of these questionnaires were completed and returned. As a result, the samples used to interpret the data refers to seventy-five percent (75%) of the total number of teachers in these five (5) schools. Consequently, this imposes limitations on possible extrapolations from the data to apply to the entire teaching staff of the five (5) schools surveyed.

## CONCLUSION

The present study investigated and analysed the teaching of the Catholic faith in five Catholic primary schools in Central Trinidad. It comprised of forty-two teachers who completed the questionnaire. Both quantitative and qualitative data was collected and analysed. The main findings of the study revealed that the agreement made between the Church and State in the 1960 Concordat as it relates to article three remains effective. Inclusivity which is a major character of the Catholic school is prevalent in these five schools and that the Church caters for the presence of pupils of other religious denominations by fulfilling their responsibility of upholding and protecting the dignity of each pupil by respecting the various religious beliefs of each pupil that is not Catholic.

The teaching of the Catholic faith in Catholic these schools remains an integral part of the Catholic pupils' all round academic and human and religious formation. From the data collected and analysed it was shown that an overwhelming majority of teachers fulfilled their role of teaching the Catholic faith in these five schools. However, the data also revealed that teaching the Catholic faith is hampered as a result of the unequal distribution of resources and the lack of availability of the curriculum to some teachers in these five schools. The teachers surveyed expressed different views as to the nature of teaching the Catholic faith in the classroom. Forty-eight percent (48%) felt that the teaching of the Catholic faith did not constitute as an academic subject while forty percent (40%) opposed this view, the remaining twelve percent (12%) did not respond. However, most of the teachers in these five schools did believe that the teaching of the Catholic faith can be incorporated into other academic disciplines that are taught.

A major finding of this study revealed that teacher preparedness in teaching the Catholic faith in these schools lacks consistency and certification. While an overwhelming majority of the teachers fulfilled the role as a teacher of the Catholic faith only fifty-seven percent (57%) believe that they are adequately prepared to teach the Catholic faith to pupils in these Catholic schools. Additionally, only twelve teachers (29%) indicated that they participated in official training provided by the CEBM, which is the authoritative body responsible for Catholic education in the Archdiocese. In these five Catholic primary schools according to figure 4 (see p. 38), twenty-four (24) of the forty-two (42) respondents believe that they are adequately prepared to teach the Catholic faith – i.e. more than half of teachers qualified in teaching the Catholic faith. However, eighty-three percent (83%) of these teachers expressed the interest to engage in future training (in their schools) in teaching the Catholic faith if offered by the Catholic Church. While this demonstrates a high percentage of teachers expressing support to have future possible training, it should be noted that the sample used to interpret the data represents seventy-five percent (75%) of the teaching staff in these five schools.

#### RECOMMENDATIONS:

Future research will need to be conducted in the approach to preparing teachers in teaching the Catholic faith in Catholic schools in the Archdiocese of Port of Spain. There should be a structured certified program for those present and in the future, who will be seeking employment in Catholic primary schools in the Archdiocese of Port of Spain. In order to cater for the present level of inadequately prepared teachers in teaching the Catholic faith, ongoing training should be conducted for teachers in these schools. If all teachers are to be effective in fulfilling their terms of employment, the issue of the unequal distribution of resources and the

provision of the curriculum needs to be addressed. All teachers in Catholic schools must be provided with the necessary requirements for teaching the Catholic faith so as to give this important task the equal attention as other academic subjects. While the CEBM is the designated department responsible for education in Catholic schools, according to the Canon Law of the Church (1983, 804 §2) the ultimate responsibility for Catholic education rests on the shoulders of the local ordinary (Archbishop).

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## APPENDIX A

### The Data Derived from The Questionnaires

The purpose of this survey was to garner information relevant to analysing and evaluating the preparedness of Catholic teachers in the teaching of the Catholic faith using five Catholic primary schools in Central Trinidad as a case study, taking account of the fact that the populations of the schools include pupils of varying religious affiliations and of the concordat... according to which “pupils attending the schools of a denomination not of their own faith will not be compelled to take part in the ...lessons of that denomination”. This appendix presents the findings of the survey. It begins with a description of the general demographics undertaken in the survey followed by the presentation and analysis of data derived from the questionnaires. The questionnaires were distributed among five Catholic primary schools in Central Trinidad which consisted of fifty-six teachers. All the responses were anonymous.

Table 1 below shows the data collected from the five schools that participated in this case study and the number of teachers from each school that took part in the survey. From the fifty-six (56) questionnaires distributed among the schools, forty-two (75%) were completed and returned the remaining fourteen (25%) were not returned.

*Table 1 Distribution of Questionnaires*

Schools	Number of Teachers	Number of Questionnaires Collected from Teachers
Todd’s Road R.C.	14	13
Flanagin Town R.C.	7	5
Brasso R.C.	7	5
Caparo R.C.	14	9
Tabaquite R.C.	14	10
Total	56	42

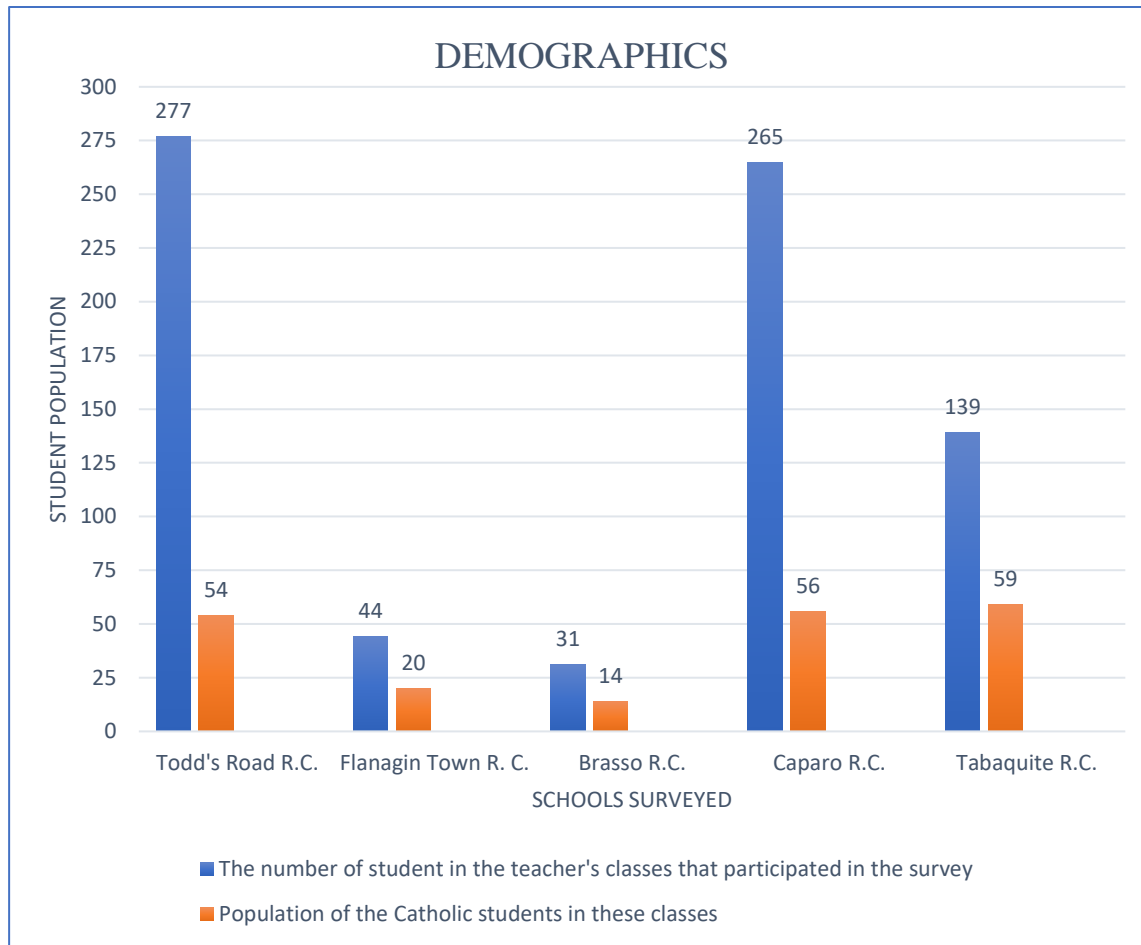
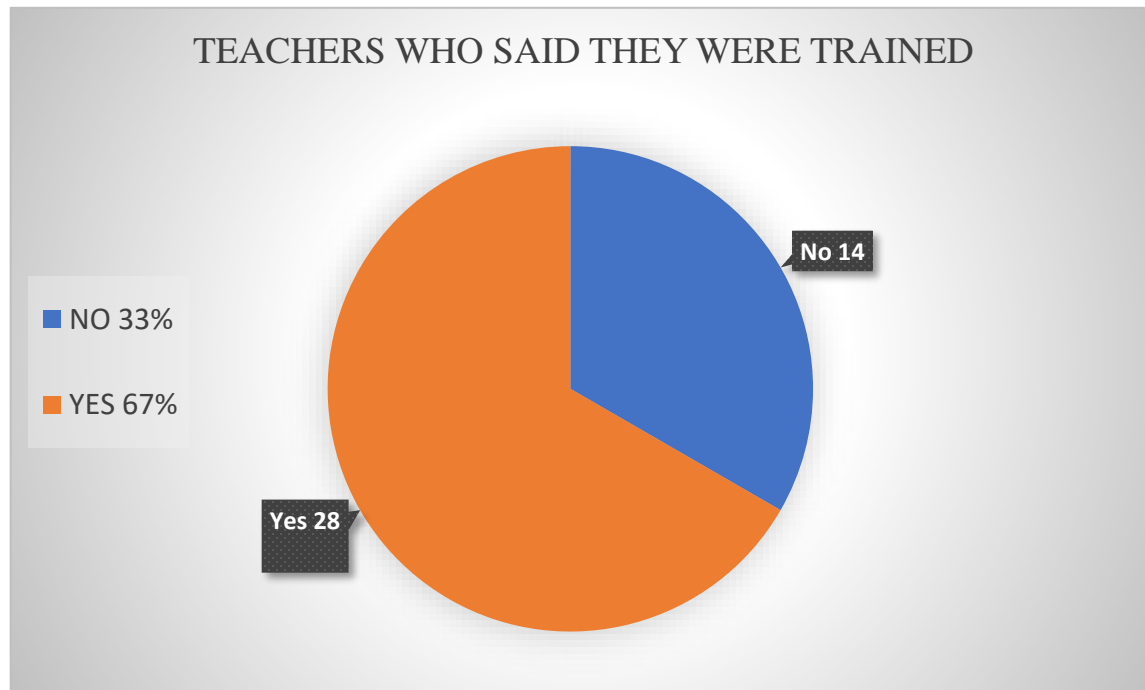


Figure 1 shows the five schools surveyed and the number of pupils in these schools along with the number of pupils that are Catholic.

The bar chart in figure 1 above, presents the findings from the analysis of question one (1) and two (2). These questions sought to find out the student population in each of the teacher's class that participated in the study and concurrently, the Catholic student population in these classes. From the forty-two (42) questionnaires returned the data analysed in questions one and two showed the general student population being seven hundred and fifty-six (756) while the

Catholic student population was two hundred and four (204). These findings revealed that the Catholic student population was twenty-seven percent (27%) among the five schools surveyed.



*Figure 2 Shows the number of teachers that said that they did or did not receive training in teaching the Catholic faith prior to becoming a Catholic teacher.*

Figure 2. Reveals that out of the forty-two teachers that participated in the survey sixty-seven percent (67%) responded in the affirmative that they did receive training in teaching the Catholic faith, while thirty-three percent (33%) said that they did not receive any training in teaching the Catholic faith before becoming a Catholic teacher.

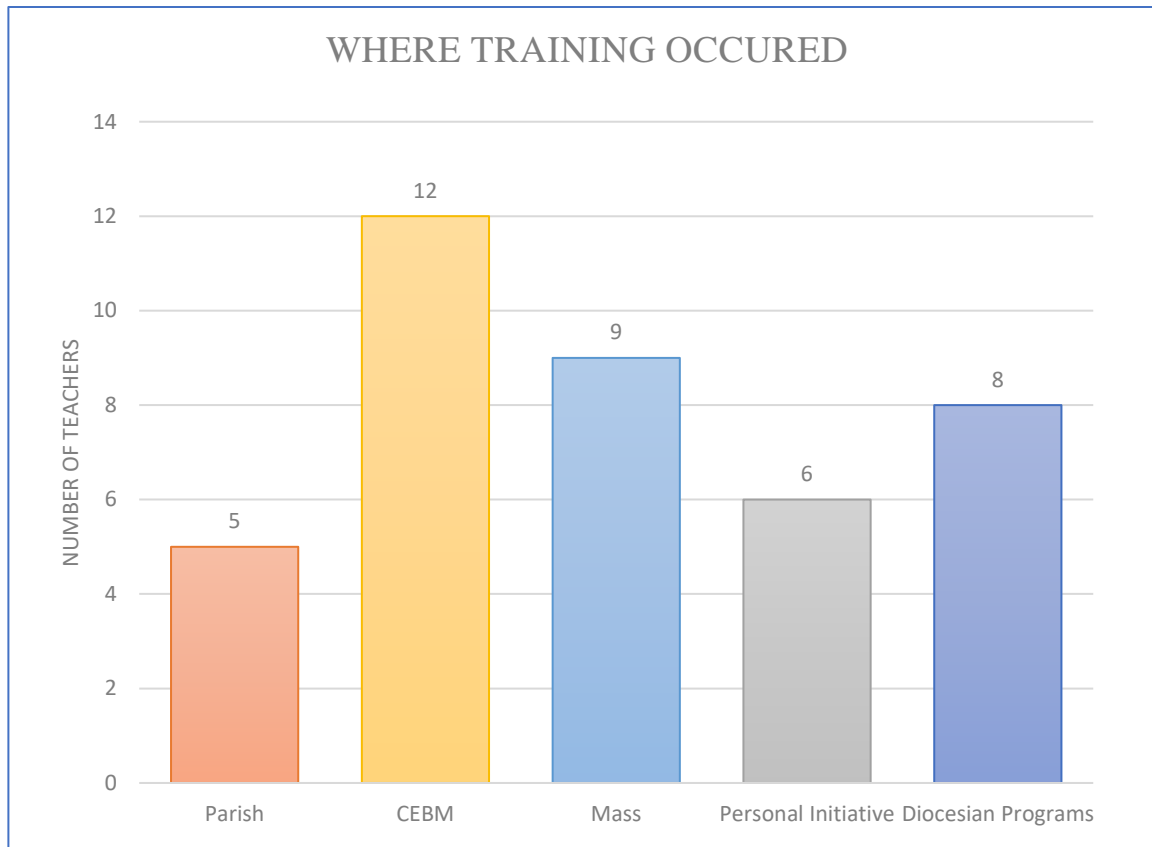


Figure 3 shows the number of teachers that said they were trained and where their training occurred.

The bar chart in Figure 3 represents the responses to question four (4) which sought to find out where the participant received training in teaching the Catholic faith before becoming a teacher in a Catholic school. Through the analysis of the data the researcher recognized that many of the participant's responses were imprecise and, in many cases, more than one answer was given. As a result, the researcher classified the responses into the following categories: Mass, Diocesan programs, CEBM, Personal initiative, and Parish.

- **Mass:** Thirty-two percent (32%) of the respondents gave such responses as: “in church,” “attending church,” and “in the liturgy.”

- **Diocesan programs:** Twenty-nine percent (29%) of the respondents gave such responses as: “workshops,” “seminars,” “conventions,” “liturgy school,” “RCIA,” “catechetical training,” and “catechetical workshops.”
- **Catholic Education Board of Management (CEBM):** Forty-three percent (43%) of the respondents responded with the following: “workshop with the board,” “faith formation sessions with the board,” “a nine-month program” and “from booklets provided by the board.”
- **Personal Initiative:** Twenty-one percent (21%) of the respondents gave the following response: “personal reading,” “personal research” “bible study classes,” and “online courses.”
- **Parish:** Nineteen percent (19%) of the respondents gave the following responses: “involvement in church and school,” “parish workshops,” “parish seminars,” “talking to resourceful persons in the parish,” and “study in the community.”

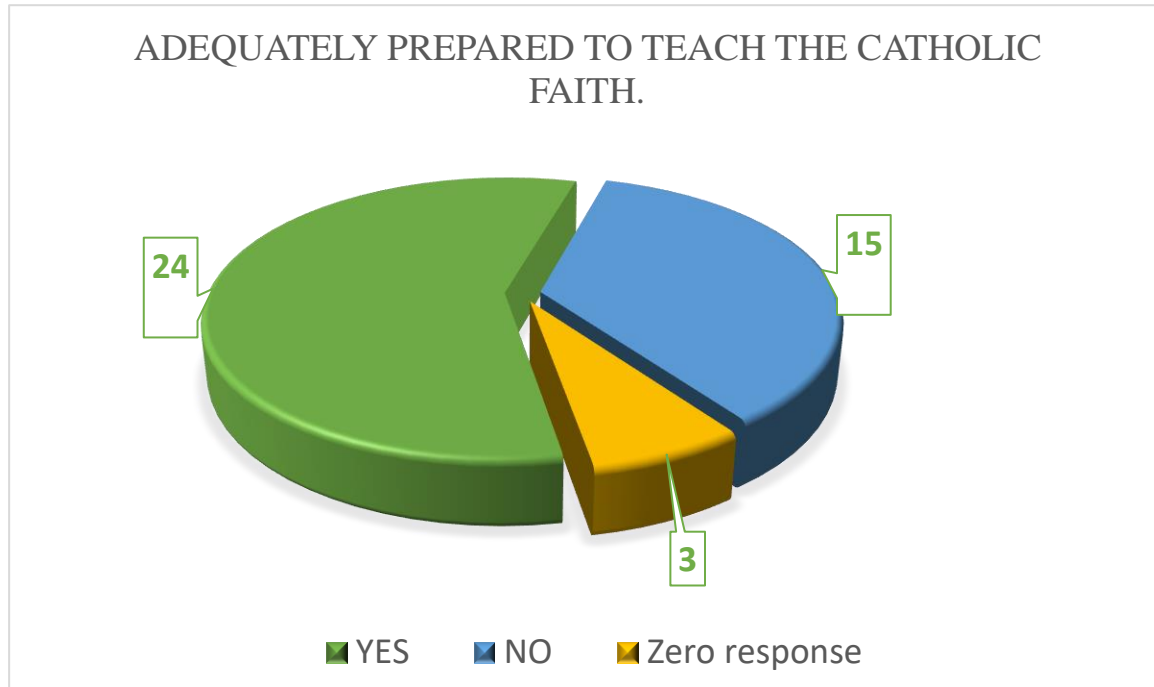


Figure 4 shows the respondent's assessment of their personal belief as it pertains to their preparedness to teach the Catholic faith.

The pie chart above in Figure 4 represents the responses by the participants to question five. This question sought to gain insight into the teacher's personal belief concerning their assessment of themselves as it pertains to the preparedness of their training to teach the Catholic faith. From the data tabulated fifty-seven percent (57%) of the respondents said that they believed that their training was adequate. Thirty-six percent (36%) said that they believed that their training was not adequate to teach the Catholic faith while seven percent (7%) did not answer this question.

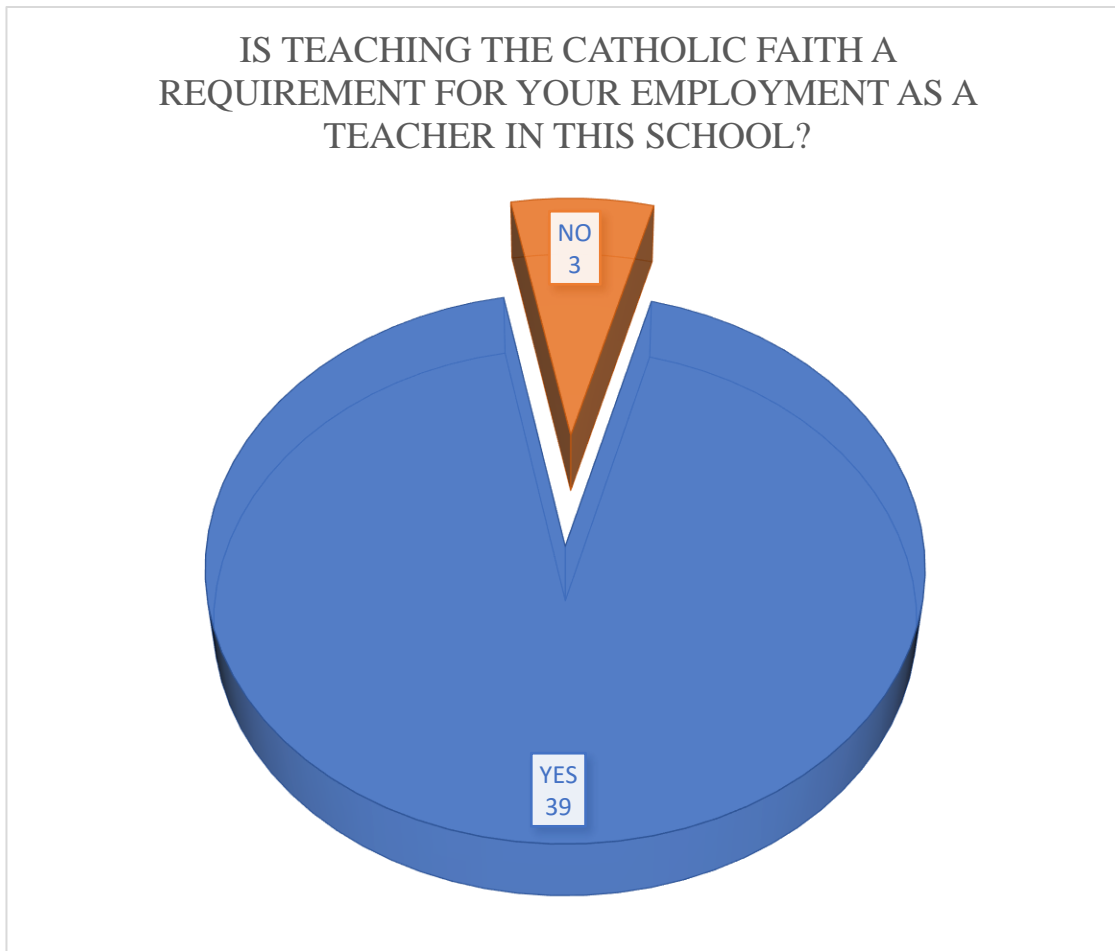


Figure 5 shows the responses to question 6.

Figure 5 represents the responses to question 6 which sought to find out whether teaching the Catholic faith is a requirement for employment as a teacher in their respective schools? Based on the responses thirty-nine (39) or ninety-three percent (93%) of the respondents responded “Yes” that teaching the Catholic faith is a requirement for employment while three (3) or seven percent (7%) of the participants responded “No” it was not a requirement. This question indicated to the researcher that most of the respondents saw the teaching of the Catholic faith as part of their duty as a Catholic teacher in their respective schools.

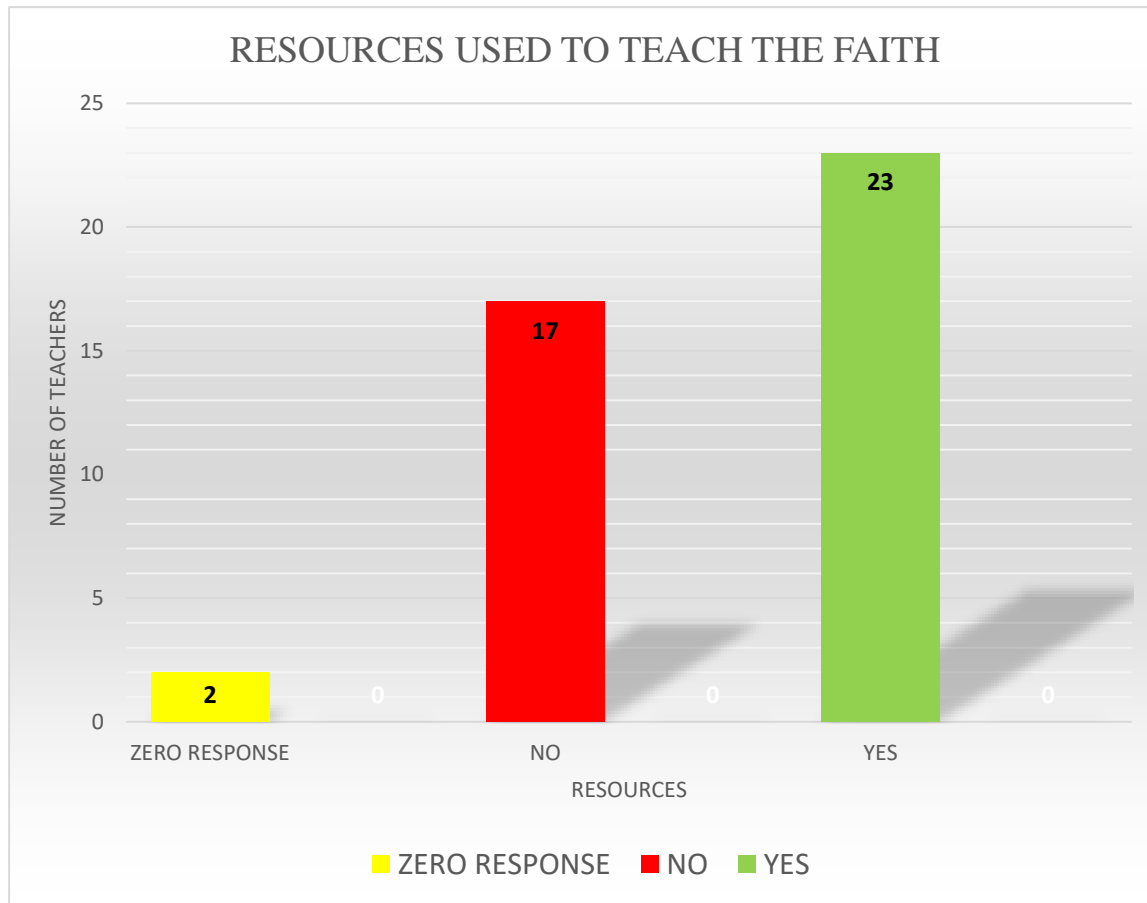


Figure 6 shows the number of teachers that may or may not have been provided with resources needed to teach the Catholic faith.

Figure 6 represents the responses by the participants to question 7. This question was both closed and open-ended. The first part of the question sought to determine whether the respective schools received resources needed to teach the Catholic faith. From this question five percent (5%) of the teachers did not respond to this question. Forty percent (40%) said that no resources were provided to them to teach the Catholic faith. Fifty-five percent (55%) said that they did receive resources needed to teach the Catholic faith. The participants that responded in the affirmative said that among the resources provided by their school were Bibles, *The*

*Children's Liturgy Book, Catholic News, Journey to discipleship*<sup>8</sup>, rosaries, workshops, internet access for research, pictures, music player, pamphlets, handouts, Religious Education curriculum was provided by the Catholic Education Board of Management (CEBM) in teaching the Catholic faith.

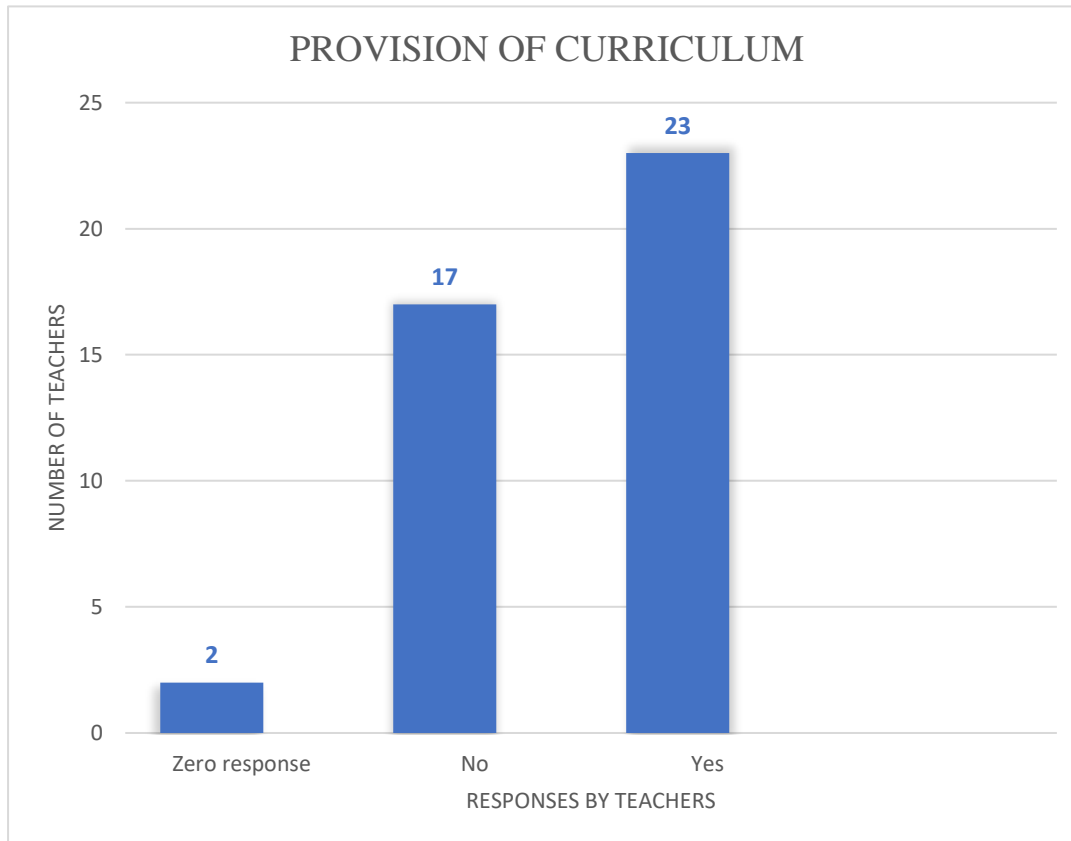
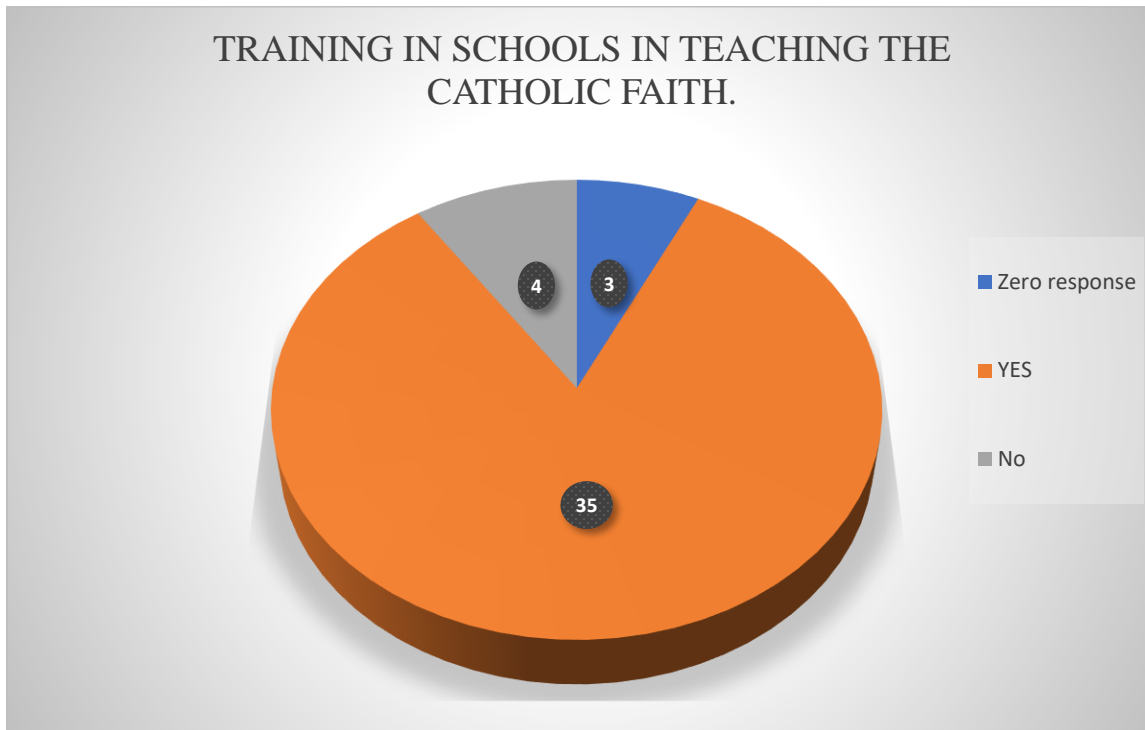


Figure 7 shows the number of teachers that responded to the issue of the provision of a curriculum by the CEBM

The findings demonstrated that there existed a correlation between question 7 and question 8 as shown in Figure 7. The participants that responded in the affirmative to the question of resources also indicated that the CEBM provided their schools with a curriculum. From this question five percent (5%) of the teachers did not respond to this question. Forty

<sup>8</sup> Journey to Discipleship is a required text used

percent (40%) said that no curriculum was provided to them to teach the Catholic faith. Fifty-five percent (55%) said that they did were provided with a curriculum to teach the Catholic faith.



*Figure 8 shows the number of teachers that believed the Catholic Church should provide additional training in teaching the Catholic faith in their schools.*

Figure 8 shows the responses to question 9 which sought to find out if teachers felt the need to have additional training in their respective schools in teaching the Catholic faith. From the response's eighty-three percent (83%) of those surveyed responded affirmatively, that further training should be provided in schools for teachers in teaching the Catholic faith. Ten percent (10%) of the respondents did not see the need to have further training while seven percent (7%) did not respond to this question.

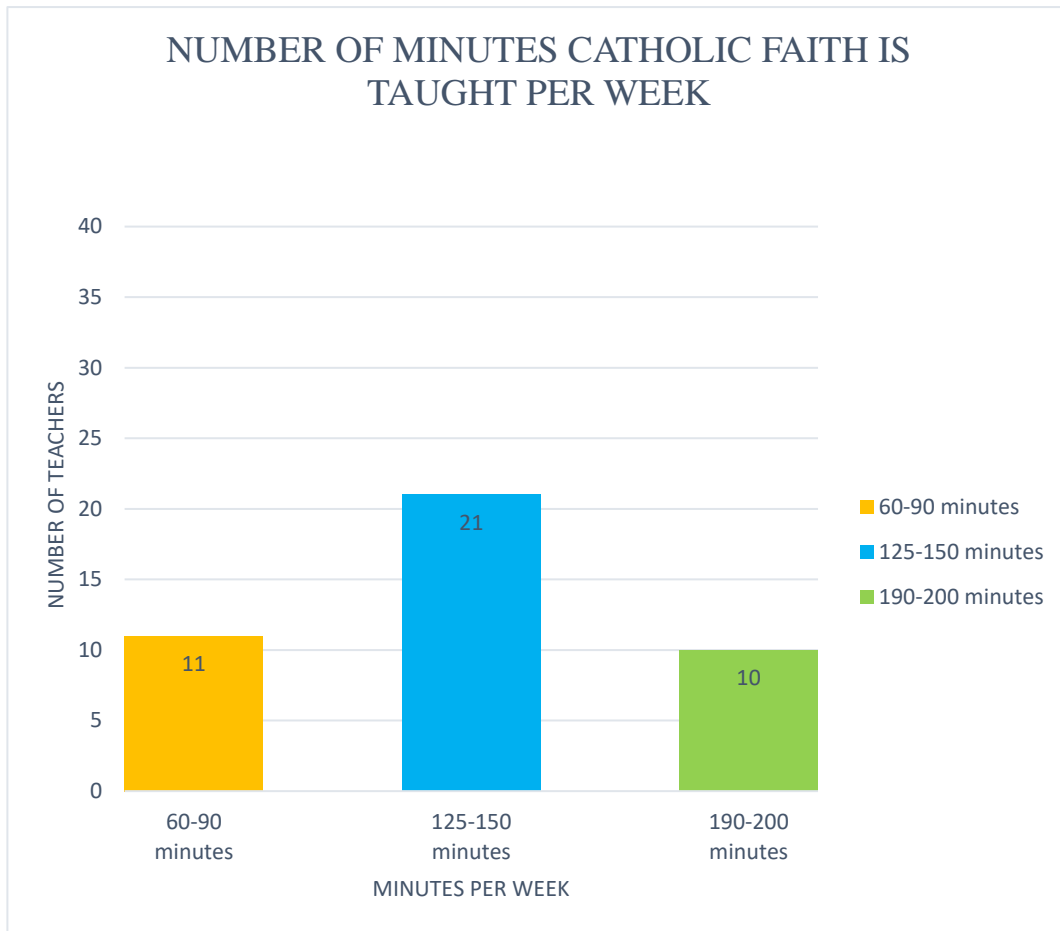


Figure 9 shows how much time is allocated to teaching the Catholic faith per week.

Figure 9 shows the number of teachers that teaches the Catholic faith and the time they allocated per week for this exercise. From the tabulation of the responses the findings showed that eleven (11) teachers taught the Catholic faith between 60-90 minutes per week, twenty-one teachers taught the Catholic faith between 125-150 minutes per week and ten (10) teachers taught the Catholic faith between 190-200 minutes per week. The average time spent teaching the Catholic faith was one hundred and thirty-nine (139) minutes per-week, this was equivalent to thirty (30) minutes per day.

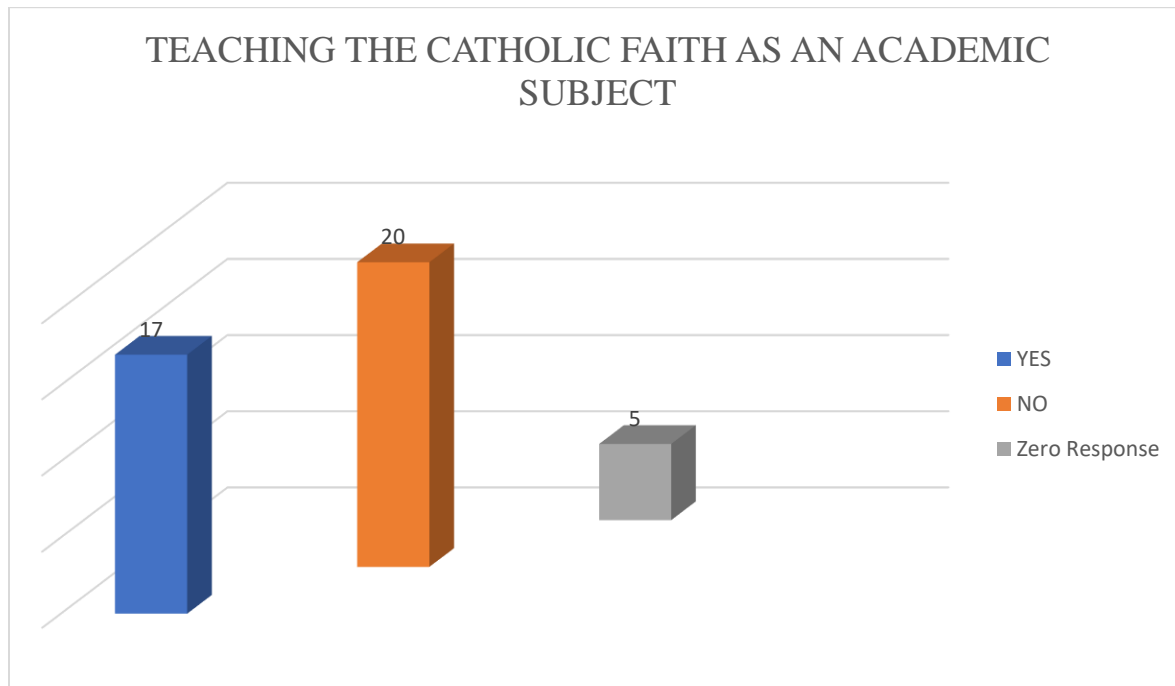


Figure 10 shows the responses to question 11 concerning the Catholic faith as an academic discipline.

Figure 10 represents the responses by the participants to question 11 which sought the response on the question of whether the teacher believed that teaching of the Catholic faith in Catholic schools is an academic subject. From the data gathered forty percent (40%) of the respondents believed that teaching the Catholic faith is an academic subject. The respondents felt that because religious knowledge is taught frequently in schools it should be examined at the end of the school term. Other respondents recognised that it teaches the pupils morals and values additionally since it involves the cognitive, psychomotor and affective domain it qualifies as an academic subject. Forty-eight percent (48%) of the respondents did not hold the belief that lessons in faith was academic in nature. They felt that faith lessons are based on a way of life,

others saw this as a problem since parents would not agree to faith being academic in nature. Additionally, these respondents also felt that values and changes in behaviour did not conform to a rubric. The remaining ten (12%) of the participants did not respond to this question.

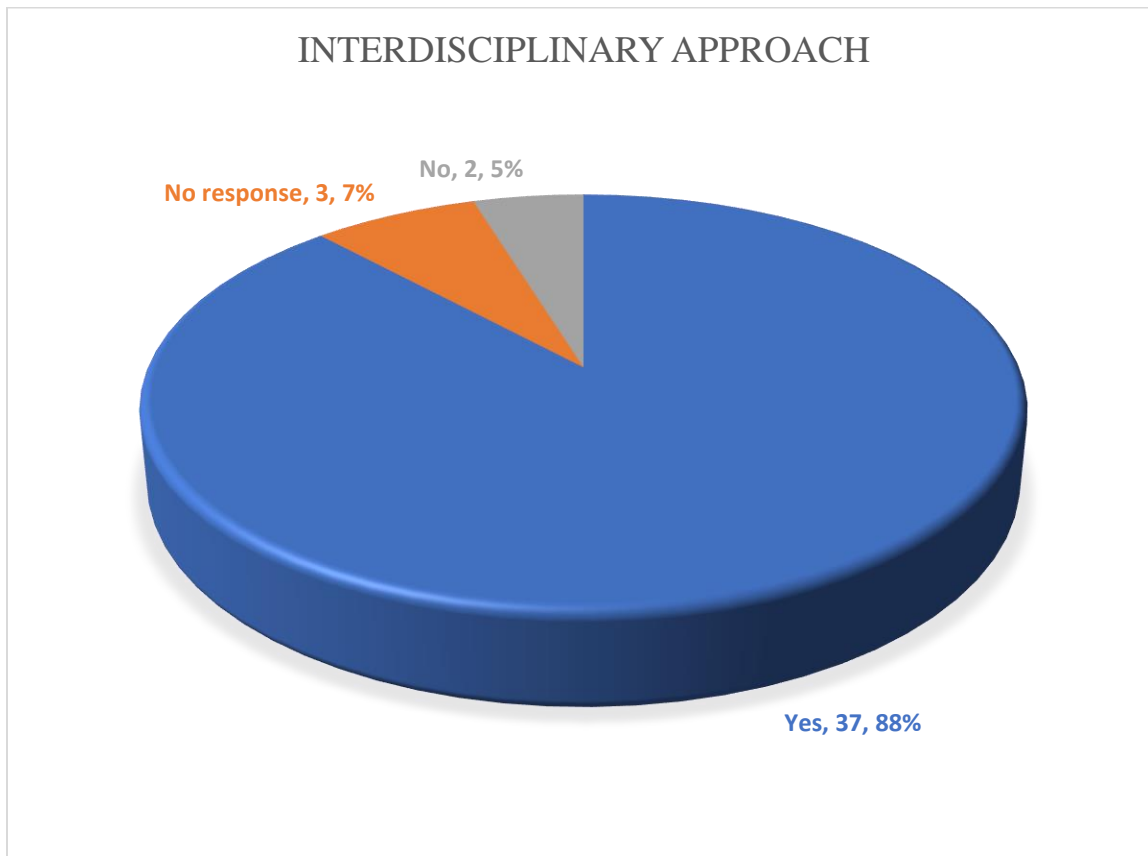


Figure 11. Incorporating the teaching the Catholic faith into other academic subjects.

Figure 11 represents the response to question 12 which was both close and open-ended. The participants were asked whether the teaching of the Catholic faith could be incorporated into other academic subjects. From the tabulation of the data received it was found that eighty-eight percent (88%) of the respondents answered Yes that the teaching of the Catholic faith could be incorporated into other academic subjects, five percent (5%) said 'NO' and seven percent (7%) did not respond. A further breakdown of the findings indicated that from the 37 respondents that

said 'Yes' forty-three percent (43%) specified that it is incorporated into the teaching of Social Studies and forty-nine percent (49%) said that they combine the teaching of the Catholic faith into the subject Values Character Citizenship Education (VCCE) and finally eight percent (8%) indicated that they incorporate the teaching of the Catholic faith in Mathematics, Reading and English Language. From the remaining respondents that answered that question five percent (5%) did not incorporate the teaching of the Catholic faith into other academic subjects while seven percent (7%) did not answer question twelve (12). This concludes the presentation of the data collected from the answers to the questionnaires.

## APPENDIX B

### The Concordat of 1960

## Assurances for the Preservation and Character of Denominational Schools

As 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 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

## APPENDIX C Questionnaire

SCHOOL: \_\_\_\_\_

1) How many pupils are there in your class? \_\_\_\_\_

2) How many **Catholic** pupils are in your class? \_\_\_\_\_

3) Were you trained in teaching the Catholic faith **before or since** becoming a teacher?

a) YES      b) NO

If "yes", please explain:

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4) Where did you gain training in teaching the Catholic faith?

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5) Do you believe you have been/are adequately prepared to teach the Catholic faith?

a) YES      b) NO

6) Is teaching the Catholic faith a requirement for your employment as a teacher in this school?

a) YES      b) NO

7) Does your school provide you with the resources needed to teach the Catholic faith?

a) YES      b) NO

If "yes", please indicate resources:

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8) Are you provided with a curriculum by the Catholic Board of Management for teaching the Catholic faith in your school?

- a) YES      b) NO

9) Do you believe that the Catholic Church should provide training in your school for teachers in, teaching the Catholic faith?

- a) YES      b) NO

10) How much time on average do you allocate to the teaching of the Catholic faith per week?

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11) Do you believe that the teaching of the Catholic faith is an academic subject?

- a) YES      b) NO

Please explain : \_\_\_\_\_

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12) Do you believe that the teaching of the Catholic faith can be incorporated into other academic subject areas that are taught?

- a) YES      b) NO

Please explain : \_\_\_\_\_

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## APPENDIX D

Question	Yes	No	No Response	
3	28	14		
4				Faith formation classes, Catechist training, CEBM (13), Parish seminars and personal reading, attending mass, Liturgy school, RCIA (5), from church 5, some participants took a 9-month program attended once a week
5	24	15	3	
6	39	3		
7	23	17	2	Resources: The Jerusalem Bible, the Children's Liturgy Book, Catholic News, <i>Journey to Discipleship</i> (textbook) rosaries, workshops, internet access for research, workbooks, pictures, music player, pamphlets, handouts, RE workbooks
8	23	17	2	

9	Do you believe that the Catholic Church should provide training in your school for teachers in teaching the Catholic faith?	35	4	3	
10	How much time on average do you allocate to the teaching of the Catholic faith per week?				Eleven (11) teachers taught the Catholic faith between 60-90 minutes per week, twenty-one (21) teachers taught the Catholic faith between 125-150 minutes per week and ten (10) teachers taught the Catholic faith between 190-200 minutes per week. The infant's lessons are 15 minutes each day.
11	Do you believe that the teaching of the Catholic faith is an academic subject?	17	21	4	Yes 17 it teaches morals and values 5, it is examined at the end of the term 1, Theology, it impacts on the cognitive, psychomotor, affective domain.  No 21. Not in the curriculum, it is a way of life 2, values and changes in behaviour do not conform to a rubric, Parents would see this as problematic, spirituality and faith is not academic
12	Do you believe that the teaching of the Catholic faith can be incorporated into other academic subjects' areas that are taught?	37	2	3	Social Studies 16 V.C.C.E 18 They educate people to take on responsibility and duties, and exercise active citizenship. Integrated into Math, Reading, English Language