

TRINIDAD & TOBAGO
Social Studies
for
Primary School:
STANDARD 3



By
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Caribbean Tutorial Publishing Company Limited

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**TRINIDAD & TOBAGO SOCIAL STUDIES FOR PRIMARY SCHOOL:
STANDARD 3
PCR EDITION**

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PREFACE

“Trinidad & Tobago Social Studies for Primary School: Standard 3 PCR EDITION”, has been designed for pupils to achieve the objectives of the new Social Studies Syllabus in accordance with the requirements of the Secondary Entrance Assessment (S.E.A.) Examination. The text reflects Trinidad and Tobago’s trend toward standards based curricula and the author takes the position on what I believe constitutes the key issue. The text aims at culturally responsive teaching with a focus on enhanced quality of instruction for diverse learners.

“Trinidad & Tobago Social Studies for Primary School: Standard 3 PCR EDITION”, has three overarching goals:

1. to develop pupils’ knowledge of Trinidad and Tobago’s physical environment.
2. to strengthen pupils’ appreciation of our multicultural society.
3. to promote citizenship education through which pupils can critically examine their roles as citizens.

The text provides pupils with choices and challenges to understand their roles as committed citizens by connecting schools, homes and communities in meaningful ways to meet real life needs. Teachers can further create many opportunities for pupils to understand how life in their local communities and nation may influence other nations and the need to take action as citizens of the global community.

It is from these perspectives that the author incorporates his own concerns for teaching that is culturally relevant. Trinidad and Tobago’s primary school population comprises of academically diverse learners from varied cultural backgrounds. How can all children achieve learning in regular classrooms to become critically thoughtful, engaged and lifelong learners? In response, the text embraces a variety of instructional strategies such as:

- Differentiated instruction through which teachers can productively modify curricula, resources and learning activities to address a broad range of pupils’ readiness levels, interests and modes of learning.

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- Horizontal integration of subject areas such as Language Arts, Mathematics, Science, Visual Arts and Technology to develop multiple intelligences.
- Student-centred activities facilitated through problem solving, discovery, research, scenario-based learning, cooperative learning and constructivism.
- Inquiry oriented approaches to encourage the use of hands-on devices, critical thinking skills, carefully structured questioning and divergent independent thinking.

The author readily supports pupils' divergent independent thinking through the use of content enhancement devices such as pictures, charts, graphs, diagrams, visual spatial displays and concept maps. Each device has unique qualities and potential benefits for pupils with recognized needs.

Of profound significance, the author presents a comprehensive technology integration framework that builds on teaching–learning strategies, resources and research. Teachers can engage in technology integration planning which allows pupils numerous opportunities to practise technology skills. This framework includes experimentation with educational software and the internet, virtual trips, student tele-collaborations, digital storytelling and electronic research.

The text places emphasis on ongoing formative assessments as an indicator to plan differentiated instruction and monitor the rate of progress of each child. Methods of assessment are designed to develop multiple intelligences among culturally diverse learners and include: oral presentations, group work, problem-solving skills, research skills, interpretation of data and technological competencies. These types of alternative assessments are essential to achieve the national thrust towards inclusive education and “No Child Left Behind.”

A text of this kind can help Social Studies teachers to grow, to become more creative and skilful practitioners and to be more actively involved in the process of citizenship education for young pupils of Trinidad and Tobago.

Kevin Jeanville has made noteworthy contributions to the professional development of his fellow In-Service teachers who pursued Social Studies Courses offered in the Bachelor of Education Degree Programme (Primary) at Corinth Campus, The University of Trinidad and Tobago. His pervasive influence on teachers' use of technology to embrace cultural diversity and his words of inspiration for teachers to interrogate the field of Social Studies will continue in this text.

Thank you.

Vashti Singh (PhD)
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Centre for Education Programmes
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The University of Trinidad and Tobago

INTRODUCTION

The ultimate goal of education is to teach pupils for life; so that they can be independent thinkers and responsible citizens, who know about their country and will feel a sense of pride. This is what the teaching of Social Studies seeks to do. In fact, the Social Studies subject is a broad umbrella that covers a range of subjects, disciplines, attitudes and skills.

The teacher of Social Studies in the twenty-first century has to be dynamic and *au courant* with the events of the day. This means that the teacher has to be knowledgeable about technology and its uses, and also be able to integrate such technologies into the teaching/learning process, as well as issues relating to the global village, of which we are a part.

Children today live in what is termed the “Digital” or “Information Age”, whereby anything they require is at the touch of a button or available at a moment’s notice. Therefore, the teacher who uses methods of instruction from the 1960s and 1970s must be equipped with new teaching methods and strategies, which will capture the attention and imagination of the twenty-first century pupil. It is incumbent on teachers to become more dynamic, resourceful and still be able to inculcate a sense of national identity, through the use of the available technology.

This book, “*Trinidad & Tobago Social Studies for Primary School: Standard 3 PCR EDITION*” has been designed to provide information to all stakeholders, i.e. teachers, pupils and parents, in various topics and is complemented with activities that can be done in school or at home.

The chapters in this book have been spread across the three terms of the academic year and have been subdivided into six units or chapters that the pupils of Standard One are required to cover. Each chapter has a title page followed by a list of topics and objectives

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to be covered within a particular time period, all in synchronization with the Ministry of Education's New Primary Social Studies Syllabus.

This new Social Studies syllabus, which falls under the umbrella of the Primary Curriculum Rewrite (PCR), seeks to integrate other subject areas, such as Personal and Social Education, History, Geography, Citizenship and Health Education; all in an effort to have the pupils "clarify their fundamental values and articulate them clearly, as well as their attitudes to specific issues". The new syllabus also rests on a foundation of "social studies skills that enable and encourage pupils to participate in decision-making in the classroom and more widely throughout the school".

The author's intention is for everyone to read about and appreciate our country, Trinidad and Tobago, for its wealth of diverse people, heritage and culture, as well as to forge a new paradigm of thinking, i.e. nationhood, rather than focusing on self and the things that make us different.

In his inaugural address on January 20th 1961, then American President John F. Kennedy said, *"Ask not what your country can do for you; ask what you can do for your country."* This is what all our citizens need to know and understand. Through individual contributions from our citizens, our country will continue to grow and prosper. When one understands the true meaning of these words, one will be spurred into action for the benefit of the country, rather than for the benefit of self.

In his inaugural address on March 18th 2013, His Excellency, President Anthony Thomas Aquinas Carmona said, *"All children need bread and shelter. But in a true home, of course, is more than that. Children also need love and order and, because they are not born knowing the difference between right and wrong, home is a place where they can begin to develop a moral sense."*

It is my firm belief that Social Studies can aid in the development of this moral compass in our young citizens. However, the parental role must never be neglected or

underestimated. Parents must always remember that they are the first teachers. It is from their example that the child learns.

President Carmona also quoted the watchwords of the Rose Hill R.C. Primary School;
“Do the right thing, because it is the right thing to do.”

Thank you for purchasing this text book and do have fun learning.

“And may God bless our nation.”

From the Author,

Kevin Jeanville

ACKNOWLEDGEMENTS

I wish to first and foremost thank Almighty God for affording me the opportunity to share this knowledge with the children of Trinidad and Tobago.

My immediate family, especially my mother Jennifer, who kept me focussed on the completion of this book. Thank you mom. +Rest In Paradise

Mr. Raymond Branker has been a source of continued support and gave me the confidence to continue on the right path. His feedback has been invaluable to the completion of this book. Thank you sir.

Special thanks go out to Mr. Michael Guerra, Mr. Keith Samuel and Mr. Roland Persad for their continued support and encouragement.

“Thank yous” also go out to all the colleagues in education whom I have worked closely with over the past 22+ years and those with whom I continue to work.

My circle of friends who have always asked, “How is the book going?” I thank you for continued support and for believing in me.

Mr. Michael Mohammed, thank you for giving me this opportunity to share this knowledge of and love for my country, with the nation’s children.

This text book is also dedicated to all the Standard Three teachers who have provided invaluable insight towards the completion of this text book.

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OCEANS THAT

LINK

AND

DIVIDE US



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Topic/Content	Objectives
Oceans that link and divide us	<p>1.1.1 Examine the location of Trinidad and Tobago in relation to the Caribbean territories – closest to, farthest from, directions, geographic divisions</p> <ul style="list-style-type: none"> • Greater Antilles • Lesser Antilles • Windward and Leeward Islands • South and Central America territories <p>1.1.2 Name the water bodies which surround the Caribbean Region.</p> <p>1.1.3 Explain the importance of the surrounding water bodies to the people of the Caribbean</p> <ul style="list-style-type: none"> • Recreation • Employment • Trade <p>1.1.4 Identify how actions and attitudes of man affect marine biodiversity in the Caribbean Sea.</p> <ul style="list-style-type: none"> • fishing • sewage disposal • cutting down trees (deforestation) • planting of crops (agriculture) • factories/ business • garbage disposal

Location of Trinidad and Tobago

Trinidad and Tobago is located south of the *archipelago*, or chain of islands that lie from the southern tip of Florida, United States, to the north eastern tip of Venezuela, South America.



Map of the world showing the position of Trinidad and Tobago

Location of Trinidad and Tobago in the Caribbean

If we look at a map of the Caribbean, we can note the location of Trinidad and Tobago.



Map of the islands in the Caribbean

- Our country is furthest from the Bahamas, which is North West from Trinidad and Tobago. The Bahamas is located to the right of Florida, United States.
- Our country is closest to Grenada, which is slightly North West of Trinidad and Tobago.
- Our country is also located east of the North East tip of Venezuela, South America.

The Greater and Lesser Antilles

The **Greater Antilles** is a group of the larger islands in the Caribbean Sea. They include the following islands: Cuba, Hispaniola (Haiti and the Dominican Republic), Puerto Rico, Jamaica and the Cayman Islands. The Greater Antilles make up over 80% or 207,435 km² of the land mass of the entire West Indies, as well as over 90% of its population or around 37,582,088 people.



Map showing the Greater Antilles

The **Lesser Antilles** (also known as the Caribbees) is the name given to a group of smaller islands in the Caribbean Sea. The islands form the eastern boundary of the Caribbean Sea with the Atlantic Ocean. The Lesser Antilles makes up 13,012 km² of land mass and there are around 3,735,636 persons living in the islands of the Lesser Antilles. There are three categories of islands in the Lesser Antilles. They are the **Leeward Islands**, **Windward Islands** and the **Leeward Antilles**.



Map showing the Lesser Antilles

Look at the table below to see which islands belong to which group in the Lesser Antilles.

Leeward Islands	Windward Islands	Leeward Antilles
<ul style="list-style-type: none"> • Virgin Islands: <ul style="list-style-type: none"> ➤ St. Thomas (US) ➤ St. John (US) ➤ St. Croix (US) ➤ Water Island (US) ➤ Tortola (UK) ➤ Virgin Gorda (UK) ➤ Anegada (UK) ➤ Jost Van Dyke (UK) • Anguilla (UK) 	<ul style="list-style-type: none"> • Dominica (Dominica) • Martinique (Fr.) • Saint Lucia (St. Lucia) • Barbados (Barbados is a Continental island found 100 miles (160 km) east of the Windward chain) • Saint Vincent and the Grenadines • Carriacou and Petite 	<p>These islands are north of the Venezuelan coast (from west to east):</p> <ul style="list-style-type: none"> • Aruba (Neth.) • Curaçao (Neth.) • Bonaire (Neth.) • Los Roques Archipelago (Ven) • La Orchila (Ven) • La Tortuga (Ven)

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<ul style="list-style-type: none"> • Sint Maarten (Neth.) and Saint Martin (Fr.) • Saint-Barthélemy (Fr.) • Saba (Neth.) • Sint Eustatius (Neth.) • Saint Kitts and Nevis • Antigua and Barbuda • Redonda (Antigua and Barbuda) uninhabited • Montserrat (UK) • Guadeloupe (Fr.) • La Désirade (Fr.) • Marie-Galante (Fr.) • les Saintes archipelago (Fr.) 	<p>Martinique (Grenada)</p> <ul style="list-style-type: none"> • Grenada • Trinidad and Tobago (Sometimes considered part of the Windward Islands. They are the most southern islands of the Caribbean region.) 	<ul style="list-style-type: none"> • La Blanquilla (Ven) • Margarita Island (Ven) • Coche (Ven) • Cubagua (Ven)
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Map of the Caribbean Islands

Bodies of Water that Surround the Caribbean

Look at the map below and identify the bodies of water that surround the Caribbean region.



Map of the Caribbean Islands

The island chain is bordered by different water bodies. The two main bodies of water that border the Caribbean islands are the **Caribbean Sea** and the **Atlantic Ocean**.

Trinidad and Tobago is bordered by four bodies of water. The north coast of Trinidad and the leeward (sheltered) side of Tobago are bordered by the **Caribbean Sea**. The east coast of Trinidad and the windward side of Tobago are

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bordered by the **Atlantic Ocean**. The south coast of Trinidad is bordered by the **Columbus Channel**. The west coast of Trinidad is bordered by the **Gulf of Paria**.



Map of Trinidad and Tobago showing the waters that surround our country



The Caribbean Sea seen from the North Coast of Trinidad



The lighter coloured waters of the Caribbean Sea meets the darker coloured waters of the Atlantic Ocean at Toco, Trinidad



Columbus Channel seen at Quinam Beach, Siparia, Trinidad



Gulf of Paria, seen from the north western Peninsula

Activity

Locate on a map of Trinidad and Tobago, the bodies of water that surround our nation.

What is the importance of having all this water around us?

The waters that surround the Caribbean islands are very important for the survival of the communities that depend on them for recreation, employment and trade. The use of the waters is important to the economies of the Caribbean islands. These waters can be considered as water resources, since they are useful to us.

Recreation

Many people leave the colder countries during the winter months of December, January and February, to relax and enjoy the warm Caribbean weather and the beaches of the islands. Domestic tourists also travel from Trinidad to Tobago to getaway for the weekend or for vacation. Tourism is one way the country makes money from the waters that surround the islands.



Tourists on the beach at Store Bay, Tobago

Employment

Many people make money by selling trinkets and other collectibles to tourists on the beaches. Fishermen also gain employment from the oceans by catching fish and selling them to vendors and villagers. Persons who operate water-taxis from Chaguaramas to the islands off the north western peninsula, as well as those who operate the conventional water taxis between Port of Spain and San Fernando, or the inter-island ferries between Scarborough and Port of Spain, are employed because of the waters that surround our country.



The inter-island ferry and the water taxi service (inset) help to employ many persons who work on the seas to transport persons from one city to another.

Trade

Many islanders travel between countries taking produce and manufactured goods to other islands. For example, farmers from Grenada and St. Vincent travel to Trinidad by boat to sell their produce in the local markets. They, in turn, purchase

textiles and other manufactured products back to their home countries to sell them to the locals there. Many international energy companies also drill for oil and natural gas in the waters that surround our country. This earns valuable foreign exchange for our country to build roads, bridges, schools and drainage. Also, many goods, such as cars and other items reach our country via the sea.



A vessel from Grenada filled with goods bound for Trinidad markets



A cargo ship is unloaded at the port of Port of Spain in Trinidad



A natural gas platform on Trinidad's east coast

Activity

Explain in a few sentences, how the waters that surround the Caribbean are beneficial to the inhabitants of the Caribbean islands.

How can our actions affect marine life in the Caribbean Sea?

Biodiversity is commonly defined as the variety of life in genes, species and habitats. Marine biodiversity refers to the species richness and abundance in the world's oceans and seas. Hence, since the world is covered with approximately seventy percent (70%) water, then the amount of life in the oceans is enormous. Therefore, how can the actions of man affect the marine biodiversity in the Caribbean Sea?

Marine biodiversity is important for us to protect because humans are dependent on the Earth's resources for their livelihood, health and well-being. If we do not protect our seas and oceans, then tourists would not come to enjoy our beaches, we would not be able to have divers go down to enjoy the beautiful creatures that live in the reefs and there would be no fishing being done for food.

At the same time we must not over fish because there may be a depletion of the fish stock, which can lead to extinction of a species. What would happen if we caught all the sharks in the sea to make broth or add to fried bakes at Maracas Beach? There would be no more sharks. So we must practice conservation by practicing seasonal closures of fishing for a period of time, to allow the fish population to grow. In some countries, national parks and marine reserves have been established in an effort to protect these natural areas.

We must also regulate how the activities of man on the sea can affect the marine environment. Unfortunately, not everyone is careful about keeping our seas clean and accidents can sometimes happen. The main types of marine pollution are listed as follows:

- **Oil** - Every year, hundreds of diesel, petrol and oil spills from fishing boats, trawlers, shipping vessels, etc., pollute our harbours and coastline. Between July 1998 and October 2008, there were 1,581 oil spills reported in the waters off New Zealand. Most of these were for only a few litres, but it all adds up.

- **Chemicals** - Chemicals and other noxious liquid substances can be a hazard to the marine environment. This includes a wide range of products such as vegetable oil, raw materials from manufacturing and waste or by-products from industry.
- **Sewage** - We are talking about effluent from toilets. Sewage from ships, fishing boats and recreational boats is not just an environmental issue; it is a major public health issue. Even sewage that comes from buildings along the coastline can find its way into streams, rivers and eventually the sea.
- **Rubbish/garbage** - No plastic or garbage that is classed as harmful to the marine environment should be allowed to be disposed of at sea at any time. However, there is a long-held view by sea-goers that one knows when one is in the waters of Trinidad, by the amount of garbage, including plastic bottles that are in the water. People indiscriminately throw their garbage into the canals and drains around their homes which wash down into the rivers and seas.
- **Ballast water** - Ballast water is carried in empty ships to provide stability. It is pumped into special tanks in the ship before the voyage begins. Tiny stowaways in the form of marine organisms are also taken on board in the ballast water. When the ballast water is pumped out of the ship into the sea, some of these organisms may become pests, threatening seas, inland waters and fisheries.
- **Antifouling paints** - These paints are applied to the underwater parts of the hulls of commercial and recreational vessels. Antifouling paints prevent

or slow down the growth of things like barnacles. They can be poisonous to other sea life, especially if they are scraped off when the boat is being cleaned and not properly disposed of.

- **Air pollution** - The engine exhaust from ships contains greenhouse gases like carbon dioxide, as well as sulphur and nitrous oxides. There may also be remainders of unburnt fuel and soot particles. These can be harmful to human health.

Another major contributor to the pollution of our marine environment is **water pollution**. Water pollution comes from a lot of different places. The number one reason why our rivers, lakes and beaches get dirty is from pollutants that flow into storm drains in cities, as well as urban and rural areas. In addition, farming and the resulting runoff from agricultural activities is a major pollution problem. Chemicals can also find their way into the seas when rain falls.

The cutting down of trees, also known as **deforestation**, also negatively impacts the marine environment. Trees have roots to bind or keep the soil together when the rains fall. Without these roots, rain will wash away the top soil and silt into the sea.

Let's not forget climate change and the greenhouse effect, which affects ocean temperatures and sea levels which in turn, will have a major impact on marine ecosystems and species.

How can you help?

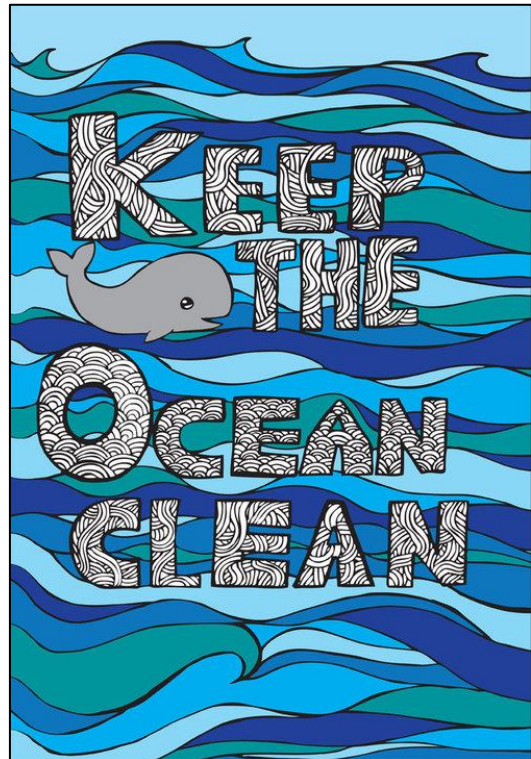
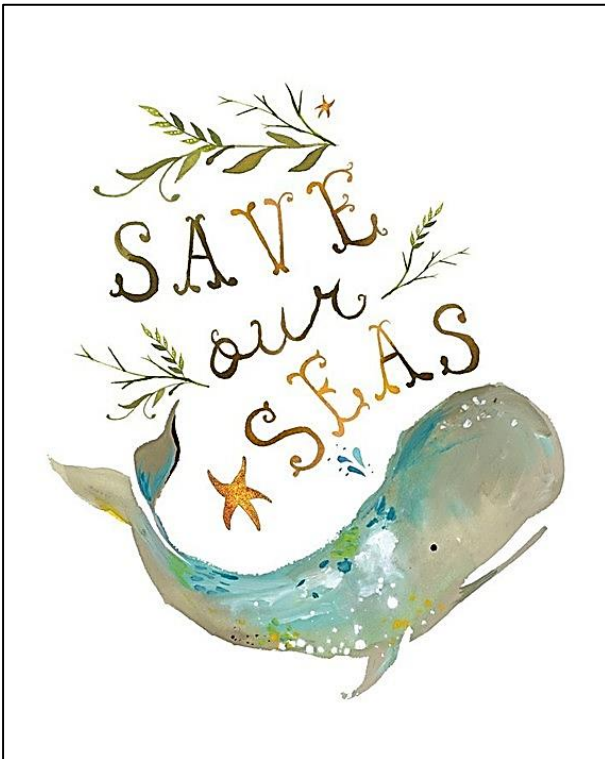
Marine pollution and oil spills are not just a problem for big ships. If your family has a boat, or you know someone who does, you can help to protect our marine environment by reminding them to dispose of all waste correctly. Don't just throw your waste overboard. There are special requirements for dealing with oil, oily water, plastics, food waste and sewage.

Most pollution spills by recreational boaties and yachties are because of careless refuelling or pumping oily bilge water overboard.

Activity

Create a poster that reminds us of the need to protect our marine environment.

Some samples are seen below.





Celebrate World Ocean Day on June 8th each year

Marine debris is everyone's problem

Worldwide Sources of Marine Debris

64%	Shoreline & Recreational Activities
25%	Smoking-related Activities
8%	Ocean/Waterway Activities
2%	Dumping Activities
1%	Medical/Personal Hygiene

Top 10 Marine Debris Items

Cigarettes & cigarette filters, plastic bags, food wrappers and containers, caps and lids, plastic beverage bottles, eating utensils, glass beverage bottles, beverage cans, straws and stirrers, paper bags

How long do items remain in the environment?

Paper Towel 2-4 WEEKS	Newspaper 6 WEEKS	Cotton Rope 1-5 MONTHS	Cotton Shirt 1-5 MONTHS
Apple Core 2 MONTHS	Cigarette Butt 1.5 to 10 YEARS	Cardboard Box 2 MONTHS	Waxed Milk Carton 3 MONTHS
Plastic Beverage Holder 400 YEARS	Styrofoam Cup 50 YEARS	Aluminum Cans 200 YEARS	Plastic Grocery Bag 1-20 YEARS
Plastic Bottle 450 YEARS	Monofilament Fishing Line 600 YEARS	Disposable Diaper 450 YEARS	Glass bottles UNDETERMINED

Source: NOAA Marine Debris Program, Ocean Conservancy, SC Sea Grant
debris.sanraed.com

The National Oceanic and Atmospheric Administration (NOAA) defines marine debris as any manmade object discarded, disposed of or abandoned that enters the coastal or marine environment. Each year, tons of plastic and other litter end up in our oceans, rivers, and beaches. The only way to truly manage the marine debris pollution issue is through prevention – help Woods Hole Sea Grant change behaviors that cause marine debris to enter the environment!

Reduce, Reuse, Recycle!

Find out more at www.whoi.edu/seagrant

www.facebook.com/woodsholeseagrant
www.twitter.com/woodsholeseagrant
www.youtube.com/woodsholeseagrant



**DIFFERENT
DIFFERENT
BUT THE
DO THE
SAME
DEBATE**



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Topic/Content	Objectives
Oceans that link and divide us	<p>2.1.1 Examine the history of Trinidad and Tobago</p> <ul style="list-style-type: none"> • From where the different ethnic groups came • Why the different ethnic groups came? • Where the various ethnic groups settled? <p>2.1.2 Recognize the contributions of our ancestors to our society.</p> <ul style="list-style-type: none"> • Food • Religion • Dress • Music and Dance • Art/ Craft • Social Structure • Language • Artefacts • Historical Sites • Folklore (beliefs and practices) • Political influences • Education • Place names etc. <p>2.1.3 Examine the fusion of cultural interactions to create new cultural forms which are present and unique to Trinidad and Tobago.</p> <p>2.1.4 Examine common threads which shape us as Caribbean people.</p> <ul style="list-style-type: none"> - Common History <ul style="list-style-type: none"> • Slavery and Indentureship • Agriculture and based economy • Crown Colony - Sports - Music - Disaster Management

The History of Trinidad and Tobago

History refers to events that have happened to, or involved human beings in the past. It is a chronicle or account of how human beings lived or the activities that they have done.



Illustration showing Columbus being greeted by the Amerindians upon his arrival in Trinidad

The information in the table that follows shows a small amount of the history of the people of Trinidad and Tobago, including how they arrived in this land and the events that occurred in our country.

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<p>Pre -Spanish Era (pre-1498)</p>	<p>5 000 B.C. 250 B.C. 250 A.D. 650 A.D. 1300 A.D.</p>	<p>Archaic Tribe began arriving in Trinidad from north-eastern regions of mainland South America. Saladoid Tribe came from the banks of the Orinoco River. Barranoid Tribe settled on the south coast of Trinidad. Araquinoid or Guayabitoid Tribe moves up the coast and settles in Trinidad. Appearance of the Arawaks (Tainos) and Caribs (Kalinagos). The Caribs settled in Tobago and north-east Trinidad.</p>
<p>The Coming of the Europeans (1498-1640)</p>	<p>1498 1511 1687 1699 1783</p>	<p>Christopher Columbus discovers Trinidad on July 31st 1498, during his third voyage to the “new world”. The Amerindians were made slaves to work on the Pearl Fisheries on Isla Margarita. Capuchin Friars were given responsibility for the conversion of the indigenous peoples. The priests were murdered by the Amerindians in a revolt called the Arena Massacre. The Cedula of Population invites settlers from the French-speaking islands to live here. Trinidad had a large free-coloured population.</p>
<p>The Coming of the Africans (1640-1845)</p>	<p>1797 1806 1807 1814 1833 1834 1834 1838 1840s</p>	<p>Don Jose Maria Chacon, the last Spanish Governor, surrendered the island to a British fleet of 18 warships, under the command of Sir Ralph Abercrombie, on February 18th 1797. The British had control over Trinidad and their planters settled here, bringing with them African Slaves. The first group of Chinese labourers arrived in Trinidad on October 12th 1806, aboard the Fortitude. They were paid \$6 per month. The Abolition of the Slave Trade, which meant that the British could not buy or trade slaves, causing a labour shortage. Tobago was given to the British after changing hands 22 times. It was first announced that slaves would be free by 1840. Emancipation granted to the slaves, but they had to serve a four year apprenticeship. The first Portuguese immigrants entered Trinidad, from the Azores, in 1834, to work on the sugar plantations. The conditions were too harsh and so they either died or were returned to their country. August 1st 1838, the African slaves were freed. There was a serious shortage of labour on the sugar and cocoa estates. Venezuelan cocoa farmers were encouraged to come to Trinidad to cultivate cocoa, which fetched a high price on the world market. They were called Cocoa Panyols.</p>

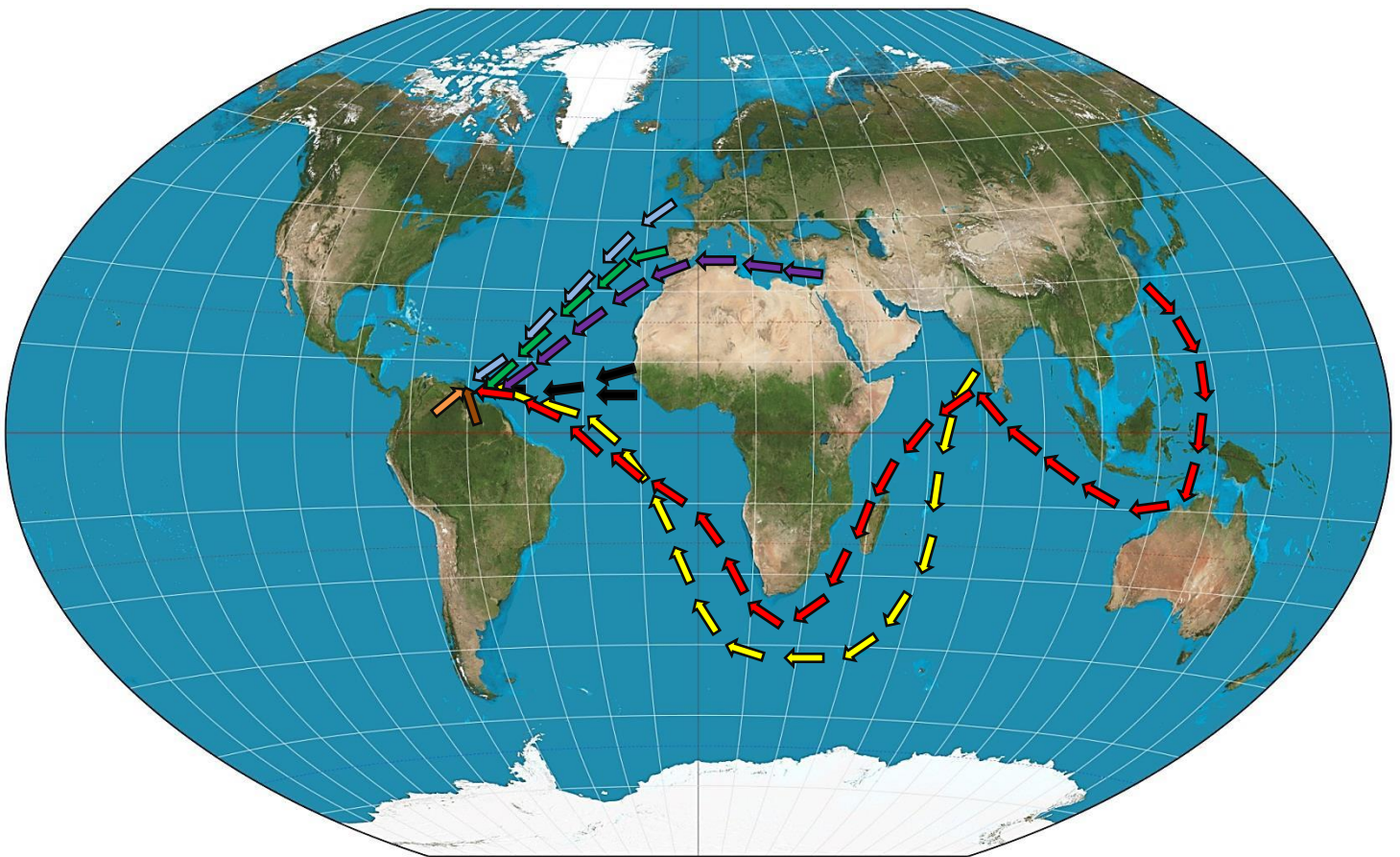
<p>The Coming of the East Indians (1845-1917)</p>	<p>1845</p>	<p>The first group of East Indians arrived on May 30th 1845 aboard the <i>Fatel Rosack</i>. They were to work 7 ½ hours a day, six days a week for 3 years, receiving about 13 cents a day.</p>
	<p>1846</p>	<p>Two groups of Madeirans, later came to Trinidad in May and September of 1846. Some of these persons fled severe economic disaster, while the other group fled violent religious persecution. They came to work on the cocoa estates and later the sugar estates.</p>
	<p>1850s - 1860s</p>	<p>The second group of Chinese immigrants arrived in Trinidad to work on the estates.</p>
	<p>1857</p>	<p>The first successful oil well in the world was drilled in La Brea at a depth of 280 feet.</p>
	<p>1881 and 1884</p>	<p>In February 1881 in Port of Spain and February 1884 in San Fernando and Princes Town, the descendants of the freed African slaves, protested the crackdown of aspects of their Carnival celebrations, e.g. the use of lighted torches. These were known as the <i>Canboulay Riots</i>. One youth was killed and two others seriously wounded when police fires into the crowd.</p>
	<p>1884</p>	<p>On October 30th 1884, a Hosay procession ended in 22 deaths and over 120 injuries, when the British colonial authorities opened fire on a group of East Indians who tried to march into San Fernando, even though they were prohibited from doing so. This is known as <i>the Hosay Massacre</i> or the <i>Jahaji Massacre</i>.</p>
	<p>1889</p>	<p>Trinidad and Tobago were incorporated into one single colony, under British rule.</p>
	<p>1903</p>	<p>On March 23rd 1903, the Legislature met at the Red House to debate an increase in water. A large crowd had gathered in Brunswick Square (now known as Woodford Square), to protest the increase in water. The protestors threw stones smashing windows (including a historical stained glass window commemorating the arrival of Christopher Columbus) and caused members of the legislature to hide under tables for protection. The protesters then set the lower floor on fire, at which time police opened fire on the crowd, killing 13 people, and injuring 42 others. The fire completely destroyed the Red House. This incident was known as the <i>Water Riots</i>.</p>
	<p>1904-1905</p>	<p>From as early as 1904 the last major group of immigrants came from the Greater Syria region, known today as Iraq, Syria, Palestine and Lebanon. They came in an attempt to escape religious persecution and economic hardship in their native countries.</p>
	<p>1907</p>	<p>Major oil-drilling operations began in Aripero. Roads and infrastructure were built.</p>
	<p>1910</p>	<p>Annual production of oil in Trinidad reached 47,000 barrels and kept rapidly increasing year by year.</p>

The Modern Era (1917-present time)	1917	The final group of East Indians arrived in Trinidad, marking the end of Indian immigrant labour programme.
	1930s	The arrival of <i>witches' broom</i> and <i>black pod</i> diseases, coupled with the Great Depression destroyed the cacao (cocoa) industry in Trinidad.
	1937	The Labour Riots led by Tubal Uriah Buzz Butler on June 19 th 1937, was the catalyst which begin the Trade Union movement.
	1941	The British Government surrendered eight bases for fifty destroyers. Thousands of American troops landed in Trinidad until 1947, using Trinidad as a base during and immediately after World War II. The last of the soldiers left in 1967.
	1962	Trinidad and Tobago attained independence from Great Britain on August 31 st 1962. Dr. Eric Williams became the first Prime Minister.
	1963	<i>Hurricane Flora</i> hit Tobago on September 29 th 1963, destroying all its plantations.
	1970	The arrest of several leaders of the Black Power movement and widespread protests led to the declaration of a State of Emergency. A portion of the Trinidad and Tobago Regiment mutinied in solidarity with the Black Power leaders, but was isolated by the Coast Guard.
	1976	Hasely Crawford won this country's first gold medal at the Montreal Olympics in the 100 metres, clocking 10.06 seconds. Trinidad and Tobago adopted the Republican Constitution on August 1 st 1976, severing all ties to Britain. The first President of the republic was Sir Ellis Clarke.
	1990	On the evening of July, 27 th 1990, a radical Muslim organization known as the Jamaat-al-Muslimeen staged an attempted coup, holding then Prime Minister, Arthur N.R. Robinson and other parliamentarians, as well as media workers hostage for 5 days.
	2005	November 16 th 2005, Trinidad and Tobago's Soca Warriors qualify for their first World Cup Finals, by beating Bahrain 1-0. The population became so ecstatic with pride, that their celebrations in the streets caused the Prime Minister to grant an impromptu public holiday for the team's achievement.
	2006	The Soca Warriors make their debut on the World Cup stage in Germany, on June 15 th 2006, drawing 0-0 with Sweden.
	2009	Trinidad and Tobago hosted two international conferences. From April 17 th - 19 th , the 5th Summit of the Americas brought together the leaders of the Western Hemisphere. The highlight of the conference was the attendance of the first African American President of the United States, Barack Obama. From November 27 th - 29 th , the 20 th Commonwealth Heads Of Government Meeting (CHOGM) took place in Port of Spain, le Stated by Her Majesty Queen Elizabeth II.
	2012	On August 11th 2012 at the Olympic Games in London, Keshorn Walcott won the Olympic javelin gold medal with a throw of 84.58 metres (277 feet 6 inches) .

Where did these ethnic groups come from?

We have already read which ethnic groups came here from the table above. These groups are represented on the map as follows.

- 1. The Amerindians →
- 2. The Europeans - Spanish, French, British →
- 3. Africans (free coloured and slaves) →
- 4. Chinese →
- 5. The Portuguese and Madeirans →
- 6. Venezuelan Cocoa Panyols →
- 7. East Indians →
- 8. The Syrians →



World map showing the countries where our immigrants came from

Why did the different ethnic groups come here? Where did they settle?

The Amerindians

The Amerindians were already here for a long time before Christopher Columbus discovered these islands. Early estimates put the population at about 40 000 natives, before Columbus' arrival. However, by 1700 the Amerindian population was reduced to about 1 200 Caribs. These groups of people came from neighbouring Venezuela and Guyana in search of better food sources.

Some tribal names that have remained with us till today are the 'Chaimas' who lived at the current site of Carapichaima Village, the 'Kailpunians' at the current site of California Village, and the 'Chaguanes' lived at what we call Chaguanas. Also, many of today's place names are of Amerindian heritage, such as Caroni, Piarco, Arima, Couva, Mucurapo, Mayaro, Maracas, Toco and Guayaguayare.

The Europeans

The arrival of Christopher Columbus in 1498 signalled the arrival of the Europeans. The Dutch, French and English were heavily involved in Tobago, while the Spanish, French and English occupied Trinidad. The Europeans were interested in conquering new lands for their respective countries and set up plantations to earn more income for their countries. Most of the money earned went into fighting wars with each other.

The European influences are clearly seen in many of the place names in Trinidad and Tobago. The Spanish were the first Europeans to colonize here, so naturally the name of the island, *La Trinidad*, which means The Trinity, is of Spanish origin. Similarly, *Barataria*, *Brasso Seco*, *Buenos Ayres*, *California*, *Cantaro*, *Cedros*,

El Dorado, El Socorro, Erin, Gasparillo, Guapo, La Brea, La Seiva, Las Cuevas, Los Bajos, Manzanilla, Maracas, Palo Seco, Penal, Rio Claro, San Fernando, San Juan, Sangre Grande, Santa Cruz, Santa Flora, Toco. Tortuga, Valencia and *Vistabella*, are all Spanish names.

After an invitation by the King of Spain to populate Trinidad in 1783, the French also named many areas. *Bacolet, Biche, Blanchisseuse, Bonne Accord, Bonne Aventure, Bonnasse, Bourg Mulatresse, Carenage, Champs Fleurs, D'Abadie, Gran Chemin, Grande Riviere, L'Anse Fourmi, L'Anse Mitan, La Romaine, Lambeau, Laventille, Les Coteaux, Les Efforts, Lopinot, Mon Repos, Mount D'Or, Point Fortin, Point Lisas, Pointe-à-Pierre, Roussillac, Sainte Madeleine, Sans Souci, Trou Macaque* and *Vessigny*, are all French names.

Not wanting to be outdone, the English renamed some areas like the first capital of Trinidad. *San José de Oruña* was renamed *St. Joseph* after the English took over. *Bamboo Village, Beetham Gardens, Ben Lomond (Scottish), Black Rock, Carlson Field, Cedar Hill, Chatham, Claxton Bay, Ecclesville, Edinburgh (Scottish), Exchange Village, Goodwood Park, Gulf View, Indian Walk, John John, Longdenville, Monkey Town, Mount Lambert, Orange Field, Phoenix Park, Poole, Princes Town, Quarry Village, Roxborough, Scarborough, Signal Hill, Syne Village, Union Village* and *Williamsville*, are all English place names.

The Africans

The Europeans also brought African slaves with them, from as early as 1517, through the African Slave Trade. The African slaves were thought of as property and not human beings and, as such, they were treated as objects. They were

bought and sold like goods and treated inhumanely. Most of the Africans came from the West Africa region, including countries such as Nigeria, Ghana, Ivory Coast, Sierra Leone, Liberia, Togo, Guinea, Cameroon, Angola and Guinea-Bissau. Some of the tribes to which they belonged were Yoruba, Ashanti, Kru, Mandinka, Rada and Itsekiri.

The villages along Moruga Road have great significance pertaining to African history. It was there in 1815, a number of ex-colonial marines settled after the 1812 war between Britain and the US. The settlers from the US were called Merikins, and because they arrived in companies, there are six areas in Moruga that still bear the names company villages, such as Fifth Company.

During the period 1841 to 1861, almost 7,000 freed Africans arrived in Trinidad. Almost every part of Trinidad was populated by freed Africans. **Port of Spain** and its surrounding areas, including **Belmont**, which was originally a slave settlement known as Freetown, had a large number of those who had settled before and after Emancipation. The **East Dry River** area was then called Yaruba village. **Diego Martin** and the road leading to **Paramin** village also featured prominently during the period when runaway slaves climbed the steep mountain on the way to Paramin to hide in caves to escape their masters. **Cameron**, a village which is on the way to Paramin, was called Camp Marron. It was a hideout for slaves. Africans also settled along the Eastern Main Road and Central and South Trinidad, near to where large plantations were set up. The rural villages of **Mayo** and **Tortuga** were used as hideouts for runaway slaves from Central Trinidad. Many parts of rural Trinidad were developed by the Africans, including Manzanilla, Quare, La Seiva and Turure, all places in eastern Trinidad.

The Chinese

On October 12th, 1806, one hundred and ninety two Chinese men arrived in Trinidad on the ship 'Fortitude'. Historical records reveal that this was the first organized settlement of Chinese in the Americas. They were recruited mainly from Macao and the island of Penang in Malaya, rather than from the mainland proper. The Chinese were to be paid \$6 a month for one year to work on the sugar plantations.

Many were distributed to sugar plantations, on estate two and a half miles west of Port of Spain, in Cocorite near Fort George. Barracks were also rented in order to house those of them who preferred to live as a community of artisans and peasant cultivators, growing food for the urban market. Many of these became fishermen, pork butchers, carpenters and shoemakers, in addition to growing food.

The Portuguese

The planters needed to find more labourers urgently after the African slaves were to be freed in 1838. The first Portuguese immigrants entered Trinidad from the Azores in 1834. A group of slave traders, hearing the plight of the planters for labourers, illegally obtained 25 Portuguese labourers from the island of Faial (or Fayal) in the Azores. In less than two years, these labourers either died due to extreme weakness and illness, or returned to the Azores because of difficult living and working conditions, leaving no trace behind. Two groups of Madeirans later came to Trinidad in May and September of 1846. Both groups were refugees. One group was made up of mainly rural persons fled severe economic disaster, while the other group comprising largely educated urban dwellers, fled violent religious persecution. When Trinidadian cocoa planters requested urgent help from the Governor for new labourers for their estates, the governments of England and

Portugal agreed to allow Madeiran immigration to Trinidad. The Sugar planters therefore privately chartered the *Senator*, a ship with 219 Madeiran immigrant labourers. They arrived in Trinidad on 9th of May 1846, 11 years after the arrival of the *Faial Portuguese*, and were put to work on the more rigorous but better paying sugar estates. They became shopkeepers, farmers, restaurant owners and small traders. Many of them set up shops in the rural villages, competing with the already established Portuguese shopkeepers.

The harsh conditions of tropical sugar plantations proved to be too much for the Portuguese. Deaths were common and some left for the cocoa estates while others abandoned plantation labour, opening shops, groceries, dry goods stores and rum shops. Several Portuguese were also employed as gardeners and housekeepers.

The Venezuelans

The first attempt to grow another crop other than sugar cane came in 1718 with the cultivation of cocoa. The rise of cocoa cultivation in Trinidad was largely achieved through the importation of Venezuelan peasant farmers in the 1840s. They were known as 'Cocoa Panyols' or 'Cocoa Payols'. The word 'Panyol' or 'Payol' is a patois (or broken French) word for Spanish. They were a mixture of Amerindian, European and African ancestry. Venezuelan Spanish speakers were considered valuable pioneers in the development of Trinidad's cacao industry. There were tree fellers and hunters, but businessmen and professionals also came, all fleeing from the civil unrest on the mainland. These farmers were employed to clear forest and establish cocoa seedlings. After five or seven years they were paid for each mature cocoa tree on the plot of land. They then moved on to a new plot of land.

In Trinidad, the Panyols settled alongside their Spanish counterparts in agricultural areas such as Santa Cruz, Lopinot, Caura, Brasso Seco, Maracas and Luengo in the North. Others had already taken up residence in Gran Couva, Tortuga, Tabaquite and Mundo Nuevo in Central Trinidad, while others had settled in Rio Claro, Siparia, Rancho Quemado, Erin and Moruga in the South. In the Paramin region of Maraval, which is located in the Northern Range, some Cocoa Panyols became integrated into the French Patois-speaking communities, giving rise to Parang music in Paramin and the blend of Venezuelan and French Creole cultures.

The East Indians

Due to the shortage of labour on the sugar estates, and the failure of the Portuguese labour programme, the planters turned to the Indian sub-continent to obtain cheap labourers. These workers were hired from the poorer parts of Uttar Pradesh. They travelled for three-months to the New World as indentured or paid labourers, with the understanding that after working for 5 years, they could re-indenture themselves or be provided with passage for the return to India. The Indians were better labourers on the sugar cane and cocoa plantations, helping them return to prosperity. In an effort to discourage them from returning home, the British government offered them a land grant as an incentive for those who chose to stay. Many took up the offer and stayed to make new lives in their adopted homeland.

Some of the areas where the East Indians settled were, St. James, Tunapuna, Caroni, Chaguanas, Carapichaima, Penal, Debe, Barrackpore and Princes Town.

The Syrians

The last group of immigrants to come to Trinidad originated in the region previously known as Greater Syria, which comprises of present day Iraq, Syria, Palestine and Lebanon. Many of the Lebanese came from the villages of Buhandoun and Amyoun, while the Syrians came from villages in the 'Valley of the Christians.' These Arabs came here from as early as 1904 in an attempt to escape religious persecution and economic hardship in their native countries. The Arabs travelled to the Americas with the hope that greater opportunities would be available to them here. These early immigrants usually wrote about beautiful descriptions of the Caribbean which served to motivate their relatives to take the journey to the West Indies.

The first Arab settlers in Trinidad were men. They resided in boarding houses along Marine Square (now called Independence Square), George, Duke, Duncan and Charlotte Streets. Men would peddle dry goods throughout the country sides of Trinidad, to acquire an income to support their families. Later on the families moved into the suburbs of Woodbrook and eventually in the western parts of Trinidad.

Activity

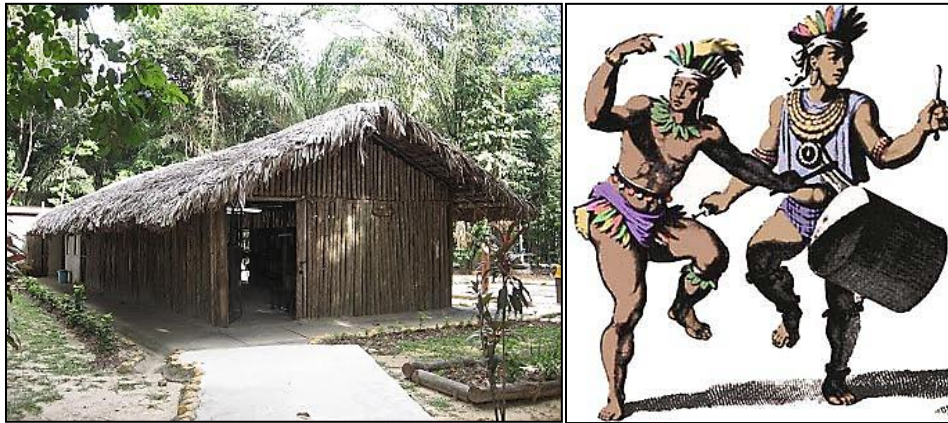
On a map of Trinidad and Tobago, pinpoint some of the areas where the ethnic groups have settled.

The contributions of our ancestors to the society

The Amerindians

The Amerindians were already here for a long time before Christopher Columbus discovered these islands. Early estimates put the population at about 40,000 natives, before Columbus' arrival. However by 1,700, the Amerindian population was reduced to about 1,200 Caribs.

Apart from some place names aforementioned, such as Guayaguayare, Arima and Piarco to name a few, local animal names like *agouti* and *manicou*, and food items like *cassava* and *roucou* are of Amerindian origin. Even the word *barbecue* is of native Caribbean origin. Even the outdoor dirt ovens were used by the Amerindians to bake cassava bread and can still be seen in remote villages and at the Cleaver Woods Heritage Park in Arima.



Carib hut, located at Cleaver Woods, Arima.

The Carib Community celebrates a month long period of activity, beginning on August 1st. The **Santa Rosa Festival**, celebrated on August 23rd, culminates in the celebration of Holy Mass, a street parade and the sharing of foods, such as

cassava bread, indigenous to the Caribs. Amerindian Heritage Day is celebrated on October 14th.



The Carib Community at the Santa Rosa Festival (left) and Statue of Hyarima in Arima (right)

The Europeans

The arrival of Christopher Columbus in 1498 signalled the arrival of the Europeans. As mentioned previously, the Dutch, French and English were heavily involved in Tobago, while the Spanish, French and English occupied Trinidad.

The **Tobago Heritage Festival** has been drawing crowds to Tobago for many years. Every July, this re-enactment of 19th century Old-Time Wedding, complete with men in tails and top hats and women in satiny splendour, draws visitors and locals alike to the community of Scarborough. Traditional Tobagonian rituals are seen, like a bride's trousseau trunk balances on the head of one guest, while another transports a wedding cake safely tucked beneath mosquito netting.

The ceremony takes place within the walls of a historic church to a standing-room-only crowd. Even those visitors who can't see the bride and groom need not worry: the action continues outside as well. A grand party follows, and visitors "chip" or shuffle dance down the street, later joining in traditional dances such as the **reel** and **jig** or the **quadrille**. The event wouldn't be complete without a taste of the wedding cake and curried crab and dumplings. The festival is held at villages throughout the island with dances, dining, drama and more.



The Europeans also started, what is today known as, Trinidad and Tobago's largest festival, **Carnival**. The timeline below contains our Carnival's history.

YEAR	EVENT
1770s	Carnival first brought to Trinidad by French Planters.
1783	The <i>Cedula of Population</i> was an edict by the King of Spain, which invited anyone of the Roman Catholic faith, who would swear loyalty to the Spanish Crown, to "take lands of up to 3 000 acres (12 km ²) free of charge." The effect of the Cedula was immediate, as what had once been a small colony of 1 000 persons in 1773 had boomed to 18 627 by 1797.
1784	Carnival began to be more heavily influenced by the French after the Cedula. Many French persons came from Haiti, Martinique and other islands. There were pre-Lenten concerts, including music from the French <i>troubadours</i> , disguise balls, dinners and <i>fêtes</i> . Street parades by disguised bands on floats or carriages, accompanied by

	<p>music bands, (<i>minstrels</i>), using guitars, quattros and trumpets.</p> <p>Celebrated by the upper class or wealthy people in society, such as the French and Spanish.</p> <p>Amerindians and slaves were banned from taking part.</p>
1797	<p>The British took over Trinidad.</p> <p>Carnival was allowed to continue.</p>
1838	<p>African slaves were freed after the four-year apprenticeship.</p> <p>Africans became involved in Carnival, carrying <i>cannes brulees</i> or burning canes through the streets. It was later known as <i>canboulay</i>.</p> <p>Due to the Africans' involvement, the French and Spanish ended their street parades.</p>
1843	<p>Carnival was confined to two days – the Monday and Tuesday before Ash Wednesday.</p> <p>Music was supplied by <i>goat-skinned drums, chac chac, bottle and spoon</i> and <i>tamboo bamboo</i>.</p> <p>Early Carnival characters included: <i>Pirates, Red Indians, Bats, Robbers, Clowns, Moko Jumbies, Burroquites, Devils</i> and <i>Pierrot Grenade</i>.</p> <p>People gathered in <i>kaiso</i> tents, where a <i>chantuelle</i> or lead singer would lead them in song to vent their feelings about their concerns.</p> <p>(<i>Kaiso</i> music was brought here from West Africa by the slaves, who used it to sing about their white slave masters.)</p>
1868	<p>The British authorities banned the carrying of sticks and lighted torches (<i>canboulay</i>), since there were clashes between groups of revellers. The ban was not enforced for several years.</p>
1881	<p>Captain Arthur Baker, head of Trinidad's Police Force, was determined to end the canboulay, saying that it was a threat to public order.</p> <p>The Police clashed with the revellers, who had banded together in Port of Spain. The people wanted their Carnival to stay.</p> <p>Due to the feelings of the population, Governor Sir Stanford Freeling, ordered the Police back to their barracks, in order to calm the situation.</p>

1883	Governor Freeling was sent back to England.
1884	<p>Captain Baker sought to crackdown on the canboulay; this time in San Fernando and Princes Town.</p> <p>In Princes Town, the masqueraders attacked the Police, who opened fire on the rioters, killing a youth and seriously wounding two others. This caused the crowd to flee.</p> <p>There were also serious clashes between rioters and Police in San Fernando, but the Police had the upper hand.</p>
After the riots	<p>Carnival celebrations became more curtailed.</p> <p>Bottle and spoon joined drums to become percussion instruments used at Carnival.</p>
1920s	<p>The <i>Chantuelle</i> or <i>Chantwell</i> became known as the <i>Kaisonian</i> or <i>Calypsonian</i>. The first Calypso recording was made by Lovey's String Band in 1912.</p> <p>Calypso tents were set up at Carnival for calypsonians to practice before competitions; these have now become showcases for new music.</p> <p>Calypso music became more popular around the world.</p>
1930s	<p>Calypso music started to gain new audiences worldwide. Calypsonians such as <i>Attila the Hun</i>, <i>Roaring Lion</i>, <i>Lord Invader</i> and <i>Lord Kitchener</i>, began touring the world.</p> <p>Steelpans (steel drums) were invented and became widely used at Carnival, replacing the tamboo bamboo.</p> <p>Steelpan music remained an integral part of the Canboulay music contests, now called Panorama.</p> <p>Lord Invader's, "<i>Rum and Coca Cola</i>" was recorded by The Andrew Sisters in 1944 and became an American hit.</p> <p>In 1956, Harry Belafonte released an album entitled, "<i>Calypso</i>", which went on to sell over a million copies.</p>
1970s	<p>Garfield Blackman (Lord Shorty) combined the Afro-Caribbean calypso with rhythmic elements of Indo-Trinidadian Chutney music to create Soca, which would grow to replace calypso as the dominant genre at carnival.</p>



Due to their Christian influences, the Europeans also left religious festivals such as *Lent*, *Easter*, *Whit Sunday (Pentecost)*, *Corpus Christi* and *Christmas*, which are still celebrated today. Their chief religions were Roman Catholicism and English Catholicism (Anglican).

European Religious Festivals

Lent is the forty-day period of prayer, fasting and alms-giving, beginning on Ash Wednesday and culminating on Holy Thursday.

Easter is the period whereby Christians celebrate the Passion (suffering), Death and Resurrection of Jesus Christ, who by His sacrifice is believed to be the Saviour of the world.

Whit Sunday, also called *Pentecost*, is celebrated fifty days after Easter. It signifies the Descent of the Holy Spirit upon the Apostles. The Holy Spirit is believed to be the third person in the Blessed Trinity and is the special force that gave Jesus His power, while He was among us.

Corpus Christi commemorates the Feast of the Body and Blood of Christ. Christians believe that eating the "body" and drinking the "blood" of Jesus will grant them eternal life. This "Body and Blood" is seen in the Eucharist or Holy Communion.

Christmas is a special time of the year. It is celebrated by almost everyone on December 25th. It signifies the birth of Jesus Christ. People exchange gifts, greetings and prepare lavish feasts on this day.

All of the above except, Whit Sunday are still public holidays in our country.

Some of these celebrations are celebrated in ways below.

Advent and Christmas



Lent and Easter



Pentecost and Corpus Christi



Corpus Christi is the celebration of the Body and Blood of Jesus, given under the form of bread and wine in the Holy Eucharist.

Pentecost or Whit Sunday is the commemorates the descent of the Holy Spirit upon the mother and followers of Jesus, some 50 days after his resurrection from the dead and 40 days after he ascended into Heaven. It is considered the birthday of the Christian Church, since from that point onwards; Jesus' disciples publicly preached about his life. This is not a public holiday.



As previously stated, the European influences are clearly seen in many of the place names in Trinidad and Tobago. The Spanish were the first Europeans to colonize here, so naturally the name of the island, *La Trinidad*, which means The Trinity, is of Spanish origin. Similarly, *Barataria, Brasso Seco, Buenos Ayres, California, Cantaro, Cedros, El Dorado, El Socorro, Erin, Gasparillo, Guapo, La Brea, La Seiva, Las Cuevas, Los Bajos, Manzanilla, Maracas, Palo Seco, Penal, Rio Claro, San Fernando, San Juan, Sangre Grande, Santa Cruz, Santa Flora, Toco, Tortuga, Valencia* and *Vistabella*, are all Spanish names.

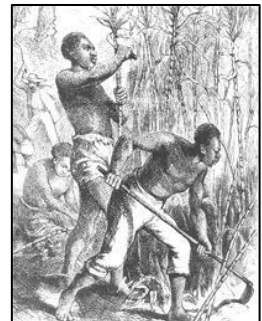
After an invitation by the King of Spain to populate Trinidad in 1783, the French also named many areas. *Bacolet, Biche, Blanchisseuse, Bonne Accord, Bonne Aventure, Bonnasse, Bourg Mulatresse, Carenage, Champs Fleurs, D'Abadie, Gran Chemin, Grande Riviere, L'Anse Fourmi, L'Anse Mitan, La Romaine, Lambeau, Laventille, Les Coteaux, Les Efforts, Lopinot, Mon Repos, Mount D'Or, Point Fortin, Point Lisas, Pointe-à-Pierre, Roussilac, Sainte Madeleine, Sans Souci, Trou Macaque* and *Vessigny*, are all French names.

As aforementioned, the English renamed some areas like the first capital of Trinidad. *San José de Oruña* was renamed *St. Joseph* after the English took over. *Bamboo Village, Beetham Gardens, Ben Lomond (Scottish), Black Rock, Carlson Field, Cedar Hill, Chatham, Claxton Bay, Ecclesville, Edinburgh (Scottish), Exchange Village, Goodwood Park, Gulf View, Indian Walk, John John, Longdenville, Monkey Town, Mount Lambert, Orange Field, Phoenix Park, Poole, Princes Town, Quarry Village, Roxborough, Scarborough, Signal Hill, Syne Village, Union Village* and *Williamsville*, are all English place names.

Due to our French influences, the broken French or Patois was also spoken here. Many Patois words still exist today. *Gayippe* or *gayap* is a word in Patios. It means, "An undertaking by friends and comrades to work together for the benefit of one. The ways homes were built in the old days, with labour donated by neighbours, friends and family."

The Africans

The Europeans also brought African slaves with them from as early as 1517, through the African Slave Trade. The African slaves were thought of as property and not human beings and were treated as objects as a result. They were bought and sold like goods and treated inhumanely.



The Africans were not kept together if they were from the same tribe or family. They were separated, because the planters feared that they would unite and revolt. Since each tribe spoke a different language, they were mixed. Due to their inability to communicate with each other effectively, the African slaves were not

able to pass on their folklore. They were also banned from practicing their religions and culture. Drumming was especially feared by the planters. Therefore not much of the original African culture emerged through the period of slavery. However, one tradition which could be traced back to the Yoruba credit system in Africa and is still practiced by many members of the society today is the **Su Su** (or



Sou Sou). It a form of savings where a group of people pay an agreed sum of money on a periodic basis (usually monthly) and each period one member of the group takes all the money that has been paid (called their share or hand). Also making it to the Caribbean were two African dances known as the **Bongo**, seen in country-side wakes and the **Limbo**, known throughout the world.

Dancers demonstrate the Limbo

Many of the Africans adopted the religions of the Europeans. They became mainly



Roman Catholic and Anglican in Trinidad, while in Tobago the majority became Methodists. A smaller number of Africans merged traces of their African ancestry with Christianity, and formed what we know as the **Spiritual Baptists**. Others became **Orishas**.

Spiritual Baptists dancing during a ceremony

The Africans, though they were not allowed to openly practice their culture and religion, found ways to include their African ancestry into the European way of life and culture. Apart from using African influences in Christianity, the Africans, as they became involved in Carnival, also used their knowledge of folklore in the characters, stories and music. Such Carnival characters include the *Moko Jumbie* and the *Midnight Robber* adapted from the *African Griot* or storyteller, who uses 'robber talk' in speech.



Moko Jumbies at Carnival



Midnight Robber

Slaves were fed salted codfish and pickled pork (imported from North America), and ground provision which they grew in their own small plot of land. They also planted other crops such as okra and corn (maize). The slaves were innovative and incorporated these and other foods into their diet, creating new recipes. From these innovations came dishes such as fish cakes, foo foo (pound plantain), black pudding, souse, callaloo, coo coo, pelau and oil down. Today, Caribbean cuisine is recognized for its distinctive style and flavour.



African influenced dishes such as Pelau, Coo Coo and Callaloo and Souse

The Chinese

On October 12th 1806 one hundred and ninety two Chinese men arrived in Trinidad on the ship '*Fortitude*'. Historical records reveal that this was the first organized settlement of Chinese in the Americas.

Once their period of indentureship was finished, the Chinese left the estates. A few of them returned to China, but most of them opted to remain in Trinidad. They became shopkeepers, farmers, restaurant owners and small traders. Many of them set up shops in the rural villages, competing with the already established Portuguese shopkeepers. The Chinese were gradually accepted in their local community and became an invaluable part of village life. The male

Chinese proprietor was called Chin and his wife Mary, regardless of what their real names were. Often customers who were short of cash were allowed to take their groceries on credit. This system was called **trusting**. The shopkeeper would record the goods taken and their prices in a copy book. The customer would then pay off his debt in instalments.

The Chinese contribution to Trinidad and Tobago can be seen almost everywhere. The numerous Chinese restaurants are a testimony to their involvement in providing food for locals. They have brought many Chinese dishes such as **noodles**, **char su kai fan**, **fried rice**, and **lap chong** (an assortment of meat preparations). Their art, culture and food are an important part of Trinidad and Tobago's culture.

Since 2006, the Chinese have added Dragon Boat Racing to the sporting calendar of our country, on the weekend nearest to October 10th which is Chinese Double Ten Day. This day is the National Day of the Republic of China and marks the anniversary of the start of the Wuchang Uprising of October 10, 1911 (10-10 or double ten), which led to the collapse of the Qing Dynasty in China and establishment of the Republic Of China on January 1st, 1912. Double Ten Day is marked by sales at popular Chinese owned stores.



Chinese Dragon Boat Racing

The Chinese brought their customs, culture, food, games, traditions and way of dress with them when they came to Trinidad. Even though they have been assimilated into Trinidadian society, they still observe some of these customs. The wider Trinidadian society in turn has adopted some of the Chinese heritage. This can be seen in the popularity of Chinese food, and the game Whe Whe, the legalised form of which is Play Whe.



A Play Whe chart

The Portuguese

Even though slavery was to be abolished in 1834, the planters struck a deal whereby they were allowed to keep their labourers through an apprenticeship system, until 1838. However, the planters needed to find more labourers urgently. The first Portuguese immigrants entered Trinidad, not from Madeira, but from the Azores, in 1834.

As mentioned previously, the harsh conditions of tropical sugar plantations, proved to be too much for the Portuguese. Deaths were common and some left for the cocoa estates while others abandoned plantation labour, opening shops, groceries, dry goods stores and rum shops. Several Portuguese were also employed as gardeners and housekeepers. Other ships arrived later in 1846 and in 1847. They were mainly Catholic and Presbyterian and were considered to be industrious and enterprising.

After 1847, Portuguese immigration was no longer considered to be a solution to the labour shortage on the estates. However, the Maderians continued to migrate to Trinidad and Tobago, voluntarily, to seek a better life. Emigration from the Cape Verde Islands was allowed by the local authorities because of a critical food shortage there in 1856 and was welcomed by West Indian planters. Less than a hundred immigrants reached Trinidad because immigration was stopped by 1858.

The Portuguese began to lose their distinctness as a racial group by the beginning of the 1900s. However they will be remembered for their businesses, salted-cod (salt fish), use of olive oil and for the dish known as 'Calvinadage' (garlic pork), served at Christmas time. Names such as *Cabral*, *Camacho*, *Coelho*, *Correia*, *dos*

Santos, Fernandes, Gomes, Mendes, Netto, Pereira, Querino, Ribeiro and *Sá Gomes* are all Portuguese. The Madeirans were then followed by two groups of Asian indentured labourers, the Chinese and the Indians.

The Venezuelan Cocoa Panyols

In the 1840s, Venezuelan cocoa farmers were encouraged to come to Trinidad to cultivate cocoa, which fetched a high price on the world market. They were called *Cocoa Panyols*. The name comes from the broken French or *patois* word for Spanish, *espagnol*, or *Español*. The *Cocoa Panyols* are an ethnic mixture of European (Spanish), Amerindian and African ancestry. The *Cocoa Panyols* were located mostly in the cocoa-growing areas of the Northern Range, e.g. Caura, Lopinot, Arima, Santa Cruz and Maraval; as well as in the Central Range, e.g. Montserrat and Tortuga. In the Paramin Region of Maraval, which is located in the Northern Range, some *Cocoa Panyols* became integrated into the Patois-speaking communities, giving rise to the popular Parang tradition in Paramin, blending the Spanish and French Creole cultures. Apart from the Parang music, they brought foods such as *pastelle*, *paimee* and *empanadas* or *arepas*.



A Cocoa Panyol woman



Pastelles and Arepas

The East Indians

Due to the shortage of labour on the sugar estates, and the failure of the Portuguese labour programme, the planters turned to the Indian sub-continent to obtain cheap labourers.



East Indian Indentured labourers as they arrive in Trinidad

These workers were hired from the poorer parts of Uttar Pradesh. They travelled for three-months to the New World as indentured or paid labourers, with the understanding that after working for 5 years, they could re-indenture themselves or be provided with passage for the return to India.

The Indians worked on various sugar estates, such as Waterloo, Woodford Lodge, Picton, Union Hall, Bronte, Esperanza, Caroni and Canaan. All of them did not work on the sugar plantations. A large percentage of them were employed on the cocoa, coffee and coconut estates. Also, a considerable number of East Indians sought employment as shop owners, petty traders and as primary school teachers in the Canadian Missionary Indian (CMI) schools (established by the Presbyterian missionaries from Nova Scotia). The East Indian indentureship programme was terminated in 1917.

The East Indians were allowed to keep their culture, languages and religions. Being both Hindus and Muslims, they brought with them a rich heritage of festivals which are known to us today.

Phagwa or **Holi** is celebrated in the spring months of March to April, mainly by Hindus. It is a festival of colours, music and dancing. Various watercolours (**Abeer**) are mixed and sprayed on all those who participate in the celebrations and corresponding coloured powder is smeared on their bodies. Today, it is celebrated at a national level, in a grand style throughout Trinidad. A special type of folk song called **Chowtal** is sung during the course of the festival and the music is usually played with only two instruments; the **dholak** (a hand drum) and the **majeera** (cymbals or percussion instrument).



Revellers taking part in the Phagwa festival

Hosay or **Hussain**, is a mourning festival for Hussein and Hassan, the martyred grandsons of the Prophet Mohammed. Today anyone can take part in this mid-May party. Prior to Hosay, Shiite Muslims fast for one month and construct colourful flags called **tadjahs** which represent the tombs of the two brothers. On the first night of Hosay, participants bring out the tadjahs for "Flag Night" and carry them throughout the streets, accompanied by *Tassa* drums. The second night of the festival is "Small Hosay" and features a parade of small flags. The third night, "Big Hosay," is filled with huge, decorated tadjahs. On the final evening of the event, all the tadjahs are put into the sea.



Hosay celebrations in Trinidad

Ramleela means the Story of Lord Ram. **Leela** means Story and **Ram** is a Hindu God. The nine-day dramatic play takes place in September or October each year, across the country. Texts from the **Ramayan** are read to music, while brightly-costumed dancers perform the narrative. Ramleela culminates with the burning in effigy of the defeated villain **Rawan**, a graphic reminder that good triumphs over evil.



Participants in the Ramleela festivities

Eid ul Fitr is the largest Muslim religious festival in our country. It marks the end of the month long period of prayer and fasting, known as **Ramadan**. It is a time when Muslims give thanks for the blessings they have received from Allah,

celebrate the victory of the forces of good over evil, and forgive their neighbours for old grudges or ill feelings. It is also a time for spreading peace, sharing with others, giving thanks and celebrating 'the Brotherhood of man and the Fatherhood of God'.

The morning of Eid-ul-Fitr begins with an early meal, followed by a special charity in the form of money, food, or produce which is given to the needy or to Islamic organizations. Muslims around the world then gather at their mosques or large open meeting sites, and turn towards the holy city of Makkah (Mecca) to share in prayers of thanksgiving for completing their fast during the month of Ramadan. At the end of the morning prayers, families and friends engage in a special *Salat*, whereby they visit each other and exchange gifts and greetings.



Muslims participating in Eid ul Fitr celebrations

Diwali or Diwali or Deepavali, is the largest Hindu religious festival on the cultural and religious calendar. It is known as the '*Festival of Lights*'. It symbolizes the lifting of darkness, by using *deyas*, (small earthen, clay pots that are filled with coconut oil and lit with cotton wick). The *deyas* are placed on bamboo stands that are bent into elaborate shapes.



Deyas

The day is celebrated by almost everyone in society, as it commemorates the triumph of good over evil, light over darkness and prosperity. The goddess Lakshmi (Laxsmi), the symbol of wealth and prosperity, is worshipped at Divali time. Hindus traditionally fast in the week leading up to the annual Festival of Lights and households clean their surroundings. The preparation of a variety of Indian delicacies, such as *kurma*, *goolab jamon* and *parsad*, takes place in many homes. These delicacies are then shared with relatives and friends.

The bursting of bamboo or “*to buss bamboo*” has become a tradition synonymous with Divali and continues into the Christmas season. It is a type of fireworks that consists of a large bamboo and a mixture of calcium carbide and



water. The chemical reaction formed as a result of mixing calcium carbide with water inside the bamboo produces acetylene, an explosive gas. The acetylene explodes when a flame is introduced to the mixture. The explosion may cause severe injury if not handled carefully. Kerosene is also used as a fuel. Less than a cup (about 200 ml) of hot kerosene is poured into a small hole near the breach of

the cannon. A lighting stick is used to ignite the fumes and fire the cannon. Then fresh air is blown into the small hole and the cannon is fired again. It takes some practice to make the loudest bang. The bamboo is usually around 4 to 6 inches in diameter and 4 to 5 feet long.

The indentured labourers who came to Trinidad brought with them their own East Indian cuisine, complete with traditional seasonings and ways of cooking. Most important of their spices were the curries. In Trinidad and Tobago most Hindi words in common use today relate to the kitchen and food. Over time foods such as *roti*, *doubles*, *saheena*, *katchowrie*, *barah*, *anchar* and *pholourie* have become household names and are consumed by a wide cross-section of the society. Today, East Indian dishes are part of the national cuisine of Trinidad and Tobago.



Indian delicacies

The Syrian/Lebanese

The last group of immigrants to come to Trinidad originated in the region previously known as Greater Syria, which comprises of present day Iraq, Syria, Palestine and Lebanon.

As aforementioned, these Arabs came here from as early as 1904 in an attempt to escape religious persecution and economic hardship in their native countries. The first Arab settlers in Trinidad were men. They resided in boarding houses along Marine Square (now called Independence Square), George, Duke, Duncan and Charlotte Streets. George Habib and Amin Abraham were among the first to land arriving in 1904 and 1905 respectively. The Syrian-Lebanese men would then work to accumulate money to pay off their credit at business places, maintain families back home and provide for personal living expenses. Some money would be saved and some would also be used to pay the fares for relatives to travel to Trinidad. The men who had left their spouses behind, would arrange for them to come to Trinidad and by the 1920s and 1930s, many young women of Arabic descent had arrived in Port of Spain to raise families and lend support to their husbands.

The Arabs travelled to the Americas with the hope that greater opportunities would be available to them here. These early immigrants usually wrote about beautiful descriptions of the Caribbean which served to motivate their relatives to take the journey to the West Indies. Men would peddle dry goods throughout the country sides of Trinidad, to acquire an income to support their families. Women were expected to care for the children and perform household chores, in addition to providing merchandise for their husbands to peddle. Arabic women were competent seamstresses.

The Arabs were very religious and quickly joined the Roman Catholic Community. They preferred to join the Catholic faith because they believed the Catholic Church was "the highest, the strongest and a good church". The similarity in rituals and teachings between the Orthodox and Roman Catholic Churches were comforting to the Syrian-Lebanese immigrants.

The Syrian-Lebanese have become very prominent in our society. Through their hard work over the years, they now dominate the business landscape of Trinidad and Tobago, owning businesses such as Jimmy Aboud-The Textile King, Francis Fashions-Shoe Locker stores, Nagib Elias Hardware and the Pizza Boys Group of Companies.

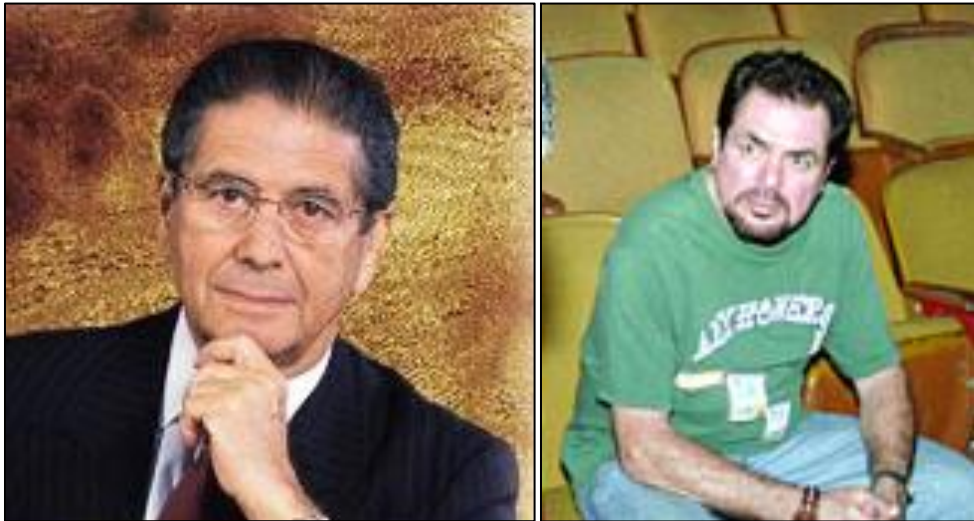


Some businesses owned by the Syrians

The family was also central to Syrian social life which is maintained by regular and frequent family gatherings. Socialization is primarily restricted exclusively to the members of the community although recently, some Syrians such as the *'Mighty*

Trini' (Robert Elias), have become more socially integrated with the wider society, through participation in national cultural activities.

Some prominent names of members in the Syrian-Lebanese community include *Aboud, Abraham, Elias, Habib, Hadeed, Nahous* and *Sabga*.



Anthony Sabga, Chairman Emeritus of the ANSA McAl Group (left) and Calypsonian Robert Elias, also known as the Mighty Trini (right)

Activity

State two contributions made by any one of our ancestral group, such as the:

- ✓ Amerindians
- ✓ Spanish
- ✓ French
- ✓ British
- ✓ Africans
- ✓ East Indians
- ✓ Chinese
- ✓ Cocoa Panyols
- ✓ Syrian/Lebanese

The Fusion of Cultural Interactions

The word *fusion* means the merging of two or more entities into a single entity. Our country has been able to merge the various foods and cultural influences in order to produce a unique experience to any visitor to our islands.

We celebrate each other's religious and cultural festivals and we even actively participate in them. For example a wide cross section of the society usually celebrates and participates in Phagwa, Hosay or Christmas festivities.



Persons of different ethnicities participate in Phagwa, Hosay and Christmas celebrations

Fusion of Music

Perhaps the best example of the fusion of our various cultures can be experienced at Carnival time. There are many examples of the fusion between African and East Indian music genres. In fact, Calypso music and East Indian music were merged to form a new genre of music popularly known as Soca music.

The Soca music genre emerged in the 1970s when calypsonian Lord Shorty, (Garfield Blackman), began experimenting with East Indian rhythms, using instruments such as the dholak, tabla and dhantal and fusing them with the calypso beat. Lord Shorty initially called this new beat 'sokah' (later changed to soca), declaring that it was the soul (so) of calypso (ca). Some persons claim that it refers to the soul music of the United States. Lord Shorty said that he was developing a musical form that was in fact a blend of Soul music, Calypso, East Indian and African rhythms.

The Story of the Father of Soca

Lord Shorty is considered to be the 'Father of Soca'. His 1973 hit 'Indrani' is regarded as the first Soca recording. He was born in Lengua Village, Princes Town on October 6th 1941. He rose to fame in the 1960s with the song 'Cloak and Dagger'. His popularity increased in the 1970s with albums such as 'Endless Vibrations' and 'The Love Man'. He



covered a wide variety of musical themes, including the risqué 'The Art Making Love', the controversial 'Om Shanti' and the topical 'Money Eh No Problem'.



By the early 1980s, Lord Shorty had become disillusioned by the trends in Soca music, saying that it was not being used to “uplift the spirits of the people”. Soon after, he underwent a spiritual conversion, abandoning material things and moving into the Piparo forest with his family. He later adopted the name Ras Shorty I and began recording in a new musical genre called Jamoo (Jah music) which contained themes and rhythms reflecting his spirituality. In 1997, he recorded the anti-drug song, *'Watch Out My Children'* that became one of the most popular tunes of his career. Ras Shorty I died on July 12th 2000 of multiple myeloma (a type of bone marrow cancer).

In the present time, Soca has become one of the most popular sub-genres of calypso, spawning its own sub-groups, including Rapso, Chutney Soca and Ragga Soca. The high-energy beat has attracted many new and young performers. Early Soca singers such as Chris 'Tambu' Herbert and Austin Lyons known as 'Blue Boy' (then later called as 'SuperBlue'), have given way to a whole new generation of singers such as Iwer George, Machel Montano, Destra Garcia, Denise Belfon, Blaxx, Bunji Garlin and Fay-Ann Lyons just to name a few.

Soca has also been defined by the speed of the track or beats per minute (bpm). These two categories of Soca include Groovy Soca which are the slower-paced Soca songs and Power Soca which are the more up-tempo Soca songs. It has grown into a massive industry, taking over the Carnival party scene and the Road March arena. The highlight of the pre-Carnival activities climaxes on Fantastic Friday, when the International Soca Monarch Competition is held.

Fusion of Food

Doubles is a common street food in Trinidad and Tobago. It is a sandwich made with two Bara (flat fried bread) filled with channa (curried chick peas). The delicacy is then topped with one or a combination of sauces, which include mango, chadon beni, cucumber, coconut or tamarind sauce. One cannot have doubles without pepper sauce, only mentioning to the vendor if one wants slight or plenty pepper.

The origins of this food began in Trinidad by a man by the name of Mamoodeen. He started the business of selling fried channa wrapped in cone-shaped packs. He diversified his product line soon after by adding boiled and fried channa, then curried channa with chutney. He then introduced a single bara with the curried channa. His customers would ask him to double the bara, to make a type of sandwich, hence the name "doubles" evolved and Deen's Doubles became the pioneering brand.

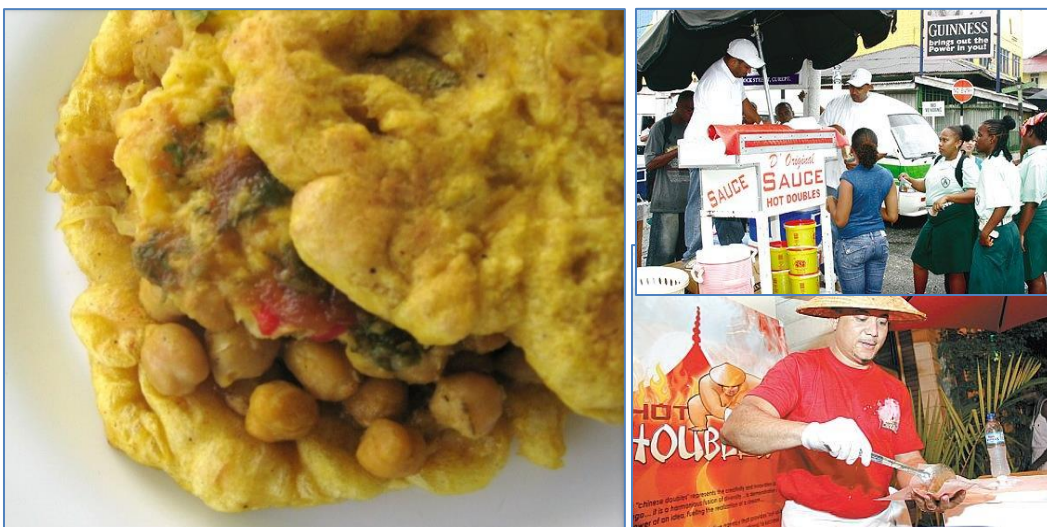
As the demand for Deen's Doubles increased, Mamoodeen employed his two brothers-in-law, Asgar Ali and Choate Ali to sell Deen's Doubles in 1937. The Ali brothers then launched their own Ali's doubles brand in 1938. Asgar Ali chose San Fernando for his sales district and Naparima College in particular as his historical starting point. Choate Ali remained in Princes Town while Mamoodeen expanded to San Juan and Port of Spain.

Some food historians assume that doubles evolved from the Indian dish Chole Bhature (also called Chana Bhatura), which is a combination of chole (chana masala), spicy chick peas and the bhature (poori), a fried puffy bread made of maida flour

which is used in the making of Indian pastries, bread and biscuits. Chole bhature is a dish served with onions and achar and commonly eaten in northern India. It is served with one large bhature which is eaten like chapati to scoop up the chole and not presented as a sandwich, like doubles. The taste difference between chole bhature and doubles is distinctive as the bara is made from all-purpose flour and spices and Trinidadian curries and chutneys have evolved with their own unique taste characteristics.

Doubles has become the national dish of Trinidad and Tobago and is the main breakfast food for thousands daily. However, it is easily a mid-morning or late night snack.

Choubles (Chinese Doubles) and other doubles variations such as gourmet doubles are the continuing evolution of this food favourite. Some doubles vendors are now putting ingredients other than channa (chick peas) in their doubles as well. Gourmet doubles include meats like chicken, lamb and even alligator. Other vendors put various vegetables and pineapple chunks in the doubles.



People line up to have their doubles and a vendor sells Chinese doubles (Choubles)

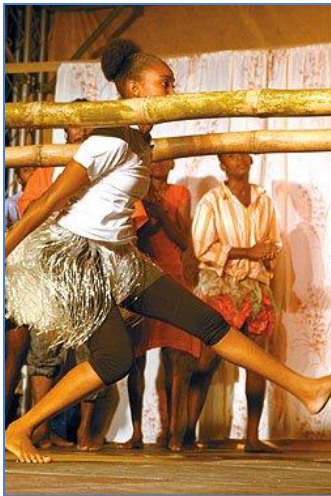
Fusion of Dance

In Trinidad and Tobago, just like our food and music is influenced heavily by our African, Indian and European roots, so too is dance. You can find professional dancers in Folk, Latin, Ballet, Indian Classical, Modern dance, African, Ballroom and a range of fusion styles in between. Dance fusion incorporates the various styles of dance.

The African influence on Dance

The African influence can be seen in several of the folk dances of Trinidad and Tobago. Dances such as the Bongo, Kalinda, Shango and Limbo owe their roots to Africa.

Bongo



The Bongo is performed at the house of the deceased on the night of the wake (the night before the funeral). The dance depicts the passing of a person from one world to the next. No costume is worn. Enclosed by a circle of people, the dancers move in the centre while five or six qua-qua players are stationed at one side. The qua-qua is the musical accompaniment for the dance and is simply two pieces of bamboo struck or clapped together rhythmically by the players. The flat sound is struck in the tempo tack-tata-tack-tack, tack-tata-tack-tack.

Usually one dancer performs at a time, but several might compete by dancing together. The basic movement consists of dropping one foot behind the other

which is kicked quickly, slightly forward, twice. The arms are outstretched or held slightly forward and upward. Both shake naturally as the hops and kicks are made. There are several variations on this dance.

Limbo

Limbo has its origins in West Africa where it was danced to train young initiates of the tribe in physical fitness. It was brought to Trinidad by slaves who practiced it at wakes during the Bong session.

Limbo is a competitive dance. Two persons hold a stick horizontally while a third shuffles under it, moving forward towards the stick with the body thrown



backwards. Participants compete with each other to see who could pass under the stick without touching it. Initially the bar is positioned at waist height but is lowered progressively after every set of competitors gets a turn at going under it. As the stick is lowered it becomes more difficult to

get under. The victor is the person who moves under the stick at its lowest point without touching it. This is a test of strength and competitors must have supple waist lines and strong backs. Good dancers can pass under a bar as low as seven inches from the ground.

Traditionally, Limbo was found in fishing villages such as Carenage, Blanchisseuse, Mayaro, Toco and Cumana, but it became popular in the night clubs of Port of Spain

during the mid-1940s. The dance spread to other Caribbean islands and then to North America and Europe. In 1948, Limbo was taken out of the countryside and into the ballroom by Charles Espinet, Sub-editor of the *Trinidad Guardian*. The Youth Council of Trinidad and Tobago presented the "Little Carib Company of Dancers in Limbo" at the Overseas Forces Club in April 1948. That was the first time Limbo was presented theatrically and since then, other dance groups have included Limbo on their programmes, both at home and abroad.

The Chinese Influence on Dance

The Dragon Dance originated in China during the Han Dynasty (180-230 A.D.) as part of the farming culture and spread throughout China. The dance symbolises the bringing of good luck and prosperity to human beings on earth in the year to come. Green is the main colour of the dragon and symbolises great harvest. Other colours are yellow which symbolises prosperity, red which symbolises excitement, and silver which represents the scales and tail of the dragon. These glitter constantly and create a feeling of joy.



The Chinese Lion Dance goes back some one thousand years. The first record of the performance of an early form of the Lion Dance dates to the early Ch'in and Han Dynasties (Third Century B.C.). The lions express joy and happiness. From the fourth day to

the fifteenth day of the New Year, lion dance groups would tour from village to village in traditional China.

The Lion Dance also plays an important role in the consecration of temples and other buildings, at business openings, planting and harvest times, official celebrations and religious rites.

During the Tang dynasty, the emperor once dreamed of a palace where he was surrounded by beautiful dancing fairies in colourful flowing robes. This dream turned into a command for a dance with spectacular displays of long silk ribbons to make his dream come alive. The traditional Chinese ribbon dance, once performed only for royalty, is now popular among all walks of life for its grace and beauty.

The Indian Influence on Dance

When the East Indian Indentured labourers came to Trinidad and Tobago, they brought with them their culture and traditions, among which was their dance. In fact, dancing was part of their religious ritual and was used as a means of phrasing and worshipping their gods.



of the society.

Over the years, this art form was expanded to embrace changes in music and cultural influences from our multi-ethnic society. Indeed, the art form changed somewhat from the religious rituals to include ceremonial, social and recreational aspects

The influence of Indian films on the Indian community in Trinidad and Tobago has also caused a shift in towards themes of merriment and gaiety. This influence may

have been the catalyst for what is regarded now as Chutney Dancing which is the more suggestive form of Indian dance.

One performing group that has sought to unify dance, especially indigenous dance is the Malick Folk Performers. The Malick Folk Performing Company has been working diligently to bring the indigenous art form of folk music to the forefront since 1979. The local group received the 2004 Chaconia Medal Silver for its outstanding contribution in the field of culture. They have worked regularly with the Shiv Shakti Dance Group, led by founder Michael Salickram, which is a group specializing in East Indian dance.



Members of the Malick Folk Performers and the Shiv Shakti Dance Group

Activity

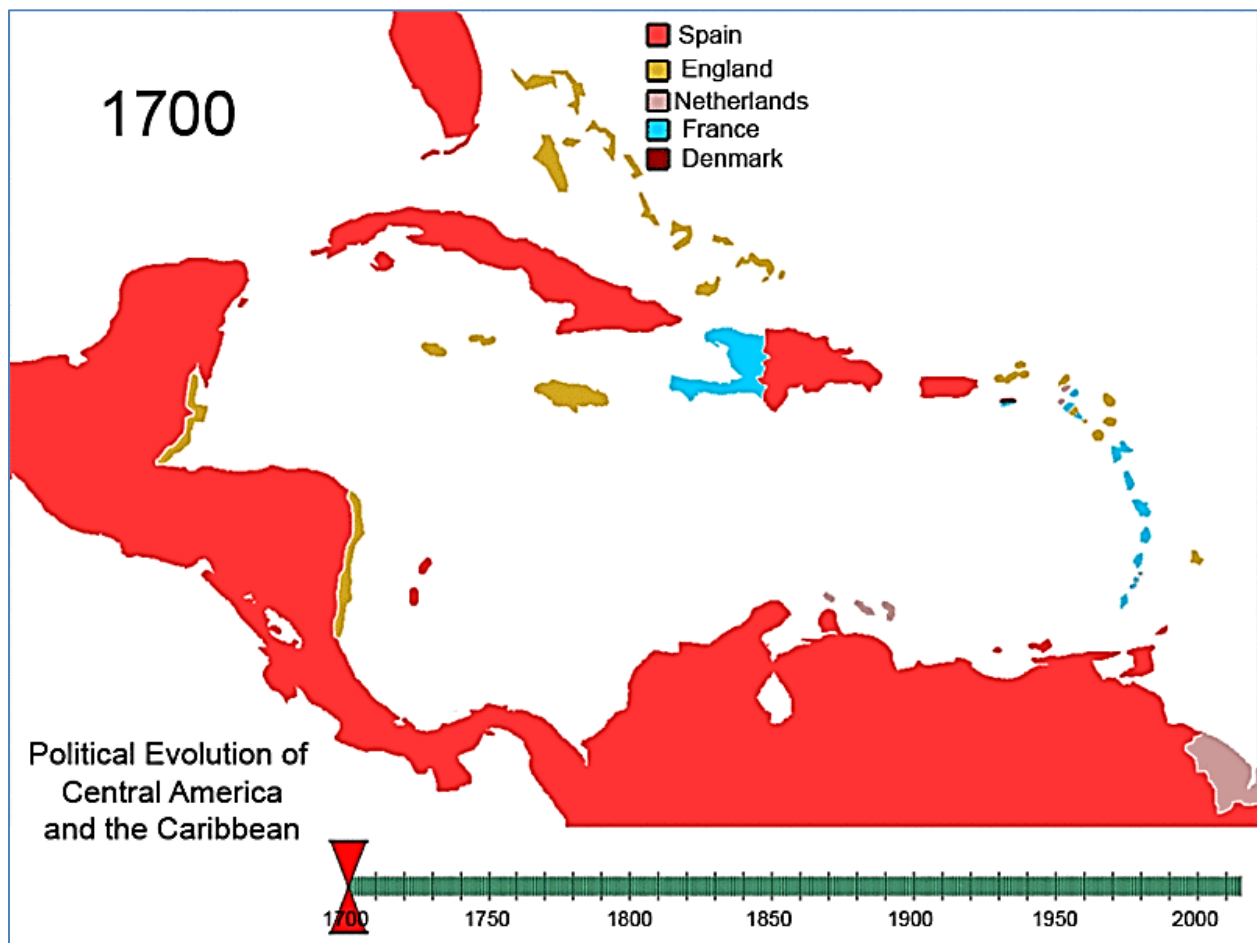
State three or four examples of our cultural fusion (e.g. music, food and dance) that represent a combination of two or more cultural origins.

The Common Threads Which Shape Us as a Caribbean People

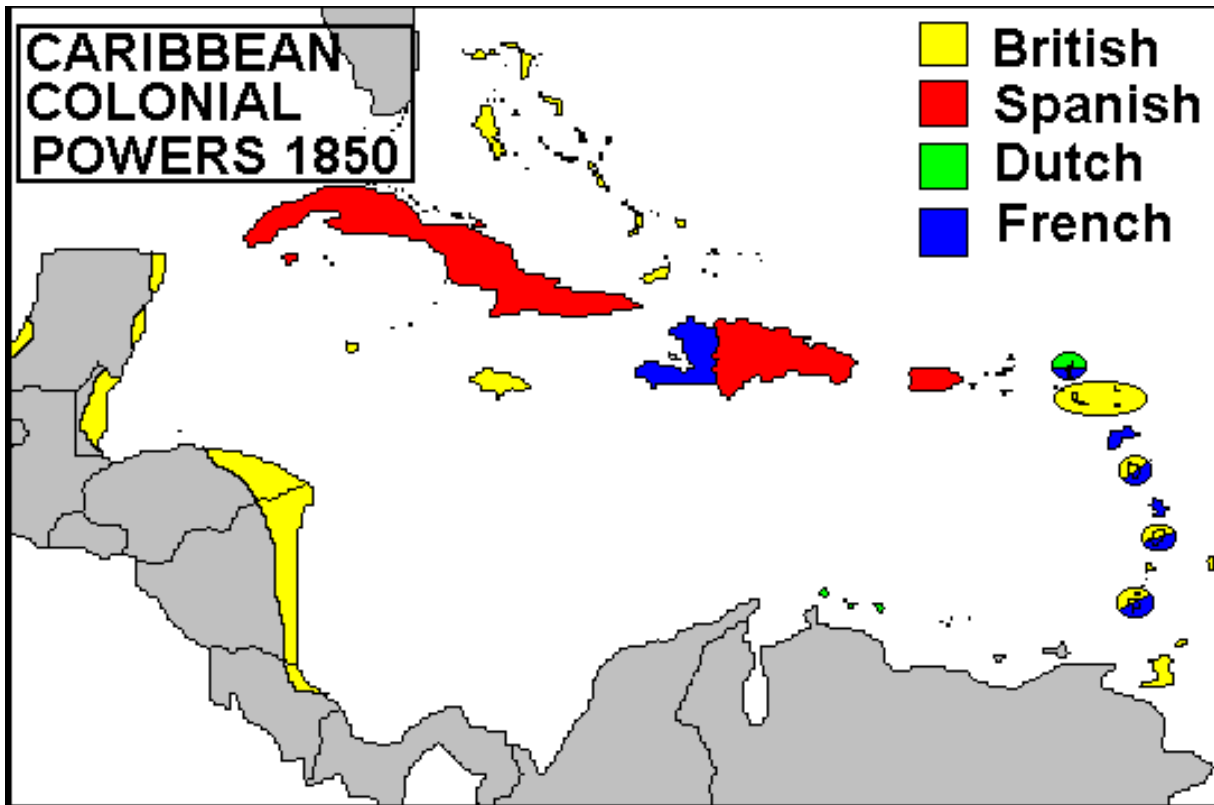
The history of the islands in the Caribbean region is very similar. Most were owned by European countries, which had used these islands to grow crops such as sugar cane and cocoa. Most used labour from other countries to help keep the agricultural industries alive. Many gave up these islands to the inhabitants who wanted independence.

The islands were all inhabited by natives when Spanish explorers began to discover the islands. Beginning in the 15th Century, the islands began to be inhabited and colonized by people from Spain. Shortly after, other explorers from England, France, Holland and other countries began to establish outposts in the Caribbean. However, the competition for the new territories was fierce and led to a series of wars starting in the 17th Century.

Through battles, such as the Thirty Years War, Seven Years War, French Revolutionary War and the Spanish-American War, the landscape of the Caribbean changed. National powers, such as the British, began to take control of the area. Many of the islands of the Caribbean came under strong British control. However, starting in the 20th Century, many of the island nations began to gain independence.



Map of the Caribbean region showing the major European-controlled territories in the year 1700



Map of the Caribbean region showing the major European-controlled territories in the year 1850

History of the Caribbean

A timeline is a sequence of related events in a chronological order or events arranged according to the time they occurred.

The Caribbean region shares a common timeline from even before the time that Columbus came to these islands.

The following is a list of many events that have occurred in the Caribbean, according to the year they occurred:

A Brief History of the Caribbean

<i>YEAR</i>	<i>EVENT</i>
c. 1000	Caribs move into the islands around the sea named after them, the Caribbean.
1492	After sailing for 5 weeks from the Canary islands, Christopher Columbus and the Pinzón brothers step ashore in the Bahamas.
1492	Columbus and his fellow explorers make landfall on the largest island in the Caribbean that is Cuba.
1496	Diego Columbus, Christopher's brother, establishes the first secure Spanish colony at Santo Domingo (Hispaniola/Hispaniola).
1498	Christopher Columbus discovers Trinidad on his third voyage to the West Indies.
1515	The Spanish complete the conquest of Cuba and establish the town of Havana.
1609	Castaways from an English vessel reach Bermuda, which becomes the first British island in the new world.
1627	A British colony is founded in Barbados and within 15 years has 18,000 settlers.
1655	The British, settling in Jamaica, soon turn the island into the major slave market of the West Indies.
1697	Spain surrenders the western half of Hispaniola to France, who names its new colony Saint-Domingue.
1783	Toussaint L'Ouverture, a former slave, joins a Spanish force invading the French colony of Saint-Domingue, now known as Haiti.
1797	The Spanish cede Trinidad to Britain.
1800	Toussaint L'Ouverture emerges as the leader of Saint-Domingue, ruling without French colonial control.
1801	Toussaint L'Ouverture invades the neighbouring Spanish colony of Santo Domingo and becomes the ruler of the whole island of Hispaniola.
1801	A powerful French force arrives in Saint-Domingue and recovers control of the colony, offering generous terms to the native leaders.
1802	Toussaint L'Ouverture is treacherously arrested and sent to France, where he dies in prison.
1804	The independence of Haiti from France is proclaimed by a new black ruler calling himself the emperor Jacques I.
1833	The British Slave Trade is abolished by an Act of Parliament, paving the way for emancipation.
1834	Slavery is abolished throughout the British Empire, however, the African slaves must serve a period of apprenticeship for 4 years before they are truly free.
1844	The other half of Hispaniola joins Haiti in declaring independence from Spain, as the Dominican Republic.
1868	An uprising against Spanish rule in Cuba sparks off a Ten Years' War
1868	An armed uprising against Spanish rule takes place in the town of Lares in Puerto Rico, becoming known as the Grito de Lares ('Cry of Lares').

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1878	The Ten Years' War ends in Cuba, with Spain promising extensive reforms including the abolition of slavery.
1882	Ulises Heureaux becomes dictator of the Dominican Republic and retains power until assassinated in 1899.
1889	During a period of economic decline, Britain annexed the smaller Tobago to Trinidad as an administrative ward.
1897	The Spanish governor in Cuba is recalled to Spain, for pioneering the concept of the concentration camp.
1898	The US battleship Maine is blown up in Havana harbour, sparking off the Spanish-American War.
1898	Theodore Roosevelt fights against the Spanish in Cuba with a volunteer regiment of cavalry, the Rough Riders.
1898	In the Treaty of Paris, ending the Spanish-American War, Spain cedes (surrenders) Puerto Rico and Cuba to the USA.
1900	Puerto Ricans are granted limited democracy in a Bill of Rights introduced after two years of US military occupation.
1902	Cuba becomes independent after three years of US military rule, with certain restrictions imposed by the Platt Amendment of 1901.
1903	Cuba is forced to accept a permanent US military presence in Guantanamo Bay.
1912	President Taft sends US marines to Cuba because of political unrest in the island.
1915	Woodrow Wilson sends US marines to take control in Haiti after a spate of political assassinations.
1916	Haiti becomes a US protectorate, under the terms of a treaty signed in the previous year.
1916	Woodrow Wilson sends the marines to maintain order when the Dominican Republic slips towards civil war.
1917	The Jones Act gives Puerto Ricans US citizenship and a popularly elected Senate and House of Representatives.
1930	Rafael Trujillo establishes a dictatorship in the Dominican Republic that will last for 30 years.
c. 1930	The steel-band tradition begins to develop in Trinidad, with adapted metal objects taking the place of traditional skin drums.
c. 1930	The Rastafarian cult evolves in Jamaica, viewing Ras Tafari, the emperor of Ethiopia, as the black Messiah.
1933	Fulgencio Batista, as army chief of staff, begins a long career running the affairs of Cuba.
1934	The US military government is finally withdrawn from Haiti after nineteen years.
1948	The British government advertises in Jamaica for people to come and work in Britain.

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1956	Communist activist Fidel Castro returns from Mexico to Cuba to organize guerrilla warfare against the Batista regime.
1957	Barbadian cricketer Gary Sobers, playing in Kingston, Jamaica, against Pakistan, makes a record Test score of 365 not out.
1957	A country doctor, François Duvalier, is elected president of Haiti on a massive popular vote.
1958	Dictator Fulgencio Batista flees from Cuba, leaving Havana open to Fidel Castro and his victorious guerrillas.
1958	On January 3 rd 1958, the West Indies Federation was formed. The Federation was an internally self-governing, federal state made up of ten provinces, all British colonial possessions. It was created by the United Kingdom in 1958 from most of the British West Indies. Britain intended that the Federation would shortly become a fully independent state, thus simultaneously satisfying the demands for independence from all the colonies in the region.
1959	Fidel Castro begins more than four decades of authoritarian rule in Cuba.
1961	An invasion force of about 1500 Cuban exiles comes ashore in Cuba's Bay of Pigs in an attempt to topple the Castro regime.
1961	Two days after landing in the Bay of Pigs, 114 Cuban exiles are dead and about 1300 have been captured.
1961	Rafael Trujillo, dictator of the Dominican Republic for the past 30 years, is killed by a machine-gun attack on his car.
1962	US intelligence reveals nuclear missile bases under construction in Cuba, causing an international crisis. President Kennedy sends the US navy to prevent delivery of Soviet missiles to Cuba.
1962	Fidel Castro releases, for \$53 million in food and medicine, the Cuban exiles taken prisoner in the Bay of Pigs fiasco.
1962, May 31st	Due to political squabbling among the provinces, the West Indies Federation never achieved full sovereignty, either as a Commonwealth realm or as a republic within the Commonwealth. It came to an end after Jamaica and Trinidad & Tobago pulled out.
1962	Jamaica and Trinidad & Tobago approach Britain for independence which is then granted to both colonies.
1963	Bob Marley and five others form a band, the Wailers, which for the first time gave Jamaican music a global following.
1964	Papa Doc Duvalier, ruling through the brutal Tontons Macoutes, makes himself president of Haiti for life.
1965	US marines intervene in civil war in the Dominican Republic to prevent a communist takeover.
1966	Joaquin Balaguer, a close associate of Trujillo, is elected president of the Dominican Republic.

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1971	The 19-year-old Jean Claude Duvalier, succeeding his father as president of Haiti, becomes known as Baby Doc.
1976, August 1st	Trinidad & Tobago attains Republican status, severing all ties with Great Britain. The Office of Governor General was now known as the Office of the President of the Republic.
1983	President Reagan sends US marines to Grenada after the execution of the island's Prime Minister, Maurice Bishop.
1986	Baby Doc Duvalier escapes from Haiti in a US air force jet and goes into exile in France.
1990	A Catholic priest, Jean-Bertrand Aristide, is elected president of Haiti and begins a programme of reform.
1991	A military coup in Haiti ousts the reforming president Jean-Bertrand Aristide.
1994	Trinidadian cricketer Brian Lara sets a new world record, scoring 501 not out when playing for Warwickshire against Durham. Lara also surpassed Sir Garfield Sobers' 365, by scoring 375 not out at the Antigua Recreation Ground when the West Indies played England.
1994	The return of Jean-Bertrand Aristide to Haiti, under UN protection, leads to a period of relative calm unusual in the republic.
2002	The US holds suspected Al-Qaeda terrorists indefinitely, and without legal rights, in Guantanamo Bay, an American enclave in Cuba.
2004	For the second time president Jean-Bertrand Aristide is forced to flee from Haiti, after losing control to opposition rebels.
2008	After 49 years as President of Cuba, Fidel Castro resigns for reasons of ill health. The National Assembly elects Fidel Castro's brother Raúl to succeed him as President of Cuba.
2008	Hurricane Hanna causes more than 500 deaths in Haiti before moving on west to the United States (where it kills 7).
2010, January 10th	Haiti is devastated by a 7.0 magnitude earthquake, causing more than 230,000 deaths.
2010 July - August	BP announces that a newly fitted cap has finally stopped the Deepwater Horizon oil spill in the Gulf of Mexico. US Federal estimates are that more than 200 million gallons of oil have spilled into the sea from the Deepwater Horizon disaster.
2012, October 30th	Superstorm Sandy, after devastating much of the Caribbean, reaches the east coast of the USA, killing more than 100 people.

As we can see from the timeline, the Caribbean islands have seen a lot of activity. There are several threads that are common to many of the islands. Such as: common history, sports, music and natural disasters.

Common History

Slavery and indentureship

If we examined our history carefully, we would find that the places from where our ancestors all come from are not as different as we have believed. The Abolition of Slavery Act of 1833 did not end slavery throughout the British Empire on August 1st 1834. Certain territories were specifically excluded, in particular India, where there were still conservatively estimated to be eight million to nine million slaves, as late as 1841. Emancipation did not occur in Britain's vast territories until the eventual passage of the Indian Slavery Act of 1843. By then, the transportation of indentured labourers to British Guiana had commenced in 1838, and would be extended, following emancipation, to Trinidad from 1845. Other races of people such as the Chinese, Portuguese, Syrian and other indentured labourers, came before the East Indians in 1845.

Following the Irish uprising of 1641, it was estimated that as many as 100,000 Irish men, women and children were transported to the colonies in the West Indies and North America, not as indentured "servants", but as slaves, after the passage of the Act for the Settlement of Ireland in 1652.

Agricultural based economy

The islands of the West Indies were mainly used by their European colonizers as new areas where large scale farming could be done, to bring revenue to the respective countries of England, France, Spain and the Netherlands.

A plantation economy, also known as an agricultural based economy, is an economy based on agricultural mass production, usually of a few commodity crops, grown on large farms called plantations. Plantation economies rely on the export of cash crops as a source of income. Prominent plantation crops included cotton, rubber, sugar cane, tobacco, rice and cocoa.

Planters embraced the use of slaves mainly because indentured labour became expensive. Some indentured servants were also leaving to start their own farms as land was widely available. Colonists tried to use the native Amerindians for labour, but they were susceptible to European diseases and died in large numbers. The plantation owners then turned to enslaved Africans for labour.

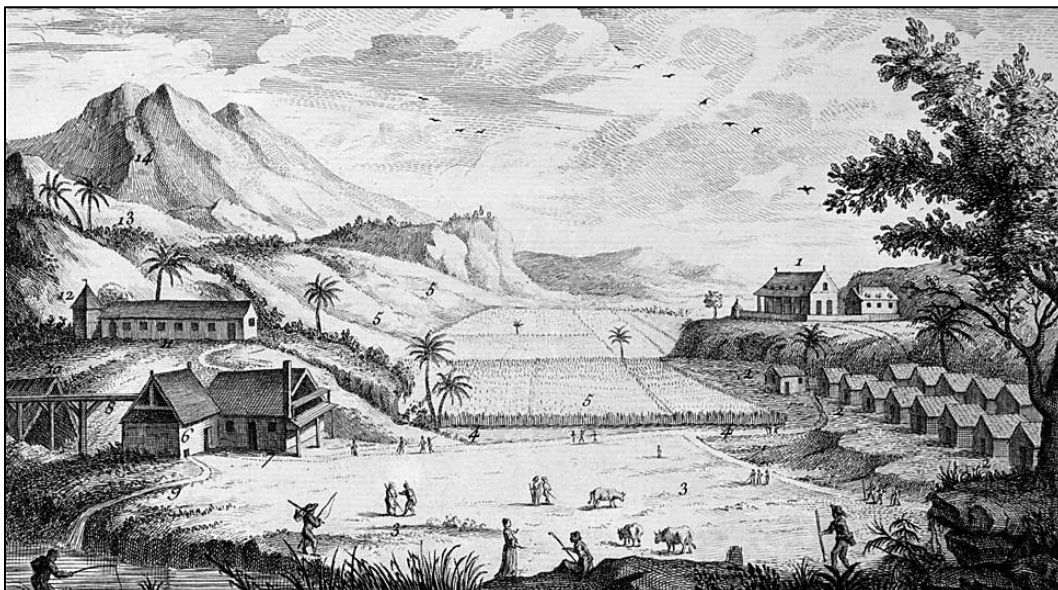
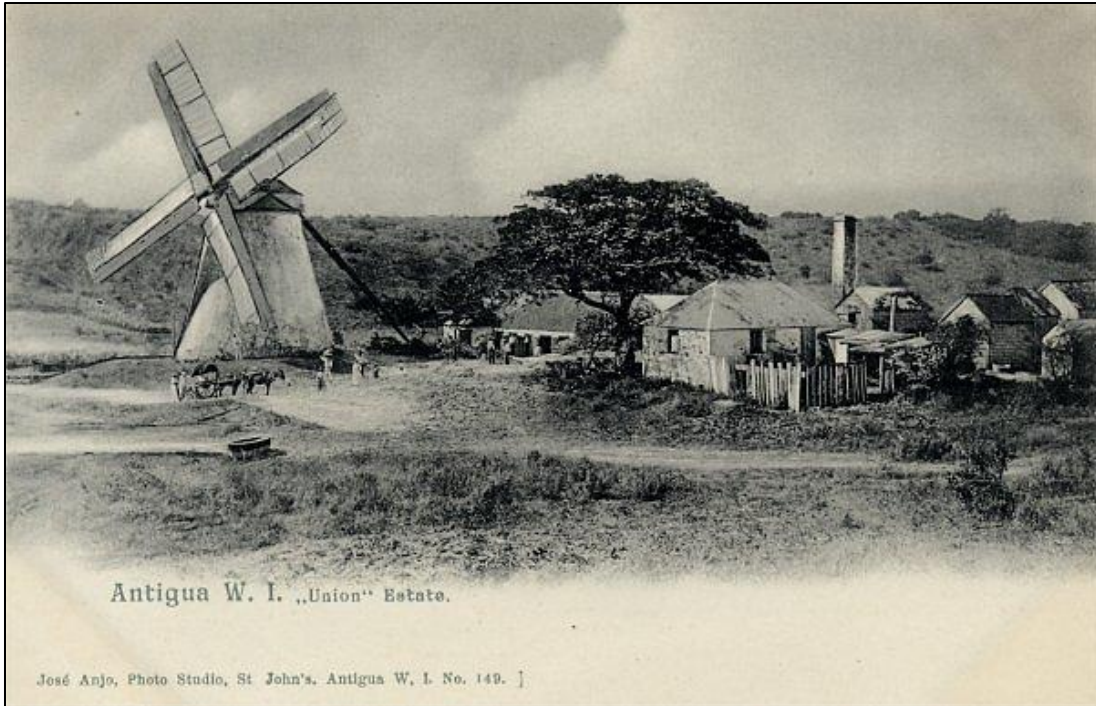


Illustration of a sugar cane plantation

As the plantation economy expanded, the slave trade grew to meet the growing demand for labour. Western Europe was the final destination for the plantation produce. At this time, Europe was starting to industrialise and it needed a lot of materials to manufacture goods. Being the power centre of the world at the time, they exploited the New World and Africa to industrialise. Africa supplied slaves for the plantations, while the New World produced raw material for industries in Europe. Manufactured goods, of higher value, were then sold both to Africa and the New World. The system was largely run by European merchants.

Sugar has a long history as a plantation crop. The cultivation of sugar had to follow a precise, scientific system in order to profit from the production. Sugar plantations everywhere were large users of slave labour due to the high death rate of the plantation labourers. In Brazil, plantations were called 'Casas Grandes' and suffered from similar issues.

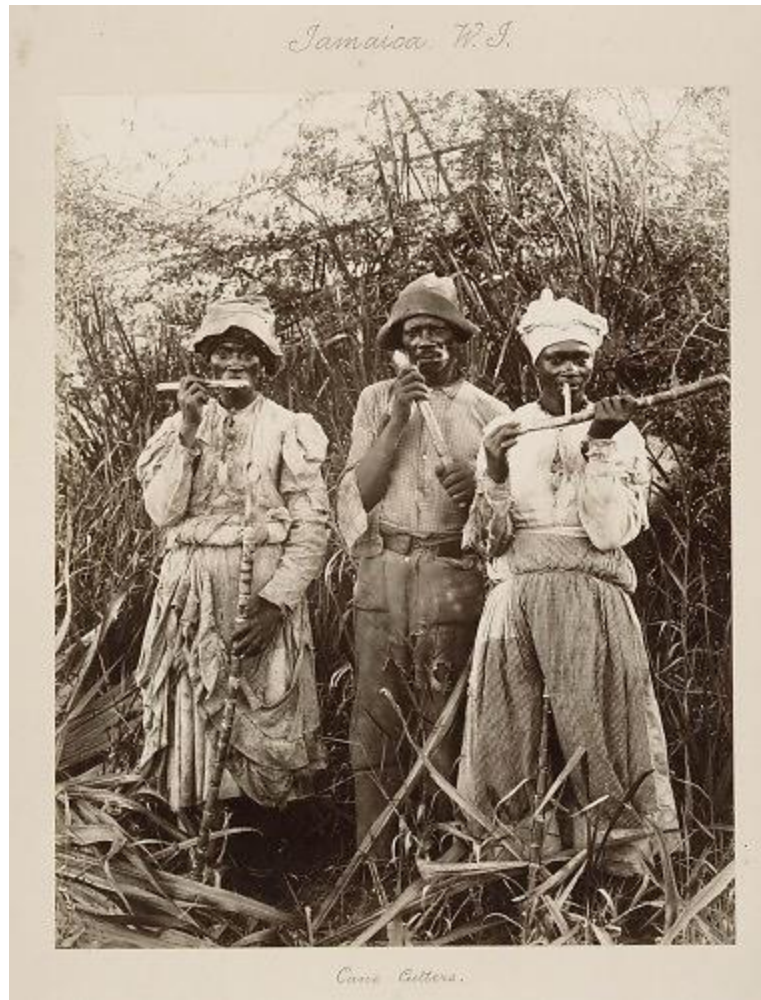
The slaves working the sugar plantation were caught in an unceasing rhythm of hard labour year after year. Sugarcane is harvested about 18 months after planting and the plantations usually divided their land for efficiency. One plot was lying unplanted, one plot was growing cane and the final plot was being harvested. During the December-May rainy season, slaves planted, fertilized with animal dung, and weeded. From January to June, they harvested the cane by chopping the plants off close to the ground, stripping the leaves and then cutting them into shorter strips to be bundled off to be sent to the sugar cane mill.



The postcard shows a sugar cane mill in Antigua

In the mill, the cane was crushed using a three-roller mill. The juice from the crushing of the cane was then boiled or clarified until it crystallized into sugar. Some plantations also went a step further and distilled the molasses, the liquid left after the sugar is boiled or clarified, to make rum. The sugar was then shipped back to Europe and for the slave labourer, the routine started all over again.

With the abolition of slavery in 1838, plantations continued to grow sugar cane, but sugar beets, which can be grown in temperate climates, increased their share of the sugar market.



Workers on a sugar plantation in Jamaica

Crown Colony

Crown colony government was a system of government which consisted of a governor and an executive council. This type of government remained active in the West Indies until the colonies became independent in the 20th Century.

Each colony had a governor who represented the monarch, an appointed upper house, and an elected lower house. The electoral franchise, however, was extremely restricted, being vested in a few wealthy male property holders. Power was divided between the governor, who executed the laws, and the assembly, which

made them. However, the assembly retained the right to pass all money bills, including the pay for the governor and so they used this right to obstruct legislation or simply control new officials.

Dominica, Grenada, St. Vincent, the Grenadines, Tobago, and St. Lucia were brought into the British Empire between 1763 and 1814. Grenada and the Grenadines were captured during the Seven Years War and ceded by France at the end of the war. St. Vincent came as part of the settlement of 1783 between France and Britain. Tobago, Dominica and St. Lucia, which were won during the Napoleonic Wars, were ceded in 1803, 1805 and 1814, respectively.

The British administered these islands in two units: the British Leeward Islands (St. Kitts, Nevis, Barbuda, Anguilla, Antigua, Montserrat, the British Virgin Islands, and also Dominica from 1871 to 1940) and the British Windward Islands (St. Lucia, St. Vincent, the Grenadines, and Grenada as well as Dominica between 1940 and 1956).

When Trinidad and St. Lucia were brought into the empire in 1797 and 1814, respectively, the British government, knowing of the difficulty that it had had with the various local planters' assemblies, vested the royal governors with virtually autocratic or dictatorial powers. This system of direct British rule, through appointed officials rather than elected representatives, was known as "crown colony" government.

Sports

Sports in the Caribbean have been largely territorial, meaning that the achievements of the athletes have been celebrated largely by their own countrymen.

One sport has really united the Caribbean over the years and that is Cricket. The West Indies cricket team, also known as the Windies, is a multi-national cricket team representing a sporting confederation of 15 mainly English-speaking Caribbean countries, British dependencies and non-British dependencies.

The history of the West Indies cricket team began in the 1890s, when the first representative sides were selected to play visiting English sides. The West Indies Cricket Board (WICB) joined the sport's international ruling body, the Imperial Cricket Conference, in 1926 and played their first official international match, granted Test status, in 1928, thus becoming the fourth Test nation.

Most cricketing nations use their own national flags for cricketing purposes. However, as the West Indies represent a number of independent states and dependencies, there is no natural choice of flag. The WICB has, therefore, developed an insignia showing a palm tree and cricket stumps on a small sunny island, against a maroon background. For International Cricket Council (ICC) tournaments, "Rally Round the West Indies" by David Rudder is used as the team's anthem.



The West Indies Cricket Flag

The West Indies cricket team consists of players from the countries and territories of Anguilla, Antigua and Barbuda, Barbados, British Virgin Islands, Dominica, Grenada, Guyana, Jamaica, Montserrat, St. Kitts and Nevis, St. Lucia, St. Maarten, St. Vincent & the Grenadines, Trinidad & Tobago and the United States Virgin Islands. Cricket is also played in other Caribbean territories such as Bermuda and the Cayman Islands, who are associate members of the International Cricket Council, whilst the Bahamas, the Turks and Caicos Islands, Belize, Suriname and Cuba are affiliate members.

Cricket is traditionally the most popular sport in the West Indies, despite their independence from the United Kingdom. Games between England and West Indies teams during the post-colonization period were fraught with underlying political tension.

The societal impact of cricket in the West Indies is an example of how sport can unify not only a nation, but several nations with a common past. Many Caribbean nationals follow the West Indies Cricket Team to whichever countries they travel to, for matches.

Music

The melting pot of cultures in the islands and coastal areas surrounding the Caribbean Sea have made this region one of the most fertile breeding grounds for music anywhere in the world. Every island boasts of at least one signature style of music, each different from the rest, but all bearing an irresistible, dance-friendly rhythm.

Reggae is the best-known of Jamaica's many styles of music, and finds its roots in traditional mento music, ska, and rocksteady. With its characteristic one-drop rhythm and largely conscious and spiritual lyrics, reggae has widespread appeal among listeners all over the world, and has had a major influence on hip-hop music, as well as rock and soul. The best-known reggae artist of all time was undoubtedly Bob Marley, who gained worldwide fame in the late 1960s and early 1970s. Other artists worth listening to are Peter Tosh, Lee "Scratch" Perry, Jimmy Cliff, and Burning Spear. Out of Reggae, Dancehall music has gained popularity and notoriety among younger audiences.

Calypso comes from the islands of Trinidad and Tobago, and gained quite a bit of popularity during the folk revival, when Harry Belafonte and some others brought some of the greatest old calypso songs to the international stage. The genre is very much alive, and there are a number of popular genres that are based in calypso, as well, including Soca, Chutney, and Rapso.

Compas: Haiti is an incredibly rich island, musically, and compas is the island's most popular genres. Like almost all other Caribbean genres of music, compas is a blend of African rhythms with the music of the Native Caribbean people and European

musical elements. Some of the more popular current artists include Tabou Combo, Les Frères Dejean, and Sweet Micky, who ran for and won the Haitian presidency in 2011. Other styles you'll find in Haiti include rara, mizik rasin, kadans, and meringue (which is related to the merengue music of the Dominican Republic, which shares the island of Hispaniola with Haiti).

Salsa rivals cigars as Cuba's most popular export. This genre is inextricable from its accompanying high-drama dance, which certainly explains its popularity among international audiences. Salsa is not only popular among Cubans in Cuba; there are vibrant and active salsa music communities in all major cities with large Cuban-American populations, particularly New York City and Miami.

Bachata has grown to rival Merengue as the Dominican Republic's most popular genre of music. It's a sad music, often equated with the blues, and with deep roots in Iberian guitar music (similar to flamenco and fado) but, in modern form, has a broadly appealing pop sensibility that is an easy sell to a wide audience. Like salsa, one will find bachata both in the Dominican Republic and in American cities with large Dominican populations.

The music of the Caribbean is appreciated everywhere. There are musicians who make a living by travelling to various Caribbean islands throughout the year to participate in the various Carnivals, concerts and music festivals.

Activity

Name some other types of music heard in the Caribbean.

Disaster Management

The Caribbean region has a long a history of natural disasters associated with hazards, such as hurricanes, floods, earthquakes, volcanic eruptions, landslides and droughts. The impact on populations has consistently been debilitating natural disasters, often resulting in the retardation of economic and social development. Many of the negative effects of Natural Disasters are attributed to windstorms or floods. However, despite this large number of natural disasters, nearly two thirds of those who have lost their lives in disasters have done so due to human actions or activities.

Annual Average Number of People Reported Killed or Affected by Disasters by Country between 1970 and 1994

Country	Killed	Affected
Haiti	168	219,861
Dominican Republic	84	102,566
Puerto Rico	47	160
Guyana	36	10,859
Cuba	33	65,335
Jamaica	19	54,187
Suriname	7	N.A.
Bahamas	4	N.A.
Dominica	2	3,600
St. Lucia	2	2,944
Martinique	2	1,060
Anguilla	1	N.A.
Belize	1	3,731
Bermuda	1	N.A.
Trinidad & Tobago	0	2,000
Barbados	0	8
Antigua & Barbuda	0	3,000

Source: World Disasters Report 1996

These natural disasters negatively impact the persons who live in those islands that are affected. However, they do not have to struggle to get back on their feet all alone. Trinidad and Tobago has been at the forefront of helping our Caribbean neighbours with aid in terms of food, water, construction materials and manpower, to help countries affected by natural disasters.



Soldiers in the Trinidad & Tobago Army provide security for trucks from the Grenada Electricity Services in downtown St George's after the passage of Hurricane Ivan in 2004. The T&T Army was influential in helping to restore order to the capital, which was overrun by looters in the wake of Hurricane Ivan.

Countries in the Caribbean have also banded together to form the **Caribbean Disaster Emergency Management Agency (CDEMA)**. The Caribbean Disaster Emergency Management Agency (CDEMA) is a regional inter-governmental agency for disaster management in the Caribbean Community (CARICOM).

The Agency was established in 1991 as CDERA (Caribbean Disaster Emergency Response Agency) with primary responsibility for the coordination of emergency response and relief efforts to participating states that require such assistance. It transitioned to CDEMA in 2009 to fully embrace the principles and practice of Comprehensive Disaster Management (CDM).

Comprehensive Disaster Management (CDM) is an integrated and proactive approach to disaster management and seeks to reduce the risk and loss associated with natural and technological hazards and the effects of climate change to enhance regional sustainable development.

All CARICOM and Non-CARICOM Member States of the Caribbean region are eligible for CDEMA membership. CDEMA presently comprises eighteen (18) participating states. They are: Anguilla, Antigua and Barbuda, Commonwealth of the Bahamas, Barbados, Belize, Commonwealth of Dominica, Grenada, Republic of Guyana, Haiti, Jamaica, Montserrat, St. Kitts & Nevis, Saint Lucia, St. Vincent & the Grenadines, Suriname, Republic of Trinidad & Tobago, Turks & Caicos Islands and the Virgin Islands.

CDEMA's functions are as follows:

- mobilising and coordinating disaster relief;
- mitigating or eliminating, as far as practicable, the immediate consequences of disasters in participating states;
- providing immediate and coordinated response by means of emergency disaster relief to any affected participating state;

- securing, coordinating and providing to interested inter-governmental and non-governmental organisations reliable and comprehensive information on disasters affecting any participating state;
- encouraging -
 - (a) The adoption of disaster loss reduction and mitigation policies and practices at the national and regional level;
 - (b) Cooperative arrangements and mechanisms to facilitate the development of a culture of disaster loss reduction; and
 - (c) Coordinating the establishment, enhancement and maintenance of adequate emergency disaster response capabilities among the Participating States.

The CDEMA Coordinating Unit is headquartered in Barbados.



Activity

How can you and your classmates help those affected by a natural disaster?



IN AN
INTERDEPENDENT
WORLD



Trinidad & Tobago Social Studies for Primary School: Standard 3 PCR EDITION

Topic/Content	Objectives
In An Interdependent World	3.1.1 Differentiate between immigration and emigration. 3.1.2 Explain why people have migrated into and out of Trinidad and Tobago during the last 50 years.

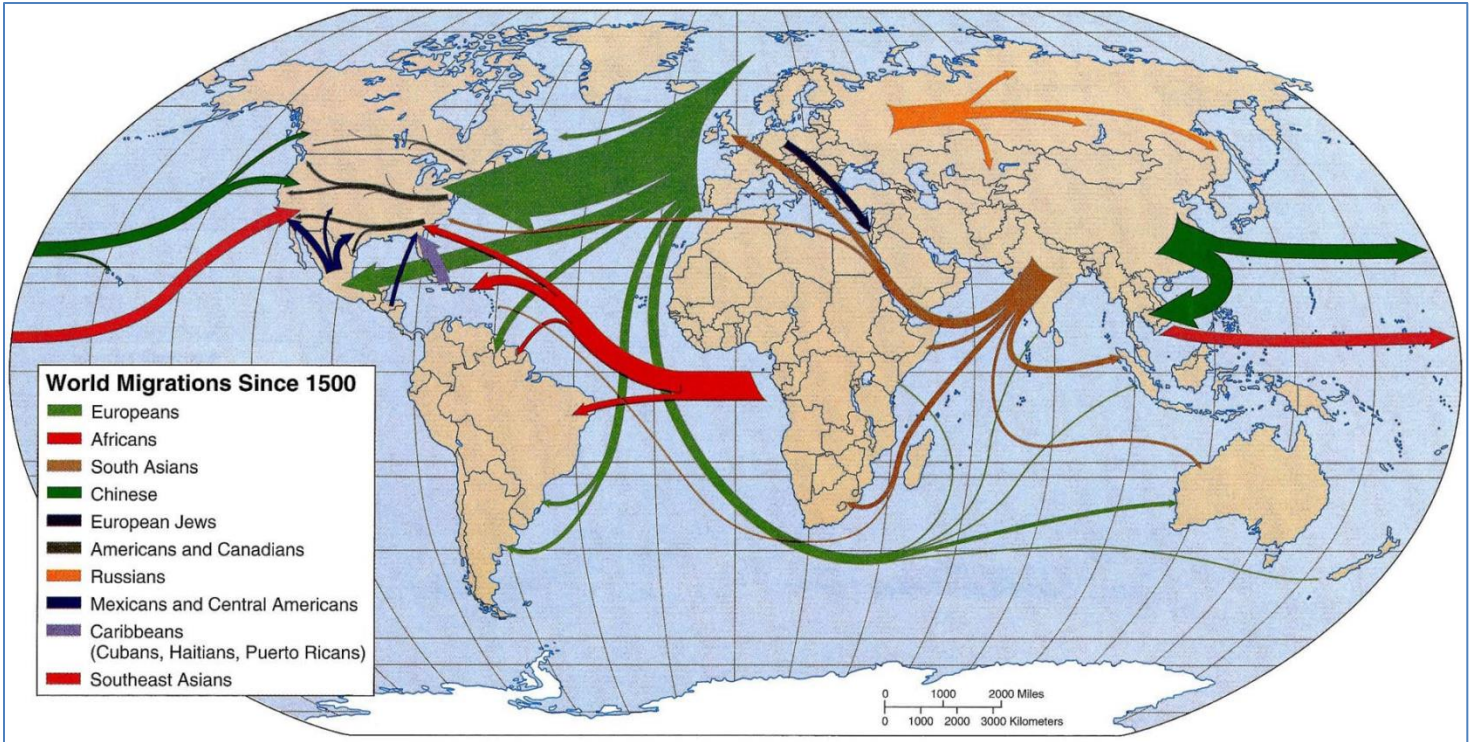
What is Interdependence?

Interdependence means dependence or relying on or between two or more people, groups, or things. In other words, the countries of the Caribbean depend on or rely on each other in order to survive. For example, Grenadian farmers or vendors come to sell nutmegs and spices in the Central Market in Trinidad. They, in turn, use the money that they earn to purchase clothes and textiles, which they take back to Grenada to sell. Similarly, tourist islands such as Barbados and St. Lucia depend on visitors from countries like Trinidad and Tobago or Jamaica to bring money into their country, as the tourists go about buying trinkets and other items to take back home.

Immigration and Emigration

Immigration is the migration or movement into a place, especially to a country where you are not a native, in order to settle there. **Emigration** is migration or movement from a place, especially from your native country, in order to settle in another country.

Therefore, all the persons who came to Trinidad and Tobago and the wider Caribbean emigrated from their respective countries and became immigrants or they immigrated to Trinidad and Tobago and the wider Caribbean.

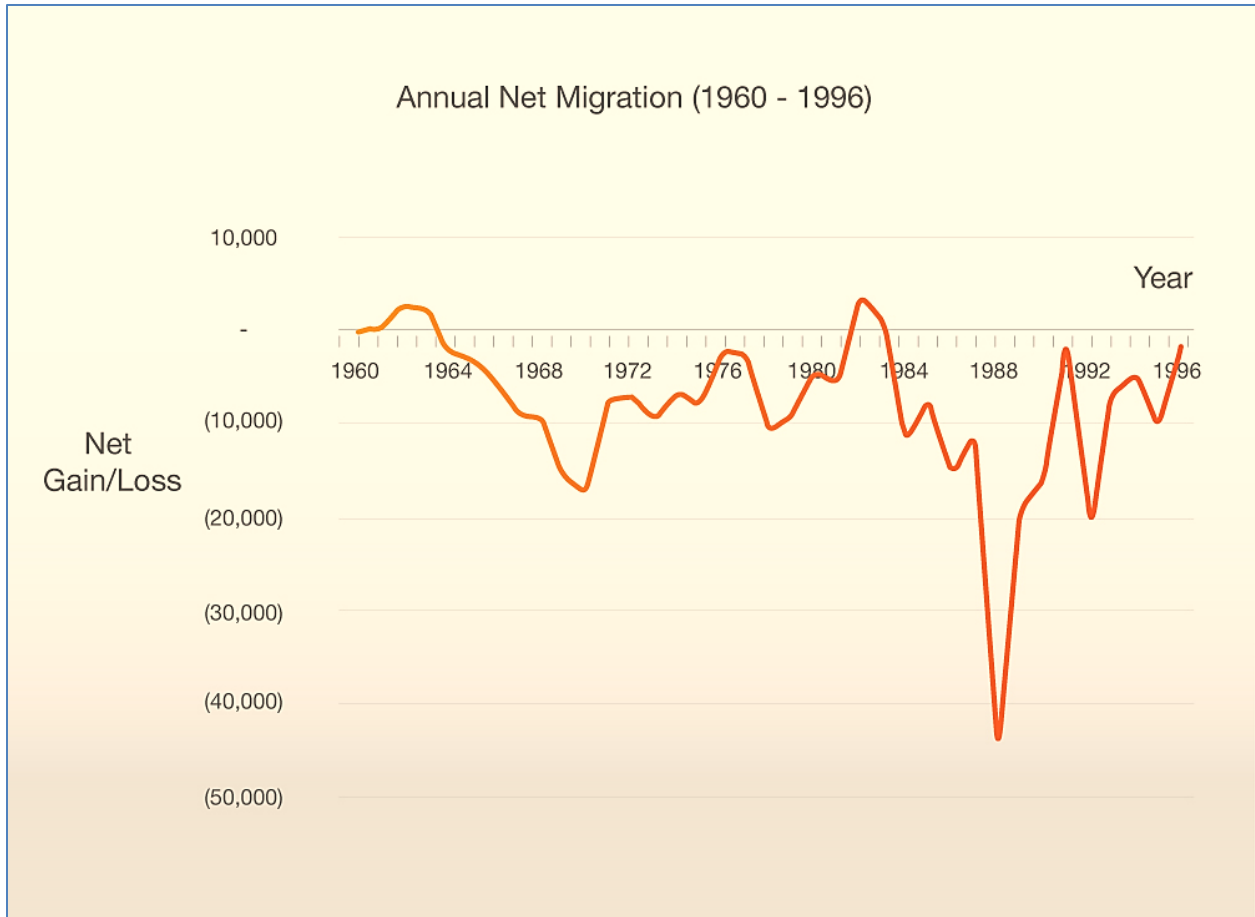


Map showing the migration patterns into the western world

Migration into and out of Trinidad and Tobago

Over the last fifty years or so, there has been a constant stream of migration out of our country as well as into the islands. Sometimes the number of persons, who left Trinidad and Tobago in search of a better life, was more than the number of persons who migrated into our country. This is known as a **net loss**.

The diagram below was produced by the Central Statistical Office (CSO). It shows the numbers of persons migrating out of and into Trinidad and Tobago during the period 1960 to 1996, which is thirty-six years.



Annual Net Migration between 1960 and 1996

The horizontal line which contains the years is known as the **zero line**. The peaks above the line show the years when more persons immigrated into Trinidad and Tobago than those who emigrated. These are known as **Net Gains**. The valleys below the line show the years when more persons emigrated from Trinidad and Tobago than those who immigrated into our country. These are known as **Net Losses**.

During the thirty-six year period, only 1961, 1962, 1963, 1982 and 1983 showed positive net migration. The biggest net migration loss occurred in 1988 when 44,991 more people emigrated than those who immigrated to Trinidad and Tobago.

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Here are some official figures from the United States Immigration and Naturalization Services Statistical Yearbook of the Immigration and Naturalization Service, 1997 and Statistics Canada, Information and Technologies Branch, 1996, for persons legally migrating from Trinidad and Tobago within a particular period.

COUNTRY EMIGRATED TO	PERIOD OF MIGRATION IN YEARS										
	1987	1988	1989	1990	1991	1992	1993	1994	1995	1996	1997
<i>USA</i>	3,543	3,947	5,394	6,740	8,407	7,008	6,577	6,292	5,424	7,344	6,409
<i>Canada</i>				2,851	2,969	4,304	4,171	2,347	2,607	2,199	

The following table shows the countries where persons immigrated from into Trinidad and Tobago based on data from the Caribbean Community Regional Census Office, 1994.

PLACE OF BIRTH OF NON-NATIONALS IN TRINIDAD & TOBAGO DURING THE YEARS 1990 -1991	NUMBERS OF NON-NATIONALS
Barbados	2,411
Grenada	16,589
Guyana	5,140
St. Lucia	1,306
St. Vincent	11,625
Others	12,749

Why do people migrate into and out of Trinidad and Tobago?

Why do people disrupt their lives and those of their family members to pack up and leave their home country and go to a foreign land where they may not know anyone?

As we have seen before, many people came here because of the labour shortage on the sugar estates. A few others came to seek a better life for themselves and their families.

People migrate for many reasons, but the main one is the need for money. Some people, who have a particular skill, want to be paid top dollar for what they can offer. Many of them have studied for many years and would like to be compensated for their years of study. Sometimes, the job opportunities are not available in their own native country, so they migrate to another country for work.

Some people migrate because their job takes them to another country. Many workers in large international oil and gas companies migrate to Trinidad because the company which they work for require them to be in this country for a period of time. They may come here to supervise their company's operations.

As more people become educated, they seek better job opportunities and as a result, there are job vacancies being opened up for lower paying jobs. Therefore, some persons migrate to another country, simply because they are not able to find any employment in their own native land and cannot sustain a family or maintain their lifestyles. They take up job offers for lower paid jobs and become construction labourers, fast food outlet workers, security guards, store clerks, taxi drivers, janitors and street or market vendors.

Some persons migrate because they believe they are not safe in their own country. For example, in the time during and after the attempted coup d'état of 1990, some persons left Trinidad because of the political uncertainty of the country. Other persons migrate because they believe that they are being persecuted or hounded for alleged activities which the public perceives that they have committed. In our news, persons who have been robbed, kidnapped or violated, migrate for their own personal safety and that of their loved ones.

Some people migrate to another country, because they have fallen in love with that place. They then adopt this country as their new home. They may retire there or open up a small business as the community may need a service which they can provide. Some foreigners may open up real estate businesses and provide property listings for rental or purchase by other foreigners. They may also provide tour services, bed and breakfast inns, dive shops or extreme/adventure activities.

The Impact of Human Migration

A recent study was done by the International Observation for Migration on how recent migration flows to and from our nation have affected the development of the country and the migrants themselves. The study found that immigrants from developing countries moved to Trinidad and Tobago (T&T) for employment, while citizens of Trinidad and Tobago (T&T) moved to countries in the North to improve their standard of living and gain qualifications.

Some of the key findings of the study include:

- Trinidadians tend to move to countries in the North to improve their standard of living and gain qualifications. 65.9 per cent live in the United States; 18.1 per cent in Canada; 8.4 per cent in the United Kingdom; and 1.3 per cent in Jamaica.
- 57.7 per cent of Trinidadian migrants obtained certifications and qualifications while living abroad.
- The flow of remittances or money to T&T is one of the major benefits of migration to local households. However, the study found that 29.4 per cent of respondents admitted to sending remittances only in emergencies or on special occasions, such as birthdays, weddings or funerals.
- Immigrants move to T&T mainly from developing countries in search of employment or to study. The majority are from the region: 21 per cent from Guyana and 22 per cent from CARICOM Member States, but others arrive from as far away as Cameroon, Ethiopia, Nigeria, the Philippines and South Africa. 62.7 per cent of immigrants reported having higher standards of living in T&T than they had in their home countries.

Therefore, we see that migration has had a positive impact on our country's development, mainly in the form of monetary injections from remittances, as well as goods sent to family members who remain behind and the new skills, qualifications and certification that returned migrants bring home with them.

Another way that human migration has impacted our country is the addition of new foods and cultural influences to our national community. In many liming spots around our country, we can see a number of carts selling an assortment of food

such as Doubles, Aloo Pies, Roti, Bake and Shark, Burgers, Hot Dogs, Souse, etc. However, within recent times, we have seen the proliferation of Gyro carts opening up for business. These Gyro carts are operated by Syrian/Lebanese persons. Trinbagonians may 'lime' in the nightclubs or just go out for an evening drive and they may stop off at their neighbourhood Gyro cart to purchase lamb, beef or chicken gyros with fries, along with other Arabian delicacies such as Falafel (spiced grilled chick peas patties) and Hummus (chick peas, garlic and tahini spread).



Gyro with fries (left) and Falafel with vegetables (right)

Another festivity that has crept into our national landscape is the celebration of the American Halloween. Though not recognized officially, many neighbourhoods and business places hold Halloween parties and the children in the neighbourhoods go around 'Trick or Treating', collecting sweet treats from participating homes. Adults also dress up in costumes and attend parties.



Persons dressed up for a Halloween party in Trinidad

Jamaican music and food have also appeared on our national landscape. Since the 1980s, more and more Jamaican music have been heard on local radio stations, their music videos have been seen on local television and their foods, such as Jerk Chicken, Jerk Pork and Spicy Beef or Chicken Patties have also appeared on local menus. Some young people have been seen dressing and speaking like Jamaican reggae and dancehall artistes. There are also many Jamaican Reggae and Dancehall concerts held in Trinidad and Tobago, almost on a weekly basis.



Flyers for Reggae/Dancehall concerts in Trinidad & Tobago



Jerk Chicken (left) and Spicy Jamaican Beef Patties (right)

Activity

State in four to five lines the difference between immigration and emigration.

Explain three ways human migration during the last 50 years has influenced our society.



OUR OUR NATIONAL NATIONAL EMBLEMS



Topic/Content	Objectives
<p>My Country: The People</p>	<p><i>What Unites the People</i></p> <p>4.1 Discuss the significance of the following national emblems:</p> <ul style="list-style-type: none"> • Coat Of Arms • National • Watchwords • Anthem • Flag • Birds <p>4.2.1 Demonstrate appropriate behaviour when the national anthem is being played or sung.</p> <p>4.2.2 Demonstrate appropriate behaviour when the independence pledge is being recited.</p> <p>4.3 Develop a sense of national pride.</p>

Our National Emblems

1. Coat of Arms



The Coat of Arms of Trinidad and Tobago was designed in 1962 by a committee of distinguished citizens established to select and design the country's national emblems. Committee members included artist Carlyle Chang and Carnival Designer George Bailey.

The Coat of Arms incorporates important historical and indigenous elements of Trinidad and Tobago. They are: The Shield, The Helm of special design, the Mantle which covers the Helm, the Wreath to hold the Mantle in place, the Crest, the Supports and the Motto.

At the top is the Crest - a ship's wheel in gold in front of a fruited coconut palm. This palm had always been the central figure on the Great Seals of British Colonial Tobago. Beneath the wheel is the wreath which holds the mantle in place.

The Helm is a gold helmet facing front which represents the Queen. The devices on the Shield are the two humming birds. The three gold ships represent the discovery of the islands and the three ships of Columbus. They are the Santa Maria, the Niña and the Pinta. It also represents the Holy Trinity, after which Trinidad is named. It also represents the sea that brought our people together and the commerce and wealth of our country. The colours of the National Flag are also displayed on the Shield.

2. National Watchwords



Dr. Eric Williams, in a speech delivered at the Independence Youth Rally, Queen's Park Oval on 30th August 1962, (the eve of our nation's Independence from

Britain), gave the country its National Watchwords. The following are the words he spoke:

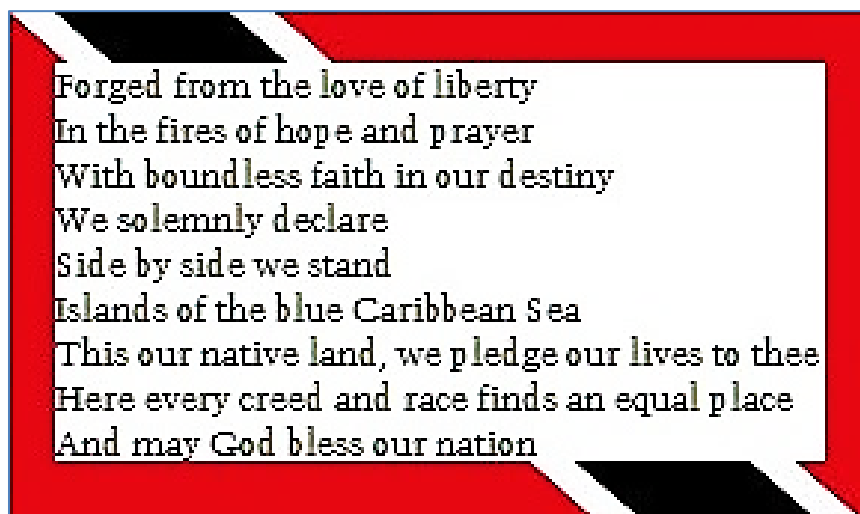
"I have given to the Nation as its watchwords, Discipline, Production, Tolerance." - Dr. Eric Williams

"DISCIPLINE - The discipline is both individual and national; the individual cannot be allowed to seek his personal interests and gratify his personal ambition at the expense of our Nation."

"PRODUCTION - We must produce in order to enjoy. Wealth does not drop from the skies for any individual or any Nation."

"TOLERANCE - to translate the ideal of our National Anthem into a code of everyday behaviour, and to make our Nation one in which "every creed and race find an equal place."

3. National Anthem



The words of our country's National Anthem

Patrick S. Castagne composed the words and music of the National Anthem in 1962. The words of the National Anthem reflect the nature and the strength of the people of Trinidad and Tobago and our courage as one nation working towards living in unity despite our diversity.

The National Anthem should be accorded the respect due to it when played and on no occasion should it be treated with scant courtesy. When the Anthem is being played, all persons should pay respect to it by standing to attention. Men in civilian dress should remove their headdress. Commissioned Officers of the Armed Forces, Officers of the Police Service, Cadet Force Officers and Officers of the Fire Services, Prisons Service, St. John Ambulance Brigade, Red Cross Society, Boy Scouts Association and Girl Guides Association, in uniform are to salute. All other ranks and all other persons are to stand to attention.

4. National Flag



The national flag was designed by the Independence Committee and selected to be used as the National Flag in 1962. Its colours are red, white and black. Each colour has a special meaning.

Red is the colour most expressive of our country. It represents the vitality of the land and its people. It also symbolises the warmth and energy of the Sun and the courage and friendliness of the people.

White is the sea by which these lands are bound: the cradle of our heritage; the purity of our aspirations and the equality of all men and women under the Sun.

The colour **Black** represents for us the dedication of the people joined together by one strong bond. It is the colour of strength, of unity, of purpose and of the wealth of the land.

The colours chosen represent the elements Earth, Water and Fire which encompass all our past, present and future and inspire us as one united, vital, free and dedicated people.

While the National Flag is being raised or lowered or while it is passing in a parade or review, all persons should pay respect it by standing at attention and facing the Flag. Men in civilian dress should remove their hats. Persons in uniform should salute. The Defence Force flags should receive the same respect.



The hoisting of our country's National Flag for the first Independence Day, August 31st 1962.

5. National Birds

The Scarlet Ibis



The **Scarlet Ibis** (*Eudocimus Ruber*) is a species of ibis that occurs in tropical South America and Trinidad and Tobago. The largest habitat of the Scarlet Ibis is the Caroni Swamp in central Trinidad. This beautiful bird is brown when young and, its colour changes to red when it is mature.

The Cocrico



The **Cocrico** (Red tailed Guan or Rufus -tailed Chachalaca) is a native of Tobago and Venezuela, but is not found in Trinidad. It is the only game bird on the island of Tobago, and is referred to as the Tobago Pheasant. It is about the size of a common fowl, brownish in colour with a long tail. Both birds are featured on the Coat of Arms of Trinidad and Tobago and are protected by law.

6. The National Instrument



The steelpan (or steel drum) is the national musical instrument of Trinidad and Tobago and was developed in the late 1930s. The pan is the only original non-electronic musical instrument invented in the twentieth century. Before the invention of pan, lengths of bamboo were used during street parades to beat out rhythms. These bands were known as Tamboo Bamboo Bands.



A modern Tamboo Bamboo Band

In order to make a cleaner sound, old biscuit tins and caustic soda pans were first used to replace the bamboo. The steel band is made up of percussionists or players, whose instruments are made out of oil drums. Pans are played with pairs of rubber-tipped sticks. Winston 'Spree' Simon and Ellie Manette are considered to be the pan pioneers who developed the steelpan to what it is today.



A modern steelband is made up of many steelpans

Activity

Look at the picture below carefully.



What are the people in the assembly doing?

How are they standing?

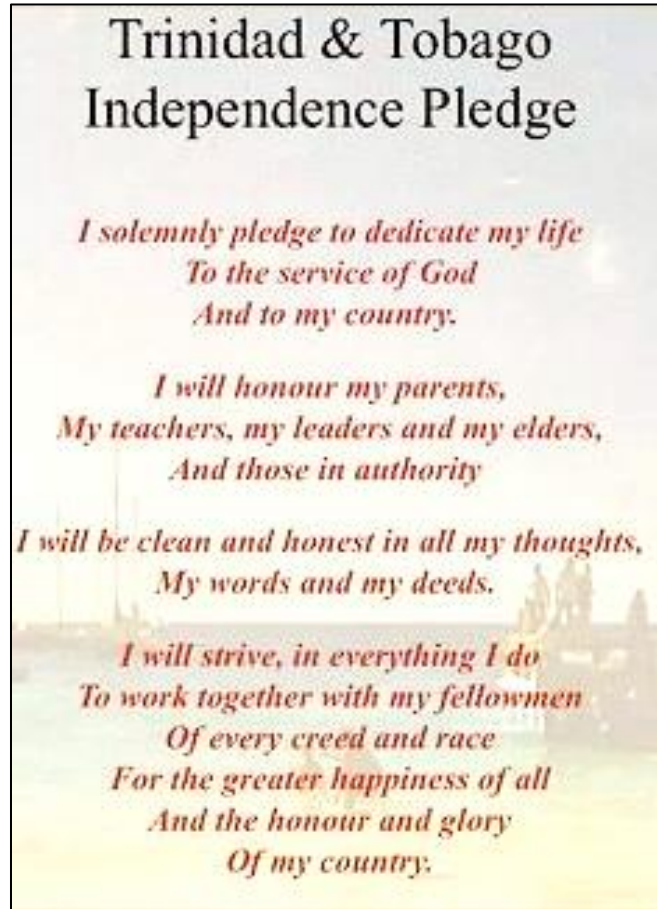
What object are they facing?

How should we behave when the National Anthem is being played or sung?

The Independence Pledge

A pledge is a solemn binding promise to do, give, or refrain from doing something. It is hoped that the person saying or reciting the pledge would keep their promise.

Carefully read the words of the Independence Pledge seen below.



The Independence Pledge was written by Marjorie Padmore. It was composed for school children and is usually recited at the opening and closing of the school terms, at the school's daily assembly each and on special occasions like Independence Day and Republic Day.

Just like the National Anthem, we must show respect for the Independence Pledge by standing at attention. Some persons place their right hand over their heart while cub scouts and other uniformed groups may either salute or raise their right hand shoulder height with their first three fingers pointing upwards while reciting the pledge.



Activity

How would you behave when reciting the Independence Pledge?

National Pride

National Pride also known as patriotism is having devotion or being loyal to one's own country as well as concern for its defence and safety.

Activity

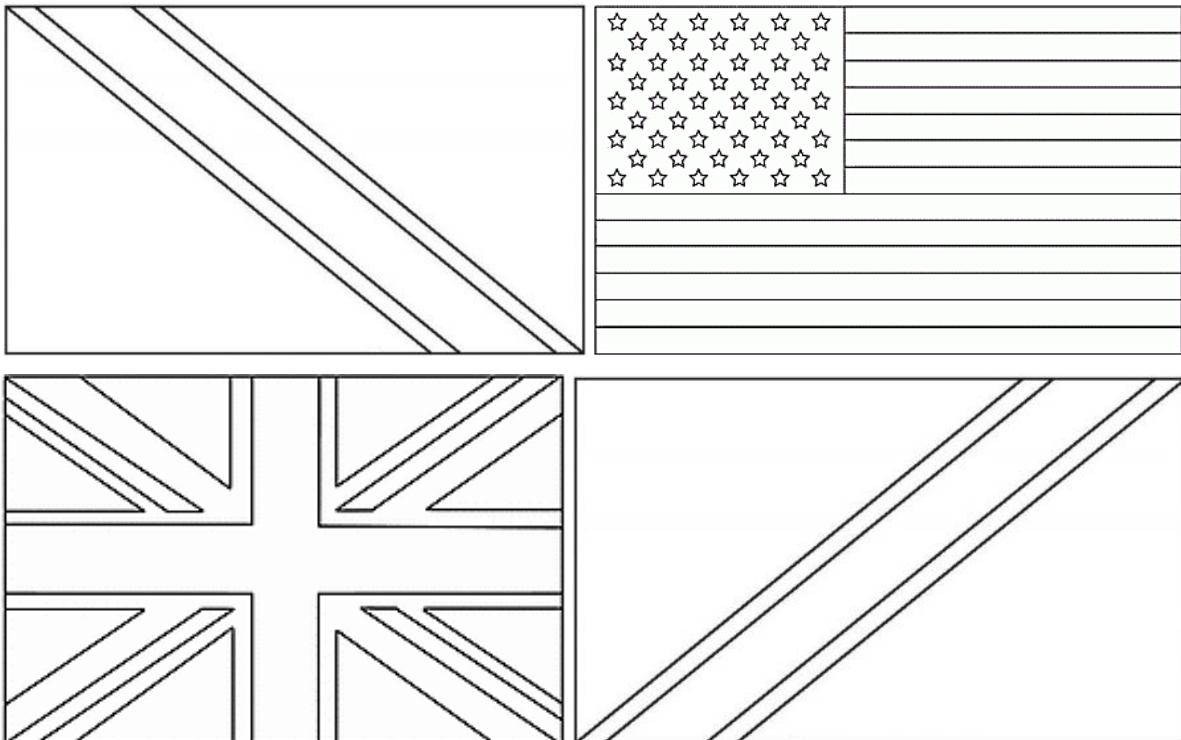
How can we demonstrate or show national pride?

We can show how we love our country by knowing our national symbols.

One way is by knowing the colours of our National Flag.

The colours of our National Flag are:

Colour the National Flag of Trinidad and Tobago, using the correct colours.

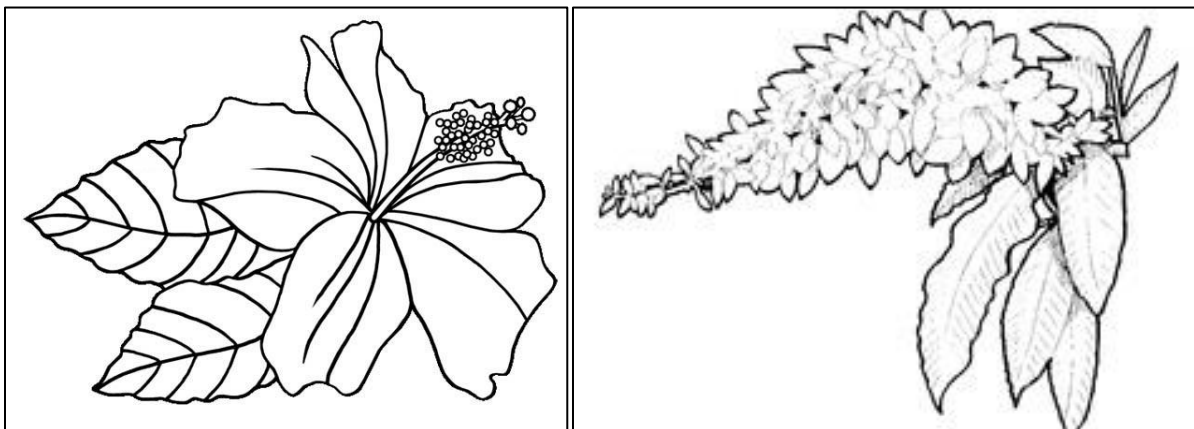


Colour the image of the Coat of Arms.



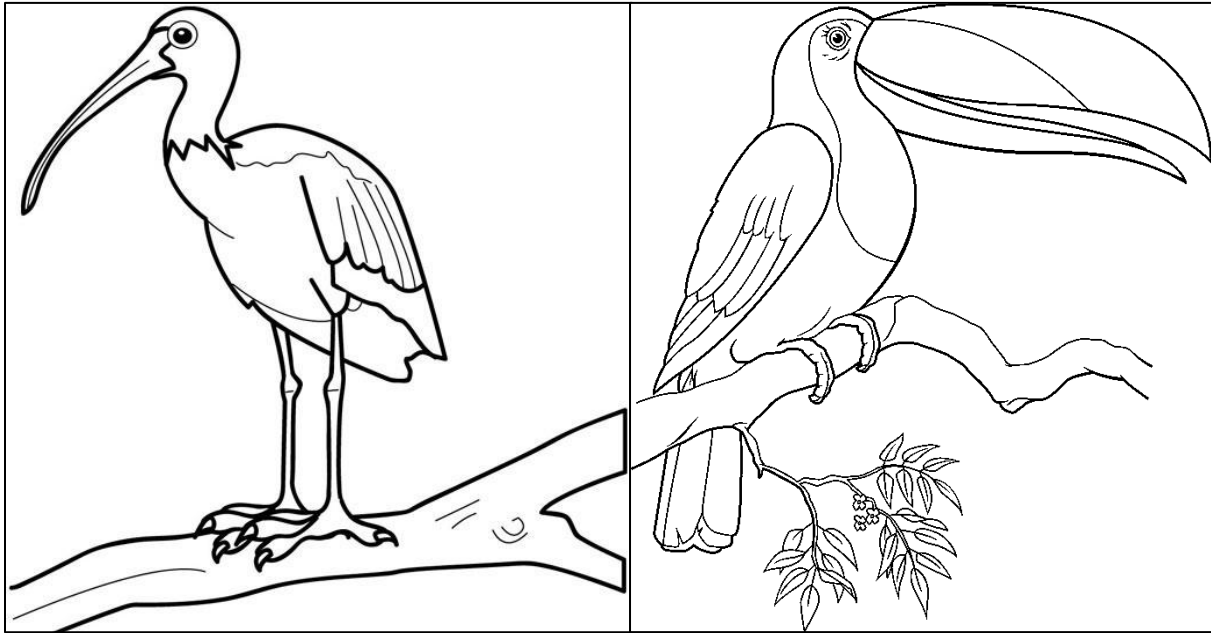
What are the names of the National Birds on the Coat of Arms?

Colour our country's National Flower between the pictures below.

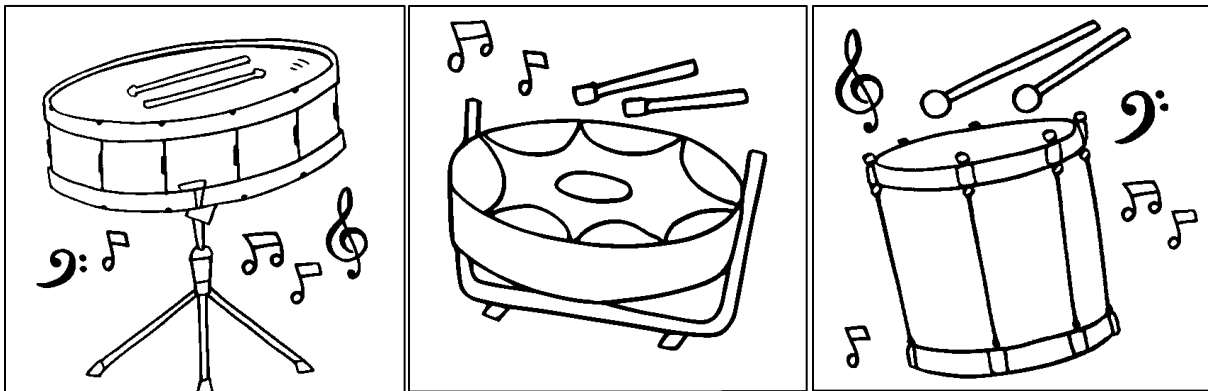


What is the name of the National Flower?

Colour the National Bird from the pictures below.



Colour the National Instrument of Trinidad and Tobago.





FESTIVALS



Topic/Content	Objectives
My Country: Festivals	5.1.1 Explain the significance of: <ul style="list-style-type: none">• Religious festivals• National festivals 5.1.2 Discuss activities associated with these celebrations. 5.1.3 Discuss safety precautions during celebrations. 5.2 Investigate and report on how their family celebrates the various occasions. 5.3 Appreciate different celebrations in their country.

Festivals

A festival is a day or time of religious or national celebration, marked by feasting, ceremonies, or other observances. In our country, we have many different types of celebrations. There are religious celebrations, national celebrations, special days of observance and special community celebrations.

Religious Celebrations

A religious celebration is one that is celebrated by a particular religious group or section of the society. It can be regarded as a holy day of obligation in observance of a religious activity.

Divali or Diwali

Divali is a Hindu festival celebrated in India and across the world on Amaavasya, that is, the fifteenth night of the dark fortnight of the month of Kaartik (October/November). The word "Divali" is a variation of the Sanskrit word, "Deepavali". Deepa means light and Avali means a row. This festival has been referred to as Divali, Diwali, Dipavali and Deepavali, which all mean "a row of lights". Divali has come to be known as the Festival of Lights.

Traditionally, it is marked by the lighting of deyas which are made from clay and filled with oil or ghee. Devotees also clean their homes and surroundings, wear new clothing and give charity to the needy.



Deyas – clay pots with ghee or oil and a lighted wick

One of the most common stories about Divali is the return of Lord Rama (Lord Ram) and his wife Sita to Ayodhya, after their fourteen year exile. This is related in the Ramayana (the Story of Lord Rama). It tells the tale of how Lord Rama, with the aid of the monkey warrior, Hanuman, vanquished the evil king Ravana of Lanka and rescued his wife Sita who had been captured. After this victory, the entire city of Ayodhya was decorated with garlands and flowers in celebration for Lord Ram's return. The surroundings were very clean and beautifully scented. Devotees were praying and fasting, for the safe arrival of Lord Ram, who later returned to Ayodhya with Sita. He was greeted with joy and celebrations and the people lighted rows of clay lamps welcome him. This signified the triumph of good over evil and the coming of God-consciousness into the life of the devotee. The day on which Ram returned to Ayodhya was called Divali. This story is depicted in a play called Ramleela. Every year, people go to various grounds across the country for 9 nights to take in the story.



Ramleela portrayals

Eid or Eid-ul-Fitr

Eid-ul-Fitr or Id-Ul-Fitr, often abbreviated simply as 'Eid', is one of the most widely celebrated festivals in the Islamic calendar and it occurs after the sighting of the new crescent moon which signals the end of the month of Ramadan. Eid is an Arabic term meaning "festivity" or "celebration" while Fitr means "to break the fast".

Eid is a joyous occasion for all Muslims, particularly children. It is a time when Muslims give thanks for the blessings they have received from Allah, celebrate the victory of the forces of good over evil, and forgive their neighbours for old grudges and ill feelings. It is also a time for spreading peace, sharing with others and giving thanks for completing another period of fasting for the month of Ramadan.

The morning of the first day of Eid-ul-Fitr begins with an early meal, followed by a special charity in the form of money, food, or produce which is given to the needy or to Islamic organizations. Thousands of Muslims around the world then gather at

their mosques (usually the largest mosques) or large open meeting sites, and turn towards the holy city of Makkah (Mecca) to share in prayers of thanksgiving for completing their fast during the month of Ramadan. At the end of the morning prayers, families and friends engage in a special Salaat, whereby they visit each other and exchange gifts and greetings. Families decorate their homes, Eid cards and gifts are bought to distribute to friends and family, sweets and other delicacies are prepared, and new clothing is bought or made to celebrate the occasion.



Muslims at prayer (left) and they leave the Masjid after Eid prayers (right)



A mosque in St. Joseph

Ash Wednesday

The two main days for the celebration of Carnival lead up to Ash Wednesday. Ash Wednesday is the first day of Lent, and it falls about 40 days before Easter. Since the date of Easter varies from year to year, so does the date for Ash Wednesday which can occur anywhere from February 4th to March 10th.

The day is a significant one for Christians, since it is a holy day where believers go to church to pray, ask for forgiveness and receive ashes on their foreheads as a sign of repentance. Many people are of the view that the ashes wipe away the sins committed, especially on the Carnival days. However, there is no magical or saving power in the ashes themselves. The ashes are simply a sign to remind us that the Lenten season has begun and that we are to turn away from sin and be faithful to the Gospel.

Ash Wednesday is used by many to relax or "cool down" after the hectic Carnival season and so, many persons go to the beaches for after-carnival parties.



Schoolchildren before and after receiving ashes on their foreheads



Many people go the beach on Ash Wednesday to “cool down” after Carnival

Good Friday and Easter

The Lenten season ends at around 6:00 p.m. as the Church moves into what is called the Easter Triduum. This is the commemoration of the Passion and Death of Jesus Christ on Good Friday and culminates with His resurrection from death on Easter Sunday.

Holy Week begins on Palm Sunday, one week before Easter Sunday. Palm Sunday commemorates the coming of Jesus to Jerusalem, where people waved palms and laid their clothes on the ground along His path. In Trinidad and Tobago, many churches observe this event by the distribution of blessed palm leaves to followers during Palm Sunday services.



Palm Sunday procession

On Good Friday, the day Christ was crucified, the Roman Catholic Church in particular retraces the steps of Christ on his journey to crucifixion. This is called the Stations of the Cross. There are church services throughout the rest of weekend, ending with the largest celebrations occurring on Easter Sunday, the day Jesus rose from the dead.



Good Friday commemoration of the Passion of Christ

One Good Friday tradition seen in many communities is the beating of the Good Friday Bobolee, which is a scarecrow depicting a politician or some other person who has fallen out of favour with the society.



Members of a family beat the Good Friday Bobolee

People usually go to the beaches at Easter especially to Tobago, where there are goat and crab races. Many others go to the savannahs to fly kites. Hot Cross buns and Easter eggs are also eaten at Easter time. Many children also take part in Easter Bonnet Parades, wearing fancy hats depicting Easter themes.



Children enjoy kite flying (left), Hot Cross buns (centre) and Easter Bonnet Parades (right)

Spiritual Shouter Baptist Liberation Day

From 1917 to 1951 the Spiritual and Shouter Baptist faith was banned in Trinidad by the colonial government of the day. The legislation to enact this ban was called the Shouters Prohibition Ordinance and it was passed on 16th November 1917.

The reason given for the ordinance was that the Shouters made too much noise with their loud singing and bell ringing and disturbed the peace. During worship, participants danced, shouted, shook and fell to the ground in convulsions. Such behaviour was deemed unseemly by the more traditional and conservative elements in the society. Also, the established churches regarded such behaviour as heathen and barbaric.

They were concerned about the large number of people who were leaving the traditional churches to join the Spiritual Baptist faith. The police, who had been persecuting the Baptists for several years, also wanted them silenced.

Although not said openly, the real reason for the antagonism towards the Baptists was that many of their practices were of African origin. Anything African was associated with the shame and degradation of slavery and a large part of the population of Trinidad did not want to be reminded of this. Hence the strong lobbying to have the religion banned. In the end, the colonial government responded to the complaints of the taxpayers, landowners and police by passing the law banning the Baptists.

After much lobbying, the bill to repeal the ordinance was passed on 30th March 1951, as The Repeal of Shouters Prohibition Ordinance. The Spiritual Shouter Baptists were free to practise their Religion.

In 1996 the Spiritual Shouter Baptists were granted them an annual public holiday by then Prime Minister, Basdeo Panday. This holiday is celebrated on the anniversary of The Repeal of Shouters Prohibition Ordinance, 30th March, and is in memory of the struggle for and repeal of the Shouters Prohibition Ordinance of 1917. In addition, the Baptists were granted twenty-five acres of land in Maloney to build churches, schools and a spiritual park.

The granting of an annual holiday has given the Spiritual/Shouter Baptist faith status and recognition in Trinidad and Tobago. Members no longer have to hide to practise their religion but can worship openly like other religious groups.

Trinidad and Tobago is the only country in the world to grant a holiday in recognition of the Baptists.



St. Barbara's Spiritual Shouter Baptist Primary School in Maloney



Prime Minister Dr. Keith Rowley is anointed by a Spiritual Baptist Mother at Shouter Day celebrations in Moruga

Corpus Christi

Corpus Christi (Latin for the Body of Christ), is a Christian feast celebrating the Holy Eucharist. It is the liturgical celebration of Christ's death and resurrection, where Christians partake of Christ's body and blood. Corpus Christi is primarily celebrated by the Roman Catholic Church and some Anglican Churches.

It is believed that the feast of Corpus Christi originated with St. Juliana, a nun from Belgium, who was led to start a celebration of the Mass around 1230 A.D. At an early age, St. Juliana developed a strong devotion to the Blessed Sacrament, and longed for a feast in honour of the Eucharist. In 1264 A.D, Pope Urban IV commanded universal observance of Corpus Christi and by the 14th century, the feast became universally celebrated by the western countries. St. Thomas Aquinas is given credit for many of the customs and hymns associated with the feast.

Corpus Christi is celebrated on one day and the Liturgical colour is white. Some of the Corpus Christi symbols include: Bread and Wine (or Plate and Chalice), a bunch of grapes on a vine, a peacock feeding on grapes, wheat and any symbol of the Eucharist. It is traditional to open Mass with the singing of hymns. The Eucharistic Exposition and Benediction is then followed by the Corpus Christi Procession in the streets around the Catholic Church.



Corpus Christi celebrations

In Trinidad and Tobago, Corpus Christi is the feast day celebrating the Institution of the Eucharist by Jesus at the Last Supper. This event occurs on the first Thursday following Trinity Sunday, which falls on the first Sunday after Pentecost.

It is a public holiday and since there is often a great deal of rainfall around the time of the Corpus Christi celebrations, gardeners in Trinidad and Tobago consider the day to be good for planting, as it is believed that anything planted on this day will thrive. Among the popular plants planted during this time are tomatoes, hot peppers, melongene (eggplant or aubergine), ochro, patchoi (Chinese cabbage or bok choy), lettuce, and grains such as corn and pigeon peas.



People plant crops on Corpus Christi

Christmas

Christmas was first observed in Trinidad in 1569. The festival was celebrated by six priests of the order of Observantines headed by Fr. Miguel Diosdados (Reyes). They visited several villages and were treated to local cuisine.

Christmas in Trinidad and Tobago is a very joyous occasion. Families commemorate the birth of Jesus Christ by going to church. For many this means an annual pilgrimage to church on Christmas Eve to celebrate Midnight Mass. Christmas is also a memorable event that is celebrated by large gatherings of families and friends. Sumptuous meals are prepared, and visitors are invited to partake of the feast. These visitors include not only friends and family, but also those groups of people who go from house to house serenading the members of the home with indigenous Spanish carols, known as Parang.

These groups, similar to European and American carollers, are called Paranderos, and they sing traditional Parang songs. They trek through neighbourhoods, evoking

the spirit of the season with joyful melodies and infectious rhythms. The cuatro, bass box, mandolin, 'chac-chac' (maracas), flutes, tambourines, guitar and other instruments are all used to accompany the Paranderos. The Paranderos are rewarded for their performances with Christmas food and drinks, offered by the host of the house.



A group of Paranderos

Traditional food served at Christmas time consists of ham, turkey, pastelles, fruit cake, sweet bread and other selected delicacies, along with traditional drinks such as sorrel, ginger beer, and ponche de crème.



Pastelle, Fruit Cake (top), Sorrel and Ponche de Crème (below)

Christmas is a very important time in Trinidad and Tobago. It is the combination of the end of year excitement while ushering in the forthcoming Carnival season. It is a time when loved ones gather to reminisce on the past year, while celebrating the presence of each other. It is a time of food and drink, music and celebration, and peace and love, as the birth of Christ is honoured and celebrated.

Phagwa or Holi

Phagwa is a festival of fun and laughter. It celebrates springtime and renewal, harking back to the ancient life of the holy youth Prahalad, whose name means joy. The climax of the day is the Festival of Colours, a street celebration where people arrive wearing white and leave with colour on their clothes, having been squirted with brightly-dyed water called abheer. This is Pichakaree, an art form in which humanity is the canvas. The festival offers devotees a unique opportunity for release and self-expression.

Phagwa or Holi is celebrated in the later part of the month of Phalgun and the early part of Chaitra, in the Hindu calendar. This corresponds to the months of March and April. This festival was first celebrated in Trinidad around the year 1845, when the Hindus who came from Bihar in India as indentured labourers on the sugarcane fields, brought this festival.

This festival of colours is celebrated with songs, music and dances. A variety of watercolours called abheer, are mixed and sprayed on all those who participate in the celebrations and coloured powder is smeared on their bodies.



Former Prime Minister Kamla Persad-Bissessar at Phagwa celebrations



Children squirt abheer on each other during Phagwa celebrations

Phagwa is celebrated on a national level across many venues. A special type of folk song called *Chowtal* is sung during the course of the festival and the music is usually played with only two instruments. The **dholak** (a hand drum) and the **majeera** (cymbals or percussion instrument) are the only two instruments used.



Chowtal singers at Phagwa celebrations



Dholak and Majeera instruments used at Phagwa celebrations

National Celebrations

A National Celebration is one that most of the citizens enjoy and take part in.

Independence Day

Trinidad and Tobago gained its independence from Great Britain on August 31st 1962. At midnight on 30th August 1962, the Union Jack (or British flag) was lowered and the Trinidad and Tobago flag was raised for the first time. Bells tolled and sirens rang out to herald the birth of the newly independent nation.



The first Independence Day – August 31st 1962

How the first Independence Day was celebrated

This first Independence Day was marked by more than a week of festivities and events across the country from August 28th to September 5th 1962. Several international dignitaries were present for this auspicious occasion including the

Queen's representative, Her Royal Highness, The Princess Royal, who read the message sent by Queen Elizabeth II, relinquishing her rule.

How Independence Day is celebrated in the present time

These days, Independence Day is celebrated with military-style parades held at the Queen's Park Savannah, Port of Spain and in Scarborough, Tobago. In Trinidad, the parade is inspected by the Head of State who, from 1962-1976, was the *Governor General* (i.e. the Queen's representative in Trinidad and Tobago). When Trinidad and Tobago achieved its status as a Republic in 1976, the President then assumed this role. The Chief Secretary, who is the leader of the Tobago House of Assembly, heads the Tobago parade. After the official activities at the parade grounds, the contingents march through the streets to the accompaniment of live music played by the bands of the various forces (e.g. Police, Fire and Prison bands). Cheering spectators line the parade route creating a carnival-like atmosphere.



Military Parade on Independence Day

The evening is usually marked by the presentation of National Awards in a ceremony held at the President's House. These awards, which were first presented in 1969, honour the outstanding achievements of citizens of Trinidad and Tobago in various fields.



President Anthony TA Carmona, greets national awardee, Makandal Daaga

Finally, this day of celebration comes to a close with fireworks displays at the Queen's Park Savannah, Port of Spain, the San Fernando Hill and the Port Authority Compound, Scarborough Tobago. Thousands of people gather from early in the evening to get a strategic vantage point to view these shows.



A couple enjoys the fireworks display on Independence night

What did Independence mean for us?

Upon Independence on August 31st 1962, the Governor, Sir Solomon Hochoy, was installed as the first Governor-General and the Premier, Dr. Eric Williams, automatically became the Prime Minister. The British Monarch remained as Head of State and the Privy Council in England, was kept as the highest court of appeal.

Some of the other changes included:

(1) The National Emblems such as:

- National Flag
- National Anthem
- Coat of Arms
- National Birds
- National Flower

(2) The Constitution or laws that govern the people of our country.

(3) The Defence Force which consisted of the Regiment and the Coast Guard.

More information about the activities surrounding the first Independence Day can be found on the Nalis website at:

<http://www.nalis.gov.tt/Research/SubjectGuide/IndependenceDay/tabid/183/Default.aspx?PageContentMode=1>

You can view a series of 4 videos on Trinidad and Tobago's first Independence by visiting the websites that follow.

<http://www.youtube.com/watch?v=hNRpRa-FXJU>

<http://www.youtube.com/watch?v=ohjPUEq4bhE>

<http://www.youtube.com/watch?v=FOFQY252jso>

<http://www.youtube.com/watch?v=CKLhxPHdIW8>

Republic Day

Trinidad and Tobago became a Republic on August 1st, 1976. The event is celebrated as a public holiday on September 24th because this is the date when the first Parliament met under the new Republican Constitution. The date was removed from the official calendar of holidays from 1999 to 2001 to make way for the Spiritual Baptist (Shouter) Liberation Day which is celebrated on March 30th. The Republic Day holiday was reinstated in 2002.

What is a Republic?

Republic [noun]: A state or nation in which the supreme power rests in all the citizens entitled to vote (the electorate), and is exercised by representatives elected, directly or indirectly, by them, and responsible to them.

The Constitution provides for a President who, in the exercise of his functions under the Constitution or any other law, acts in accordance with the advice of the Cabinet or a minister acting under the general authority of the Cabinet where provision is made by the constitution.

The Constitution also provides for the Prime Minister to keep the President fully informed concerning the general conduct of the government of Trinidad and Tobago and to furnish him with such information as he may request, on any matter relating to the government of Trinidad and Tobago.

A principal feature of the Constitution is the inclusion of fundamental human rights and freedoms whereby all citizens of Trinidad and Tobago and minorities are provided with safeguards against arbitrary acts of the executive or other bodies

or authorities, which may be inconsistent with the Rule of Law. Any alteration of any of these laws can only be effected by the majorities of both houses of Parliament.

The Republican Constitution firmly establishes a Cabinet system of Government under which Ministers are responsible to the legislature and, through it, to the country. General Elections are held at least every five years to give the people the opportunity of selecting a government. There exists a non-political Public Service, the members of which are expected to observe a high degree of neutrality in politics and loyalty to the government of the day. The same is expected of members of the armed forces and of the police.

Under its Republican Constitution, Trinidad and Tobago has a form of government that is truly based upon the principles as well as the practice of Parliamentary Democracy and the Rule of Law. The Republic of Trinidad and Tobago is governed by a bicameral Parliament, which means that there is the House of Representatives of elected members and the Senate which is made up of appointed members.



The Red House, Port of Spain, the home of Parliament



The President of the Republic delivers the “Throne Speech” to members of both houses at the Ceremonial Opening of Parliament

Remembrance Day (Memorial Day)

In Trinidad and Tobago, we have been blessed not to have any wars here. However, our citizens have taken part in World Wars I and II, since we were a part of the British Empire.

Remembrance Sunday is observed on the second Sunday in November, which is nearest to November 11, and is also known as Remembrance Day Memorial Day or Poppy Day. On this day we honour the memory of those nationals who served in the wars.



Poppy flowers are worn on the occasion to honour and pay tribute to the fallen soldiers during World Wars I and II, respectively,

from 1914 to 1918 and 1939 to 1945 and other conflicts. During the First World War, on the 11th hour of the 11th day of the 11th month in 1918, the guns of the Western Front fell silent after more than four years of continuous warfare.

In many parts of the world, people observe two minutes of silence at 11 am on November 11. The 11th hour of the 11th day of the 11th month marks the signing of the Armistice, on November 11, 1918, to signal the end of World War One.

The Prime Minister, President, National Security Minister, members of the diplomatic corps, heads of division and veterans usually take part in the formal wreath-laying ceremony at the Cenotaph on the National Day of Remembrance also called Memorial Day.



The cenotaph at Memorial Park in Port of Spain (left). Queen Elizabeth II and Prince Phillip listen to the commander at Memorial Day activities in Port of Spain (centre). Queen Elizabeth II and former President George Maxwell Richards pay their respects to the fallen soldiers in November 2009 (right).

Carnival

Carnival is held on the Monday and Tuesday before the Christian period of prayer and fasting known as Lent, which begins on Ash Wednesday. Carnival was brought here by our French ancestors in 1784. There were pre-lenten concerts in the Great Houses of the Sugar Estates, including music from the French troubadours,

disguise balls, dinners and fetes. There were also street parades by disguised bands on floats or carriages, accompanied by music bands (*minstrels*), using guitars, quattros and trumpets. It was only celebrated by the wealthy people in society, such as the French and Spanish. The native Amerindians, coloured people and African slaves were banned by law from taking part. This didn't prevent them from taking part in their own compounds.



1888 Carnival in Port of Spain from the from Illustrated London News

After they were freed in 1838, the ex-slaves became involved in Carnival, carrying *Cannes Brulées* or burning canes through the streets from as early as 1839. It was later known as *Canboulay*. Due to the Africans' involvement, the French and Spanish ended their street parades.

In 1843, Carnival was confined to two days of festivities. Music was supplied by *goat-skinned drums, chac chac, bottle and spoon and tamboo bamboo*. Early Carnival characters included: Pirates, Red Indians, Bats, Robbers, Clowns, Moko Jumbies, Burroquites, Devils and Pierrot Grenade. People gathered in kaiso tents, where a *chantuelle* or lead singer would lead them in song to vent their feelings about their concerns. (Kaiso music was brought here from West Africa by the slaves, who used it to sing about their white slave masters.)



A Tamboo Bamboo Band

The Canboulay Riots of 1881-1884

"The year is 1881 — the Canboulay riots — when a 'major armed clash between the Trinidad colonial police and the 'local' population occurred, following a decision to clamp down on the Carnival celebrations of that year. The barrack-yards of Port of Spain, where the 'Diametres' gang ruled over neighbourhoods, nurtured loyalties, honed and hoarded the weapons of survival for confrontations such as these, gathered their bands of revellers turned warriors and went forth to defy and try the governor. If Canboulay was a fight between bands, where individual 'stickmen'

resolved their inter-personal rivalries and waged regional warfare against other bands, in 1881, 'it took on the character of a historical underclass in united action against the police.' In 1882, Trinidad again — riot this time in San Fernando when the state tried to limit 'Playing' till 9.00 p.m." In 1884 in 'In Princes Town, the masqueraders attacked the police station after magistrate Hobson decided to confine the police to barracks because the crowd was too large. After Hobson was felled with a stone, the police opened fire on the rioters killing a youth and seriously wounding two others'.



A re-enactment of the 1881 Canboulay Riots

Watch a video on the Canboulay Riots at the following web address:

http://www.youtube.com/watch?v=mLBupp7g_vQ

In the 1920s, the *Chantuelle* or *Chantwell* became known as the *Kaisonian* or *Calypsonian*. Calypso tents were set up at Carnival for calypsonians to practice before competitions.

In the 1930s, Steelpans (steel drums) were invented and became widely used at Carnival, replacing the *tambo bamboo*. Steelpan music remained an integral part of the Canboulay music contests, which we now call Panorama. Mas, Calypso and Steelpan are the important elements that make up our carnival.



An early Steel Band

Traditional Carnival Characters

The stories behind the traditional Carnival characters lend meaning and significance to these unusual portrayals. Often an individual plays one specific persona year after year and is familiar with the traditions associated with that role. The custom is usually passed on orally to family members or other interested persons. Some of these portrayals were performed as "mas' for money". The masqueraders would offer entertainment in the form of humour, songs or skits in exchange for money. In some cases, threats and scare tactics were used to coerce bystanders into giving the masqueraders cash.

Some of the best known characters are as follows:

- Babydoll
- Bats
- Bookman
- Burrokeet
- Cow Band
- Dame Lorraine
- Fancy Indians
- Jab Jab
- Jab Molassie
- Midnight Robber
- Minstrels
- Moko Jumbie
- Negue Jadin
- Pierrot Grenade
- Sailor Mas

A description of these characters can be seen on the following website.

<http://www.nalis.gov.tt/Research/SubjectGuide/Carnival/tabid/105/Default.aspx?PageContentID=81>

You can look at a series of 3 videos from Carnival in 1959 at the following websites:

<http://www.youtube.com/watch?v=Owvlto0GoEo>

<http://www.youtube.com/watch?v=xhINEXhPmRM>

<http://www.youtube.com/watch?v=KVoF78eX3CE>

You can also view a short video of Carnival in 1941 from San Fernando at the following website:

<http://www.youtube.com/watch?v=TZNcNDRPFoU>

Activity

Discuss with your teacher and the class how Carnival is celebrated in the present time.

Arrival Day

In 1994, then Prime Minister Patrick Manning declared May 30th as Arrival Day. The public holiday was given to commemorate the arrival of all peoples of different races to Trinidad and Tobago. In 1995, then Prime Minister Basdeo Panday, had the name changed to **Indian Arrival Day**, celebrating the arrival of the first group of East Indians to Trinidad and Tobago, aboard the Fatel Razack ship on May 30th 1845. The Fatel Razack brought not only a new labour force to assist in the economic development of Trinidad, but also a new people with a new culture.

On 30th May each year, Indian Arrival Day is commemorated by the East Indian community by staging a re-enactment of the arrival of the Fatel Razack at various beaches throughout Trinidad and Tobago. There is also music and dance, and outstanding members of the East Indian community are honoured for their contributions to society.



Fatel Razack ship

Indian immigration to Trinidad spanned the period 1845 to 1917. During that period over 140,000 East Indians were transported to the island. The journey was long and arduous and living conditions were deplorable. After disembarking at Nelson Island, the arrivals were fed and rested for a couple weeks and then sent to the various estates that had requested them previously.



Celebrations marking the Arrival of Indians to Trinidad

Emancipation Day

In 1833 British Parliamentarian Thomas Buxton introduced the Emancipation Bill to the British Parliament, 25 years after the abolition of the slave trade in 1808.

The bill was passed and came into effect on 1 August 1834. Slaves who were under six years old were freed immediately, but those over six years had to serve a four to six year period of apprenticeship during which they would work for free for 40½ hours per week. The period was seen as one of transition, so that the slaves would get used to freedom. However, apprenticeship was abandoned as the act did not specify how the 40½ hour week was to be divided and this created confusion and conflict between the planters and the slaves. On 1st August 1838, all British slaves were declared free.

On 1st August 1985 the government of Trinidad and Tobago declared Emancipation Day a national holiday to commemorate the abolition of slavery. This country became the first country in the world to declare a national holiday to commemorate the abolition of slavery.





Emancipation Day celebrations

Labour Day

Labour Day in Trinidad and Tobago was declared an annual national holiday in 1973. Celebrated on June 19th, it is the anniversary of the day of the Butler Oilfield Riots which took place in 1937.

Before this time there were ongoing tensions between workers and employers in many sectors of society. These were characterized by situations of worker abuse, underpayment for labour, racism, economic depression and a considerable fall in the living standards of the working class.

Between 1934 and 1937 workers became more influenced by a need for change resulting in strikes and riots on the sugar plantations and in the oil fields and in September 1937, the Oilfield Workers Trade Union (OWTU) also became the first registered trade union in the country representing the rights of those in the petroleum industry. This social unrest then extended throughout the Caribbean and gave rise to several prominent labour leaders in Trinidad and Tobago such as Tubal Uriah "Buzz" Butler, Captain Andrew Arthur Cipriani, George Weekes, Albert Maria Gomes, Adrian Cola Rienzi, Elma Francois, and C.L.R James.

During a labour dispute on the Port-of-Spain wharves in November 1919, **Captain Andrew Arthur Cipriani** called on the workers to withhold their labour, and this resulted in their first important industrial strike in Trinidad.

George Weekes, another well-known Trade Unionist, possessed a powerful political leadership style which moved people toward a confidence to stand for what was just and right. He gave them a vision that planted seeds of liberation to move

beyond salaries and working conditions - along the road of self, world view, economics and government.

Albert Maria Gomes became a City Councillor and Legislator who fought for social and political justice for the people of Trinidad. He was also a supporter of the literary and visual arts; in 1931 he founded a magazine "The Beacon" which provided a forum for well-known figures such as C.L.R. James and which led to the recognition of excellent literary works in later years from writers such as Earl Lovelace, Merle Hodge and many others from Trinidad and Tobago.

Adrian Cola Rienzi served as the mayor of San Fernando in November 1939 and administered the borough for three consecutive terms, until November 1942. He was a member of the franchise committee which was appointed in 1941, and strongly advocated universal adult suffrage.

St. Vincent born **Elma Francois** became a founding member of the National Unemployed Movement and its more radical successor, the Negro Welfare, Cultural and Social Association, to which she devoted the rest of her life.

Regarded as one of the most celebrated thinkers of Trinidad and Tobago, and the whole Commonwealth Caribbean, **C.L.R James** was against colonialism and against racial prejudice in all its forms and he began to formulate his thoughts on the just and classless society. Apart from his contributions to politics, his passion for poetry and literature reward him with the nation's highest decoration, the Trinity Cross.

Tubal Uriah “Buzz” Butler, a Grenadian immigrant who worked in the oilfield, was instrumental in the development of the labour union movement which emphasized the importance of collective unionism in treating worker discontent and the abuses they faced by their employers. Butler was awarded the nation's highest honour, the Trinity Cross, and the country's main highway has been re-named in his honour. Today, a statue of Butler stands at the Fyzabad junction also known as the Charlie King Junction, the place where police attempted to arrest him on June 19th, the day of the historic riots 1937.

1937 to 1956 would prove to be an eventful time for the Grenadian born Tubal Uriah “Buzz” Butler, known to locals as “Comrade Chief Servant”. Within this period he would be held responsible for many riots, some of which ended with fatalities. He would be accused of inciting civil unrest and with sedition. He would be imprisoned for a combined period of ten years but still managed to retain the support and favour of many. In 1950 he would form his own party for the general elections, called the Butler Party, which would have much success in the political circle.



Comrade Chief Servant, Tubal Uriah “Buzz” Butler (left)

**Labour leaders with the Prime Minister at the annual Labour Day march to Fyzabad
in June 2010 (right)**

Special Days of Observance

A special day of observance may not be a public holiday, but is one that is special to the citizens of our country and celebrated by them in some way.

Universal Children's Day

The United Nations' (UN) Universal Children's Day, which was established in 1954, is celebrated on November 20th by many countries each year. The purpose of this most significant day in the United Nations' Calendar is to make children happy, promote togetherness, acknowledge an understanding of young people's rights, and show respect for all children. Most importantly, this day was established to initiate action to benefit and promote the welfare of the world's children.

The following are the Declaration of the Rights of the Child as agreed to by the United Nations on 10th December 1959.

- 1. All children have the right to what follows, no matter what their race, colour sex, language, religion, political or other opinion, or where they were born or who they were born to.**
- 2. You have the special right to grow up and to develop physically and spiritually in a healthy and normal way, free and with dignity.**
- 3. You have a right to a name and to be a member of a country.**
- 4. You have a right to special care and protection and to good food, housing and medical services.**
- 5. You have the right to special care if handicapped in any way.**
- 6. You have the right to love and understanding, preferably from parents and family, but from the government where these cannot help.**
- 7. You have the right to go to school for free, to play, and to have an equal chance to develop yourself and to learn to be responsible and useful.**

Your parents have special responsibilities for your education and guidance.

8. You have the right always to be among the first to get help.

9. You have the right to be protected against cruel acts or exploitation, e.g. you shall not be obliged to do work which hinders your development both physically and mentally.

You should not work before a minimum age and never when that would hinder your health, and your moral and physical development.

10. You should be taught peace, understanding, tolerance and friendship among all people.



Children of different races and disabilities can live in peace

Mothers' Day

Mother's Day is a celebration honouring mothers and motherhood, maternal bonds, and the influence of mothers in society. It is celebrated on various days in many parts of the world, but most commonly on the second Sunday in May.

The celebration of Mother's Day began in the United States in 1908, when Anna Jarvis held a memorial for her mother in West Virginia. She then began a campaign to make "Mother's Day" a recognized holiday in the United States. She was successful in 1914, but was disappointed with its commercialization by the 1920s.

Jarvis' holiday was adopted by other countries and it is now celebrated all over the world. In this tradition, each person offers a gift, card, or token of remembrance toward their mothers, grandmothers, or maternal figure on mother's day.



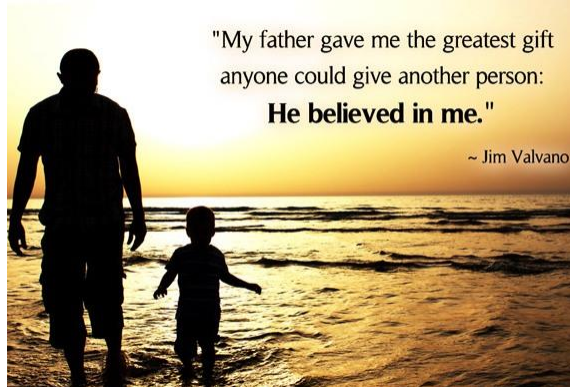
Mothers' Day lunch is bought by many families

Fathers' Day

Father's Day is a celebration honouring fathers and celebrating fatherhood, paternal bonds, and the influence of fathers in society. Many countries celebrate it on the third Sunday of June.

Father's Day was founded in Spokane, Washington at the YMCA in 1910 by Sonora Smart Dodd, who was born in Arkansas. Its first celebration was in the Spokane YMCA on 19th June 1910. Her father, the Civil War veteran William Jackson Smart, was a single parent who raised his six children there. After hearing a sermon about Jarvis' Mother's Day in 1909, she told her pastor that fathers should have a similar holiday honouring them. Although she initially suggested 5th June her father's birthday, the pastors did not have enough time to prepare their sermons and so the celebration was deferred to the third Sunday of June. In addition to

Father's Day, **International Men's Day** is celebrated in many countries on 19th November for men and boys who are not fathers.



Fathers' Day Greetings

Valentine's Day

Saint Valentine's Day, also known as Valentine's Day or the Feast of Saint Valentine, is observed on 14th February each year. It is celebrated in many countries around the world, although it is not a holiday in most of them.

St. Valentine's Day began as a liturgical celebration of one or more early Christian saints named Valentinus. A popular account of Saint Valentine of Rome states that he was imprisoned for performing weddings for soldiers who were forbidden to marry and for ministering to Christians, who were persecuted under the Roman Empire. According to legend, during his imprisonment, he healed the daughter of his jailer, Asterius. The story states that before his execution he wrote her a letter signed "Your Valentine" as a farewell. Today, Saint Valentine's Day is an official feast day in the Anglican Church, as well as in the Lutheran and Eastern Orthodox Churches.

The day was first associated with romantic love and evolved into an occasion in which lovers expressed their love for each other by presenting flowers, offering confectionery, and sending greeting cards (known as "valentines"). Valentine's Day symbols that are used today include the heart-shaped outline, doves, and the figure of the winged Cupid.



Halloween

Halloween or Hallowe'en, a contraction of "All Hallows' Evening" also known as All Hallows' Eve, is a yearly celebration observed in a number of countries on 31st October, the eve of the Western Christian feast of All Saints Day. It begins the triduum of Hallowmas, the time in the liturgical year dedicated to remembering the dead, including saints (hallows), martyrs and all the faithful departed believers.

Typical festive Halloween activities include trick-or-treating (or the related "guising"), attending costume parties, decorating, carving pumpkins into jack-o'-lanterns, lighting bonfires, apple bobbing, visiting haunted attractions, playing pranks, telling scary stories and watching horror films. Many Western Christian denominations encouraged, abstinence from meat on All Hallows' Eve, and there the tradition of eating certain vegetarian foods for this vigil day had developed, including the consumption of apples, colcannon, cider, potato pancakes, and soul cakes.

Trinidad & Tobago Social Studies for Primary School: Standard 3 PCR EDITION

In Trinidad and Tobago, Halloween is not widely celebrated. However, the traditions are just beginning to be celebrated due to the influence of American cable television and foreigners who work and live in this country.



Children disguised as characters to go “trick or treating”



Symbols of Halloween

All Saints and All Souls

All Saints' Day (also known as All Hallows, Solemnity of All Saints or The Feast of All Saints) is a solemnity celebrated on 1st November by the Catholic Church in honour of all the saints, known and unknown. All Saints' Day is the second day of Halloween and begins at sunrise on the first day of November and finishes at sundown. It is the day before All Souls' Day.

All Souls' Day, also known as the Commemoration of All Faithful Departed, is observed principally in the Catholic Church, although some Anglican churches celebrate it. It is the observance is the third day of Halloween and annually occurs on 2nd November. Members of the faith are called upon to offer prayers for the dead.

Christians who celebrate All Saints' Day and All Souls' Day do so with the belief that there is a prayerful, spiritual bond between those in heaven (the "Church triumphant"), and the living (the "Church militant"). In the Methodist Church, the word "saints" refers to all Christians and therefore, on All Saints' Day, the Church Universal, as well as the deceased members of a local congregation, are honoured and remembered.

In Trinidad and Tobago, the tradition of going to the cemetery to clean and light up the graves of deceased family members is done. Many people "light up" graves on All Saints' Day, (1st November), since it is believed that all the departed souls are in fact "saints" or believers. Catholics recognize All Saints' Day, (1st November), as the day to honour those who have been given the official title of "Saint" by the

Church. All Souls' Day, (2nd November), is recognized by Catholics as the day to honour the memory of deceased loved ones.



Cleaning and lighting-up of graves for All Saints and All Souls

Localized Community Celebrations

These celebrations are not public holidays, but are celebrated by members of a particular community or area.

St. Peter's Day

Christians, particularly Roman Catholics across Trinidad and Tobago, celebrate the historical occasion known as Saint Peter's Day on June 29th each year.

The festival is centred on the sea, fish and fishermen because Saint Peter, who was one of Jesus's 12 Apostles, was also a fisherman. Peter is also the patron saint of fishermen.

Although the celebrations take place throughout the fishing villages across Trinidad and Tobago, the largest celebrations take place at Carenage. The day

begins with Holy Mass at the St Peter's Roman Catholic Church. Fisher-folks give thanks, pray and ask for bountiful harvests for the years to come.

After the commemorative service, the traditional blessing of foodstuff is followed by a march from the churchyard to the fishing port at Chaguaramas, where the community priest would board a waiting barge to take him out to sea, where he blesses the fishermen and their boats.

St Peter is regarded as an important figure in Christianity. His birth is annually celebrated worldwide on 29th June and celebrations in this country take place on the final Sunday in June.



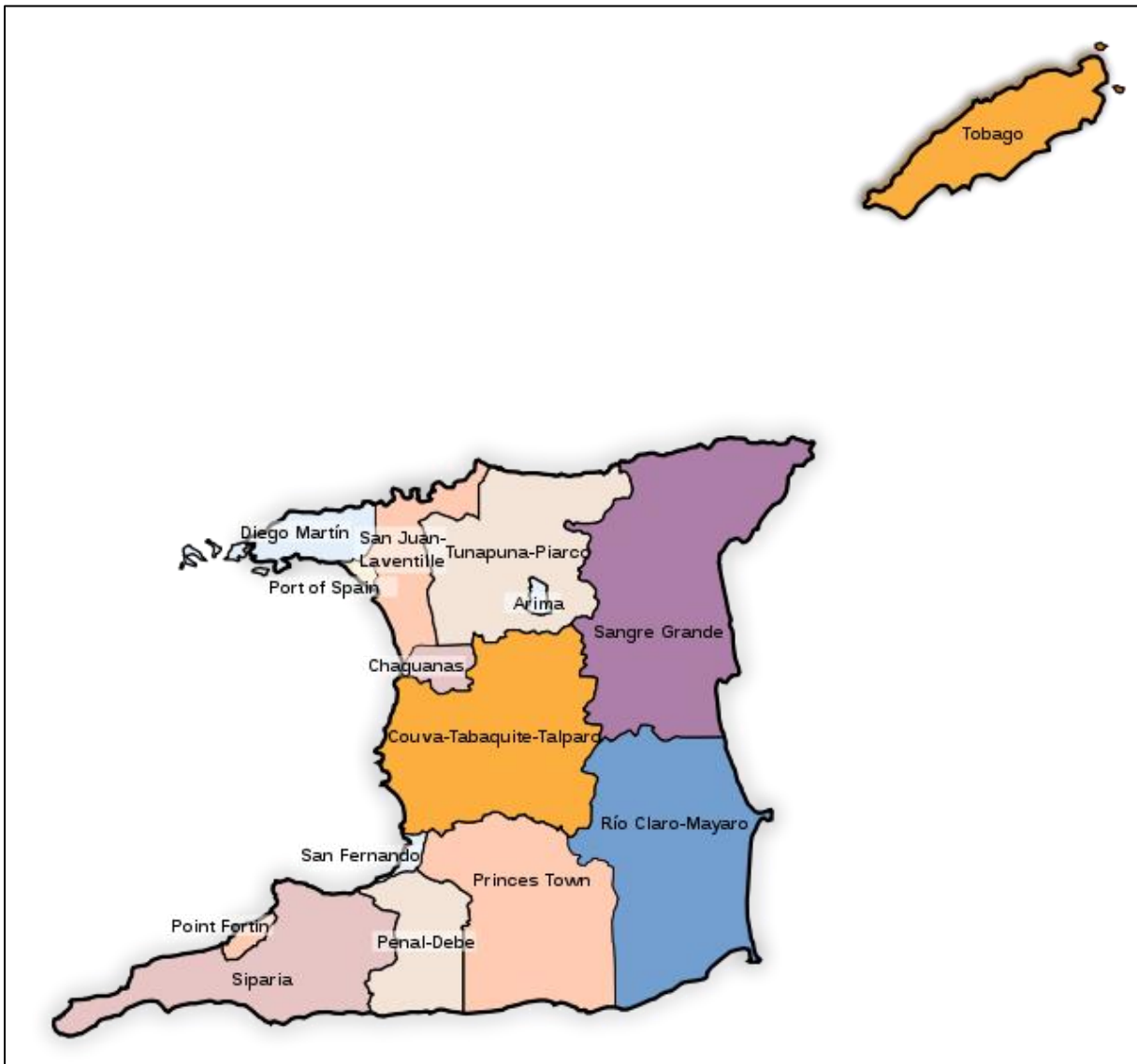
Monsignor Cuthbert Alexander blesses the fishermen and their pirogues with holy water at St. Peter's Day celebrations



Party goers enjoy their boat ride at St. Peter's Day celebrations

Borough Day

Trinidad and Tobago is divided into smaller areas known as municipalities or regional corporations. These are made up of the Cities of Port of Spain and San Fernando, the Boroughs of Arima, Chaguanas and Point Fortin and 9 other regional corporations. Tobago is governed internally by The Tobago House of Assembly, since 1980.



Map showing the municipalities of Trinidad and Tobago

The various corporations celebrate their inaugurations or coming into being, by holding various celebrations in their communities. These are usually marked by church services, parades by uniformed groups and carnival-styled celebrations. But perhaps the largest festivities take place in the Borough of Point Fortin.

Point Fortin, the smallest Borough in Trinidad and Tobago, is located in southwestern Trinidad, about 32 kilometres (or 20 miles) southwest of San Fernando. After the discovery of petroleum in the area in 1906, the town grew into a major oil-producing centre. The town grew with the oil industry between the 1940s and 1980s, culminating in its elevation to borough status in 1980. After the end of the oil boom, Point Fortin was hit hard by economic recession in the 1980s and the oil refinery was closed. Construction of a Liquefied Natural Gas plant by Atlantic LNG has helped to boost the economy.

The **Point Fortin Borough Day** celebration is held on the first weekend of May and usually attracts over 30,000 visitors, since it is regarded as a second Trinidad Carnival. All roads lead to Point Fortin for the Borough Day celebrations which begin on the Friday evening with the Miss Point Fortin Borough Beauty Pageant. The villages of Point Fortin host larger carnival-type fetes complete with live bands and soca artistes. From as early as 2:00 a.m. on Saturday morning, there is the parade of J'ouvert characters. At 10:00 a.m. the steelpan takes over Point Fortin as bands play their favourite soca and jazz selection for the crowds that gather to witness the celebrations. The traditional mas bands cross the main street in Point Fortin from 2:00 p.m. to 5:00 p.m. and are followed by Pan-on-the-Move from 5:00 p.m. till 8:00 p.m.

On the Sunday, there is the Dragon Boat Regatta/Single Pan Fiesta, Guapo/Clifton Hill Beach from 11:00 a.m. and the Cool Down party at Guapo/Clifton Hill Beach from 6 p.m. There is also the Back-Ah-Yard show, which showcases our country's established, as well as up and coming artistes, musicians, and calypsonians.

It is not just the music and the mas, but the foods and the parties that make the Borough Day celebrations so popular in. It is an atmosphere of freedom that people can enjoy for an entire weekend in the deep south of the island.

A video of the Point Fortin Borough Day celebrations can be seen on YouTube at the following link.

<http://www.youtube.com/watch?v=ZGmQYZ2S9dU>

Tobago Heritage Festival

The Tobago Heritage Festival takes place over two weeks from mid-July to early August. It is an annual celebration of the dance, song, music and cuisine of Tobago, and strives to preserve Tobago's unique cultural heritage.

The Tobago Heritage Festival was first staged in 1987 and many consider it to be the main event on Tobago's cultural calendar. It has become accepted as the island's main event, becoming for Tobago what Carnival is for Trinidad.

Productions are held every evening in different villages around Tobago, spreading the celebration around the island and range from ole time mas, ole time dance, old time wedding, limbo and jig to stick fighting, Ole Time Tobago Wedding in Moriah (a re-enactment of an 18th century wedding procession), Folk Tales and

Superstitions in Golden Lane and Les Coteaux, Games We Used to Play, the Belmanna Riots, Salaka Feast and Invocation Dance.

To view a video about the Tobago Heritage Festival, copy the following the link in your web browser;

<http://www.youtube.com/watch?v=M32M70n4Hto>



Ole Time Tobago Wedding procession

Sugar and Energy Festival

The Sugar & Energy Festival was started in 2007 and organised by the Couva/Point Lisas Chamber of Commerce (CPCC), in association with the Couva/Tabaquite/Talparo Regional Corporation (CTTRC). It is celebrated over three days during the last weekend of May and celebrates the rich economic wealth which comes from the community's Sugar and Energy sectors. Couva was once busy with sugar cane activity, with the sugar factory located at Brechin Castle. It also houses the Point Lisas Industrial Estate, which is home to many gas and chemical plants and one of the country's largest sea ports.

Most of the celebrations take place at Gilbert Park in Couva and along the main streets of Couva. One of the highlights is the Cart Parade, which depicts the ceremonial delivery of the last canes and the crowning of the King and Queen of the Crop.

It also includes a Children's Day set aside only for children and will feature a number of events, including recitation, soca, chutney, drama and essay writing. The following day highlights local beauties showcasing their elegance and talent as they compete for the Sugar and Energy Festival Queen Crown. The queen show is followed by the Festival of Drums and street parade, which will feature tassa bands, African drumming, steelbands, ole mas characters and moko jumbies.



Miss Sugar and Energy parades in a traditional bull cart



Masqueraders in traditional Indian costumes take part in the street parade

La Divina Pastora or Soparee K Mai

La Divina Pastora or Soparee K Mai is an annual festival which takes place on Holy Thursday and Good Friday in the town of Siparia. Siparia was originally the site of a Spanish mission and a Capuchin pilgrimage church which houses La Divina Pastora, (The Divine Shepherdess), a statue of the Virgin Mary. The statue is venerated by Roman Catholics as well as Hindus, who see her as a Goddess.

Every Good Friday thousands make the annual pilgrimage to Siparia to pray for their wishes to be granted or to give thanks and offerings for prayers already answered. People from as far as America, Venezuela and England have come to pray to La Divina Pastora and had their wishes granted. The saint is worshipped by Roman Catholics and Hindus, although people of other religions have been known to take part in the annual feast and devotions. La Divina Pastora represents the Blessed Virgin Mary who is the mother of Jesus, who is held in high esteem by Catholic Christians.

The statue was brought to Trinidad around 1730 by Spanish Capuchin monks fleeing persecution in South America. One of the popular legends among Hindus, to whom she is known as in Soparee K Mai, is that in the 1870s people saw a girl walking in a pasture where the church was later built. By night time the girl had become an old woman. Some believe that Soparee K Mai, which means Mother of Siparia, represents the Goddesses Durga and Kali. Goddess Durga represents the power of the Supreme Being that preserves moral order and righteousness in the creation and Kali is a manifestation of the Divine Mother, which represents the female principle. Among Hindu devotees the story is that when the statue of La Divina Pastora was found, it was surrounded by banana trees and tulsi plants. The banana

plant is used on a bedi (a sort of altar) when doing puja (Hindu prayer ceremony) and the tulsī, which has many medicinal purposes, is used in almost every Hindu ceremony. The tulsī is believed to bring wealth, blessings and positive energy to any home where it is found.

At one time the statue was housed in the church and dual devotion would take place, Catholics on one side and Hindus on the other. To avoid the disruptions inside the church, the statue is now placed in the Conference Room for most of Holy Thursday, until the end of Good Friday, so that devotees could worship freely.

The celebration includes the Hindu tradition of cutting young boys' hair for the first time to allow them to grow into strong, healthy men as well as feeding the poor, homeless and destitute who line the street outside of the churchyard, waiting to receive alms.



Hindu Devotees pay homage to Soparee K Mai



La Divina Pastora being prepared for a procession through the streets of Siparia

Santa Rosa Festival

The Feast of Santa Rosa is an historic event that began during the era when the Spanish colonial government decided to use the old Capuchin Mission grounds in Arima, to establish Mission grounds for the indigenous people of Trinidad in 1785.

This Santa Rosa Festival begins with a procession by members of the Carib community from the Santa Rosa Carib Community Centre to the Santa Rosa R.C. Parish.

The festival is celebrated on or near to the feast day of St. Rose of Lima or Santa Rosa de Lima, who it is said, appeared to a group of Carib (indigenous Amerindian) men at a time when they were resisting conversion to Catholicism. Rosa, the catholic priests claimed, had been born in Arima and taken by her parents to Peru,

where she dedicated her life to helping the poor. She was the first canonized as a saint of the Americas, and her manifestation in Trinidad led to the construction of a church in 1759, dedicated to Santa Rosa de Arima.

The underground spring where she was seen by the men still exists in the residential area now known as Santa Rosa Heights. The community of the descendants of indigenous Caribbean/Amerindian people became known as the Santa Rosa Caribs. As far as possible, the Carib descendants have kept their traditional survival systems and practices including the cultivation of cassava, its processing methods and farming implements.

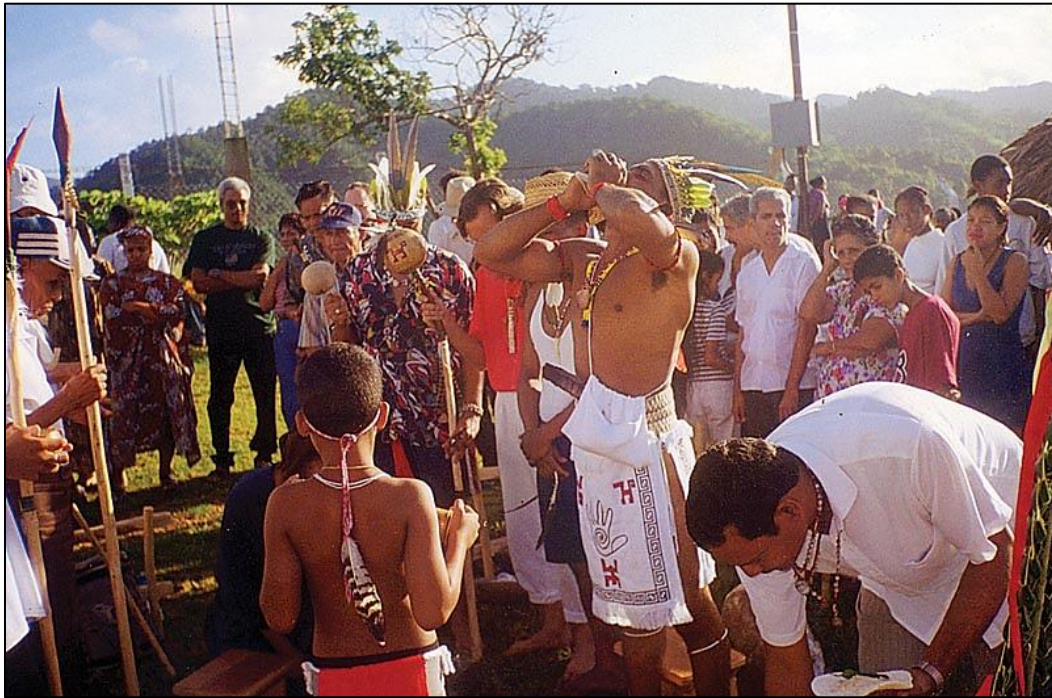
Cassava, first cultivated and processed in the Americas over 9000 years ago, is now grown in warmer countries around the world, accounting for a wide range of industry and products. It is the fourth most important crop in the world.

The Caribs have given us a rich legacy of place names and words. Arima is their "place of beginnings," and Naparima refers to the home of an ancestral hero, Haburi the canoe and paddle maker. Cumucurapo, site of the Port of Port of Spain, was built upon an Amerindian meeting place. Other Carib place names include Arauca (Arouca) and Tacarigua.

The Santa Rosa Carib Festival takes place in the last week of August, in the week leading up to Independence Day (31st August) and pays tribute to the First Peoples of the New World, and to expose their culture to the nation. The ceremonies include the crowning of the Carib Queen, an elder matron of the community who performs the role of focusing their heritage and traditions; a church procession

and performance of some of their traditional and ritual activities e.g. smoke ceremonies and prayer; as well as the opportunity to see the preparation and purchase cassava bread.

After the procession, members socialize and have breakfast, then members of the Carib community and their supporters, journey to the Santa Rosa Carib Community Centre for an evening of fun activities. Guests are treated to live performances of Calypso, Steelband and folk performers. Parang bands from across the country, also come to show their support and love for Arima and the Carib people. During the live Parang acts, members of the community, dance their various forms of Latin dances, showing great skill and gracefulness on the dance floor.



The Carib descendants keep the tradition of the Smoke ceremony alive



The procession takes place after the smoke ceremony through the streets of Arima to the Santa Rosa RC Church



Santa Rosa is displayed in the street procession

Activity

What are some of the ways we can keep safe, when celebrating these festivals?

The main way that we can be safe is by staying in groups. We should keep near to our parents and guardians or trusted adults, when going out in public or into large crowds, e.g. at Carnival or Independence parades.



Some groups wear similar clothing when going out in large groups, so that they could easily identify each other in a large crowd.

List three or four safety precautions, which you can take, in order to be safe during these festivals.

Activity

How do you and your family celebrate the following festivals?

Independence Day:

Divali:

Christmas Day:

Carnival:

Indian Arrival Day:

Labour Day:

Eid-ul-Fitr:

Emancipation Day:

Appreciate different celebrations in our country

In our country there is a rich heritage of religious and cultural festivals which have become an important part of the national calendar. Many of these festivals have been granted public holidays, so that as many people as possible can take part in the festivities.

It is important for us to understand how these festivals have come about, why the national community celebrates them and their value to the national community. It is not just about getting a holiday or time away from school, but about remembering our past as a nation and the sacrifices that our ancestors would have made to keep these traditions alive. These festivals also serve to bring our different races and cultures together for all the citizens to celebrate.

The celebration of these festivals helps our citizens to be happy. In 2012, the World Happiness Report from the United Nations Sustainable Development Solutions Network listed Trinidad and Tobago as the fifth happiest country in the world and the happiest in the Caribbean. This is partly due to the enjoyment we experience when we celebrate these festivals with each other.



Citizens celebrate national festivals together