

CARIBBEAN MUSLIM FORUM

TML PRIMARY SCHOOL-ST. JOSEPH

An Overview of Muslim Educational Institutions in Trinidad



It is my desire in exploring this topic to critically examine the following sub heads:-

- Early attempts at establishing madrassahs and adult education classes
- The Concordat
- The pioneering efforts at the El Socorro Islamia School
- The establishment of government assisted Muslim Primary Schools
- The trust into Secondary Education
- Al Muttaquin Islamic Centre and Trade School
- The Darul Uloom of Trinidad and Tobago
- Hafiz programmes
- Tertiary Education

LIMITATIONS

This paper is based on the era of East Indianship Indentureship to Trinidad in 1845 to present day. It largely leaves out the period of African Slavery due to a lack of readily documented accounts of that time.

Also the early account of the Indentureship period is not presented in detail as the focus is on institutions that exist today.

Time availability did not permit for a detailed account of the present day Islamic Educational Institutions. Mere reference is made of some operations through a personal involvement in the field.

It would be fitting if statistics on enrollment, number of teachers, percentage of Muslim students, examination results, graduates who have moved on to leadership positions etc. could be presented.

EARLY ATTEMPTS AT ESTABLISHING MADRASSAHS AND ADULT EDUCATION CLASSES

From the early days of their indentureship, Muslims were known to organize classes for all age groups in their humble dwellings. The Maktab or Madrassahs were always around. Dr. Nasser Mustapha, in his paper- “ The TIA and Primary Education in Trinidad and Tobago “, states:-

The Indian family served as both as an economic unit and an agency for the transmission of knowledge, skills and values to the younger generation. Therefore, there was no great need for formal education, especially when this posed a real threat of loss of religious/ cultural identity. From around the 1930s, the maktab system played a useful in imparting Islamic education

mainly to the younger Muslims. These classes, taught by the more learned men of the community taught Urdu, Arabic and the basic principles and practices of Islam.

In addition, several other mechanisms for the transmission of religious knowledge existed. These include the Friday khutbah (sermon), a compulsory part of all Friday congregational prayers, functions such as Mouloud and Quranic readings on occasions such as the Prophet's birthday, and the Miraj (ascension) of the Prophet. Such efforts fulfilled the educational needs of the community for some time, but were eventually unable to counteract the new challenges posed by living in a western/modernising society.

The writing of the early Canadian Missionaries also reveal that Muslims of that era had organized themselves into groups for worship and learning. Reverend John Morton writes in his "Early Missionary Activities"-

..... Mohammadan house of worship- a nice little building with galvanized roof.

Reverend KJ Grant in his works, " My Missionary Memories", states-

The followers of Mohammad were not ashamed to declare their faith or offer their prayers wherever they may be .Vividly before my mind is a picture of a company of twelve to fifteen men, who met together for prayers...the scene was most impressive and could be witnessed every Friday wherever there was a Mohammadan group..... a devout Muslim of considerable wealth and living not far from us sent his son to be educated as a mullah or priest. He returned after a period of five to six years bearing the title of "Hafiz" which is given to one who committed to memory the whole Koran in its original Arabic.

Investigations reveal that this youth, and certainly the first local Hafiz referred to by Rev. Grant, was Yacoob Ali, the father of the late Haji Shaffikul Rahaman (former president general of ASJA).

Robert Jack Smith, in his doctoral thesis, "Muslim East Indians in Trinidad" reveals similar activities to prove that Muslims were always involved in organizing educational programmes. He writes:-

Those unlettered adherents of Islam depended on lay leaders and their own memories. The few among them who were able to read the Quran and know the rituals of prayer and festivals became the first Imams or priests. The first maktabas for the teaching of Arabic were established in various parts of Trinidad. They were informal affairs lacking

*curriculum, trained teachers and funds and organizations to endure.
Few were the maktabs for the training of the younger generation.
Fewer still, in those early days, were the mosque for worship.*

The evidence from these three writers is also supported by many who have retained this knowledge through oral tradition. One such person is Siddique Mustapha- a stalwart of the Nur-e-Islam Masjid. He remembers that after the termination of contracts of the indentured labourers, many traveled back to India at their own expense and returned with copies of Qurans, books of Hadith and Quaseeda books. These were used in their training programmes.

However limited their knowledge and resources were the efforts of the early generation is praiseworthy. They kept the struggle going before the era of government assisted schools.

THE CONCORDAT

Before examining the era of state aid also referred to as government assisted or denominational schools, it is important to look at the Concordat- an agreement between government and religious bodies for the management of these schools. This document is thus summarized:-

1. Property ownership and management remains with the school board. The government will assist with maintenance and modifications. No books or apparatus against which any religious denomination objects will be imposed or introduced.

2. In these schools the religion (unless otherwise agreed by the particular denomination) of this denomination will be taught exclusively and by teachers belonging to this faith. Students attending the school of a denomination, not of their faith, shall not be compelled to take part in the religious exercises or lessons of that denomination.

3. The right to promotions, transfers, retentions and dismissals of teachers in Primary Schools will rest with the Teaching Service Commission. A teacher shall not be appointed if the denominational board objects to such appointment on the basis of moral or religious grounds. Similarly, if a teacher is found unsatisfactory on these grounds, the board has the right to request his removal to another school after due investigation.

4. With respect to Secondary Schools, principal will make available a minimum of eighty percent of the spaces available for form one students who qualify on the basis of the Secondary Entrance Assessment Examination. The principals will be free to allocate the remaining twenty percent of available spaces providing they have passed the said examination.

This document clearly empowers the school boards to appoint, promote, transfer or to have removed only those of their particular faith, if they so desire. Many instances have arisen whereby teachers who are not of the particular faith of their denominational board have contested these decisions up to the High Court. But they have not been successful in overturning any decisions.

This agreement may appear to ensure quality religious education in our Muslim Schools. The fact that all teachers and administrators must be Muslims ought to guarantee this. But devotion and commitment to duty can not be easily guaranteed. To some teachers it is merely a means of obtaining a living and not a calling which generates a desire to mould young Muslim minds to establish the Deen of Allah (SWT). To accomplish this more intensive teacher training programmes ought to be undertaken by the school boards.

THE PIONEERING EFFORTS AT THE EL SOCORRO ISLAMIA SCHOOL

On March 3rd. 1949, history was created when the El Socorro Islamia School opened its doors as the first non –Christian denominational school in this nation. The school was managed by the Tackveeyatul Islamic Association with Mr. Nabab Ali as its first principal. But the history of this school was more significant than mere establishing landmarks. The origin of this school exemplifies the earnest struggle of our pioneering forefathers who sought to realize the vision they held for Islamic Education in this country. It is therefore important to understand this struggle before looking at the establishment of this school.

Prior to the advent of the Canadian Mission Presbyterians in the mid eighteenth century, Muslims and Indians generally, had little opportunity for formal schooling. True enough, government schools and assisted Christian schools existed in the rural areas where the majority of the indentured labourer population resided. The culture of these schools was not encouraging to attract the children of these labourers, particularly the language of instruction which was foreign to them all. In addition to this, the aggressive intent at evangelizing was a deterrent to Muslims. While the Canadian Presbyterians solved the first problem, the threat of the second remained. The enticement of jobs as teachers lured a few of weaker faith much to the rejoicing of Presbyterians. Many Muslim parents chose to keep their children at home to protect them against conversion.

A Hindu-Muslim School was founded in Chaguanas in the 1930's to offer an alternative to Muslims. There were several efforts to establish private schools but lack of resources shortened their longevity.

The coming together of two adversaries paved the way for the birth of state aid Muslim Schools. Molvi Ameer Ali, who returned from studies in India in 1930 was soon appointed as president of the TIA- the only existing registered Muslim body of the day. He had studied at an Ahmadiyyah Institute and his views caused ripples in the local ummah. This led to the breaking away of a group led by Haji Ruknudeen. This group soon established the Anjuman Sunnatul Jamat Association (ASJA). In 1935 the ASJA leadership brought down Nazir Ahmad Simab to oppose Ameer Ali's views. But they soon fell out of favour with this new missionary and posted him back home. He returned in 1937 at his own expense. He formed a group- the Tabligh-ul- Islam and worked with the TIA to establish a privately run Islamic school in El Socorro. This school was financed through donations and the funds accrued by Simab who operated a taxi. Simab formed an alliance with his former adversary, Ameer Ali, to lobby the colonial government for state for Muslim schools. In the meantime, the school continued as a

private enterprise under the leadership of Mr. Ronald Henry. Simab passed away in 1942 not able to realize his dreams. His struggle was continued by Ameer Ali, who was on the government's board of education, and Abdul Ghany. They got support from the new Director of Education, Mr. Hogben, in their quest for denominational status. This was eventually granted in 1949 with the El Socorro Islamia being the forerunner of government assisted Muslim Primary Schools.

It should be noted that under the denominational arrangement, school boards have to follow a handed down curriculum-except for Religious Education. Whereas scholars will argue that there is no dichotomy in Education in Islam, Muslim schools have to prepare students to sit National Examinations.

To provide a totally Islamic alternative education system several groups have taken to established private kindergartens, primary and secondary schools. Most are short-lived, except for some kindergartens. The Madrassah Al Muslimeen stands out as one group which has managed to keep functioning a private school, at all three levels for over twenty-five years.

THE ESTABLISHMENT OF GOVERNMENT ASSISTED MUSLIM PRIMARY SCHOOLS

It must be stated that prior to the achievement of El Socorro Islamia a split occurred within the ranks of the TIA. Ameer Ali's adherence to the Ahmadiyyah's teachings created two factions within the TIA. He was removed as president for life. Together with some supporters he established the Trinidad Muslim League at St. Joseph in 1947.

The El Socorro Islamia's opening paved the way for the three registered Muslim Organisations of the day to apply for state aid schools. In the 1950's, Ameer Ali, Abdul Ghany and members of ASJA made successful applications to the then Minister of Education, Mr. Roy Joseph, for assisted status for Muslim Schools. During that period fourteen additional Muslim Schools were built in location and dates as follows:-

ORGANISATION	LOCATION (YEAR)
TIA- <i>El Socorro est. in 1949</i>	Aranjuez (1951); Warrenville (1952); Five Rivers (1953); Lengua (1956)
ASJA	San Fernando(1956); Rio Claro(1953); Charlieville(1953); Carapichima(1953); Barrackpore(1954); Point Fortin(1955); Princes Town(1955)
TML	San Fernando (1953); Libertville (1955); St. Joseph (1957)

By establishing Muslim schools in most areas where there is a sizable Muslim population, the pioneers achieved one of their major objectives-i.e. providing jobs for Muslims as teachers. How much of their other more noble objective they have achieved-i.e. -providing quality Islamic Education to all Muslims within the school environment- may not be easily measurable. However, when one examines the conscious levels of recent Primary School graduates, one wonders if these pioneers are not turning in their graves.

About twenty years ago, when I did a study of the fifteen Muslim Primary Schools, I discovered that only two had an organized Islamic Education Programme. Knowing that the teachers who piloted these programmes at these schools have since retired, I am doubtful if there is continuity. At the TML Primary School, St. Joseph- where I have been posted for the past eighteen years, I have helped to construct, and continue to monitor an intense programme. This programme includes performance of salaah, Islamic Etiquette, Life of the Prophets, Simple Jurisprudence and Quranic Arabic in some classes.

But even though there appears to be no intense programmes in the other schools, there are lots of advantages for Muslim students in attendance, viz.-:

- The mere environment where the majority are Muslims
- That girls can wear their hijabs without fear of reprisals
- In some cases the adhan is called for Salatul Zuhr
- Arrangements are made for the Jummah Salah
- The cafeteria will serve only halal foods
- The increased consciousness experienced by all during the month of Ramadaan
- The observance of other Islamic occasions
- Not having to recite or hear prayers of other religions which certainly contain Shirk
- Not being ashamed or having fun made of their names

The behavior of some teachers, though being a minority, can be demotivating factors to students who come from homes where Islamic consciousness is the norm. These include-:

- Teachers, who in addition to not wearing the hijab, may be indecently attired even by western standards.
- Some who may indulge in drinking alcoholic beverages or smoking.
- Some involved in gambling
- Those who may not respond to the call of prayer even on Fridays where there may even be a masjid on the compound.
- Some who take no part in Religious Observances in the schools.
- Some seen eating during the month of Ramadaan.
- Some who may never teach Islamic Education in the classroom.

But the advantages outweigh the disadvantages. With strong administration and teamwork, these drawbacks can be weeded out.

While the level of Islamic Instruction in these schools leaves a lot to be desired, the performance of the TML Schools at San Fernando and St. Joseph in the academic field are beacons of delight for the efforts of Muslim Educators. These schools are leaders in their respective educational divisions and among the top five nationally. TML Primary School, San Fernando has perhaps the best overall record in examinations over the last ten years. Both schools jointly cop about ten percent of the top one hundred awards annually (based on the results of the examination to place students into secondary schools). When one considers that there over five hundred primary schools in the nation and more than twenty thousand students sit this examination annually, this is no mean achievement. The other thirteen schools

combined may pick two to three places annually with about ten of them never having achieved even one. It is no wonder that teachers and members of the education board of the other Muslim Schools seek to have their own children secure places at these two TML schools.

Perhaps what our founding fathers had hope to accomplish was a balanced Islamic Institution delivering an education programme where there is no division between academic and religious education and who would lead all others in providing well rounded citizens.

THE TRUST INTO SECONDARY EDUCATION

Several attempts were made at establishing private secondary schools after the success of obtaining government assisted primary schools. The first known attempt was made by the TML in the early 1960's at Princes Town. This was short lived. The Islamic Academic and the Islamic Missionary Guild made attempts in the 1980's. These too, lasted barely a decade. The TML started a private secondary- the Rafeek Memorial TML Secondary School in 1985. It is still in existence with the Board trying to obtain denominational status.

However, the ASJA, the largest Muslim Organisation in the country, has a proud record of success in the field of Secondary Education. This is perhaps so because of their eventual acquisition of government assisted status.

In 1960, ASJA established a boys college at the San Fernando Jama Masjid. They moved to their location on Park Street in 1962. Four years later they obtained government assisted status. The girls college was founded in 1962 when the boys moved out of the Masjid hall. They too moved to Park Street in 1968 and received state aid eight years later.

In 2000, ASJA gained a windfall of secondary schools having successfully lobbied the UNC government to set up girls colleges at Barrackpore, Charlieville and Tunapuna and a boys college at Charlieville.

The two long standing colleges in San Fernando rank among the better ones in the southland with the girls being regular among the national scholarship winners.

AL MUTTAQUIN ISLAMIC CENTRE AND TRADE SCHOOL

The Al Muttaquin Trade School is part of the operations of the Masjid at Freeport / Calcutta. This came about as a result of a survey which the Jamaat conducted. They discovered that most of the Muslim youths, both boys and girls, who had dropped out of secondary school were attending the Servol centre in search of some form of vocational training. There was a real fear of apostasy since this centre was run by the Catholic Church.

With the aid of some brothers who were skilled in technical education, Al Muttaquin established a Trade School under the certification of the John s. Donaldson Technical Institute in 1995.

To date this school has turned out twenty-eight graduated in Refrigeration and Air Conditioning and twenty in Small Engine Repair. They have in their projections plans for courses in Plumbing, Masonry, Household Electrical, Baking and Pastry Making, Sewing and Drapery.

THE DARUL ULOOM OF TRINIDAD AND TOBAGO

In 1981, the late Mufti, Shabil Ali, returned from eight years of studies in India. He studied at the Arabic College in Darul Uloom, Bangalore completing the Maulana course and later the Mufti course at Dabhel Madrasah at Gujrat. He became active in the Nur-e-Islam Maktab where he built a strong gathering. Together with Maulana Abdus Salam, who studied alongside him, and Maulana Afzal Ally (also deceased), they established the Darul Uloom in his garage at his home in Rashad Avenue in 1984.

As the demand for more student places grew, both for the full time boys college and the part time evening classes, there was an apparent need to relocate to larger premises. On 6th December 1986, a new building of the Darul Uloom was formally opened by the Patron, Maulana Abus Sa'ood. This building was built on a five-acre parcel of land (which was donated to the Darul Uloom), situated in Mon Plasir Road, Cunupia. The cost of the building was one hundred and sixty seven thousand, seven hundred and thirty three dollars (\$167,733.00) which was collected from the Muslims of Trinidad and Tobago. This building is presently being used for classes, office, library and Salaah. An annexed building is being utilized as the lab.

Here they are equipped to provide training for young boys in the academic field up to 'A' levels and in Islamic Education up to the B.A. (Alim) programme. **The college also has boarding facilities.**

At present full-time enrolment at the Boys' College is one hundred and eighty-seven of which ninety-five are resident on the compound. This includes twenty-five foreigners from Bermuda, United States of America, Dominica, Guyana, Venezuela, St. Lucia, Grenada, Suriname and England.

Enrolment in the part-time classes is around three hundred and fifty.

In 1987 a Girls' College was established at the Mufti's home in San Juan which also had to relocate to more comfortable premises in Cunupia in 1989. **This institution offers full-time and part-time tuition and has facilities for boarding.**

The present enrolment at the Darul Uloom Girls' College is one hundred and. ninety-five of which fifty-one are boarding. This includes six foreigners. There are fifteen trained members of staff that lecture at the Girls' College. Surrounded by the fresh greenery of nature, this college is situated in idyllic settings for educational activities along with a large area for recreation.

At Darul Uloom, besides concentrating on Islamic and Academic education, great emphasis is placed on Islamic morals and values.

Financial Status

Courses are conducted free of charge to the public which includes tuition. Full-time students pay a nominal fee for meals, tuition and boarding. At present the monthly expense of the Darul Uloom is approximately twenty five thousand dollars (US\$ 25,000), which includes the salaries of teachers and workers, the cost of stationery, the cost of running the kitchen and the cost of general maintenance.

The Darul Uloom receives twelve percent (12%) of its monthly expense by way of student fees. The Darul Uloom depends upon public donation for the remaining eighty eight percent (88%). This Institution also accepts Zakaat to assist needy students.

Present Financial Needs

For the last school year, there has been a great demand by girls who wish to stay in a hostel at the Girls' Darul Uloom. However due to the lack of accommodation for this facility they are only able to house a few of them in an area which was originally built as a prayer area. Presently there is need to begin construction of a proper hostel for the girls so as to fulfill this urgent need. This project is estimated to cost US\$250,000. Similarly accommodation has become insufficient at the Boys Darul Uloom because of the amount of students presently enrolled. Insha Allah there are plans to construct an additional building at the Boys College to offer better facilities for our students. This project is estimated to cost US\$ 250,000.

Number of teachers

At Boys' College : 18
At Girls' College : 14

Number of workers

At Boys' College : 11
At Girls' College : 9

ADMINISTRATIVE COMMITTEE

Mufti Wazim Khan (Chairman) - Graduate from JAMIA TUL ULOOM AL ISLAMIA,
NEW TOWN, KARACHI.

Maulana Abdul Salam - Graduate from DARUL ULOOM SABEELUR RASHAAD, BANGLORE, INDIA.

Maulana Shiraz Ali - Graduate form DARUL ULOOM AL ARABIYA AL ISLAMIYA - HOLCOMBE, ENGLAND.

There are twenty well trained members of staff at the Boys' College.

At Darul Uloom, besides concentrating on Islamic and Academic education, great emphasis is placed on Islamic morals and values.

EDUCATIONAL ACTIVITIES

The following courses are being provided by the Darul Uloom Trinidad and Tobago for both full time and part time students.

Courses for part time students

1. Intermediate course in Islamic Jurisprudence/Tafseer/Seerah/Laws of the Shariah/Aqeedah. (One year course)
2. A basic Arabic Language Course for two years.
3. An Advanced Arabic Language Course for two years.
4. Qaari Course.
5. Al Fadhil Degree Program in Islamic Arts. This is a four year course.

Note: All the above courses are available to both males and females, however female classes are conducted separately by female teachers.

Courses for full time students at both Boys' and Girls' Colleges

1. A five year Course of Secondary Education in Islamic Studies with secular subjects.
2. An eight year Aalim/Aalimah Course to qualify as an Islamic scholar.
3. A five year Aalim/Aalimah program in higher Islamic Studies.
4. Faculty of Hifz (Memorization of Quran).

Achievements of Darul Uloom from 1984 until 1998

1. Four students have qualified in the faculty of Iftaa. (Specialization in Islamic law)
2. Twenty four students have qualified as Aalims and Aalimahs.
3. One student has qualified as a Hafiz.
4. Forty six students have qualified as Qurraa.
5. Two hundred and fifty students have graduated in the Seerah course which was conducted at the Institute.
6. Four hundred and thirty students have graduated in the Tafseer courses which were conducted at the Institute.

7. Five hundred students have graduated in the Islamic Jurisprudence courses which were conducted at the Institute.
8. One hundred and eighty nine students have graduated in the Commentary of Hadith course which was conducted at the Institute.
9. One hundred and thirty nine students have graduated in the Basic Arabic Language course.
10. Forty eight students have graduated in the Advanced Arabic Language course.

OTHER SERVICES

POST SEA COURSE

Both the Boys and Girls colleges conduct a post SEA programme in Islamic Studies for students who have written this examination. This programme includes course in Recitation and Memorisation of the Holy Quraan, the biography of the Holy Prophet Muhammad(S.A.), Arabic Language, Islamic History, general Knowledge of the Quraan, Hadith and Islamic Jurisprudence of the five pillars of Islam, Mathematics, English Language and Sports.

VACATION PROGRAMME (July)

A similar but more intense programme is conducted in the month of July for Secondary school students.

MARRIAGE COUNSELLING

Counselling services are offered to brothers and sisters who face problems in their marriage. As required, information is treated with the strictest confidentiality. General counseling is also offered.

HALAL COMMITTEE

The institute has brought together brothers who are qualified in Islamic Studies and food technology to investigate and determine which food products on the local market meet the criteria of Halal. Their stamp of approval is appended on products which meet the required criteria.

MOON SIGHTING COMMITTEE

The Darul Uloom moonsighting committee, in conjunction with other such committees in the country and region, make pronouncements on the sighting of the new moons for each month of the Islamic year.

HAFIZ PROGRAMMES

Two institutes, closely associated with the Darul Oloom but managed independently, run full time courses in training Hafiz.

At the Jaamia Institute of Marabella there is a present enrollment of thirty-five students. The Hafiz programme is designed for three years but completion depends on the students' ability. They have been in existence since 1991 and have been producing an average of three Hafiz per year.

The Madrassah Uthmania located at the Munro Road Masjid has turned one Hafiz so far. They have been in existence since..... and have an enrollment of.....

TERTIARY EDUCATION

The Darul Uloom has led the way with their full time B.A. programme. Other groups such as the Haji Ruknudeen Institute of Islamic Studies in Tunapuna have attempted some courses at a tertiary level. However, it is only for this academic year that Muslims have made a breakthrough in having courses at the University of the West Indies, St. Augustine.

Sheik Mohamed Munaf Mohamed had been enlisted to conduct this programme. They are offering a three year course in Classical Arabic. It is divided into level one (A&B), level two (A,B &C) and level three(A&B). No previous knowledge is required to embark into level one A and completion of each level promotes the students to the next level. The programme falls under the faculty of Humanities. Level one courses do not award credits. Level two offers one and a half credits and level three gives the student two credits.

CONCLUSION

From the humble experiences of the early indentured labourers to having a course on the university programme one must conclude that Muslims have made tremendous progress in their desire to provide educational facilities in this country. When one considers the limited resources of these pioneers- lack of funds, means of transportation etc. one has to conclude that it was sincere commitment towards this deen that kept them going. Compare this with today – with the opportunity to acquire an Islamic Education up to the university level in air conditioned surroundings- one may assume that all Muslims are grasping these chances of improving of their knowledge and skills. One has to only examine the enrollment of the many Madrassahs and adult classes that are conducted by most Jamaats to acknowledge that there exists problems within the ummah. Is it too much affluence or is it simply that we are not reaching out to our community? We need to examine our goals and methodology and intensify our efforts. For if we are to gain the pleasure of Allah(SWT), we cannot keep making excuses.

May Almighty Allah(SWT) continue to guide our leaders as He guided our pioneers to continue in this struggle in providing facilities for the education of all Muslims.

Wa Salaam Alaikum,

Farouk Khan

BIBLIOGRAPHY

CARIBBEAN STUDIES THESES

1. Hardeo, Ramsingh-1970- The history and Development of Muslim Schools in Trinidad and Tobago
2. Hosein, Kamal-1984- The history of the role of the Black Muslim Community- The Jamaat ul Muslimeen
3. Khan, Farouk – 1985- The Muslim Experience in Trinidad.
4. Mohammed, Nazifa- 1993- A Study of the Darul Uloom of Trinidad and Tobago
5. Mohammed, Zahida – 1989- The late Molvi Nazir Ahmad Simab and Muslim Identity in Trinidad and Tobago

OTHER PUBLICATIONS

Mustapha, Nasser- The TIA and Education

WEB SITE

www.duloom.org- The Darul Uloom of Trinidad and Tobago

CONSULTATION

The Secretary of the ASJA School Board of Management- Br. Wahib Mohammed

OUTLINE ABOUT THE PRESENTER – BR. FAROUK KHAN

Farouk Khan, born 26th. September, 1949 has been teaching with the Trinidad Muslim League since 1966.

He taught at all three schools but spent most of his 38 years in education at the TML Primary School-St. Joseph, the venue of this conference.

At present he holds the position of Principal of the said school.

Br. Farouk completed an undergraduate degree in Economics and management at the University of the West Indies, St. Augustine in 1985 and a Certificate of Education in the Teaching of Mathematics a year later.

Since his entry into the teaching profession he has held many positions on the TML executive. At present he is the second vice president, a member of the primary school board and chairman of the private school board.

He has also been instrumental in the formation of the Muslim Credit Union and Takaaful T&T and still serves on the Board of management of the latter.