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NATIONAL CULTURAL POLICY **OF** **TRINIDAD AND TOBAGO**

PART I: HISTORICAL OVERVIEW AND PHILOSOPHY

A) The Philosophical Concept of a National Cultural Policy:

A Cultural Policy of Trinidad and Tobago refers directly to the creation of a coherent new paradigm in which the several paths of human development in our society are fully recognized as sensitive to all those cultural issues that are generic to our life style as a democratic society.

Therefore, a National Cultural Policy must seek to foster cohesion in our multi-ethnic society by making optimum use of the realities and opportunities of pluralism. To a large measure, it must be aimed at the promotion of creativity in politics and governance, in technology, industry and business, in education and in social and community development--as well as in the arts. It requires that the media be used to open up communication opportunities for all, by reducing the gap between the information "haves" and "have nots". It must elaborate a gender perspective which looks at men and women's concerns, needs and interests while aiming to give the youth, our greatest resource and the bearers of our cultural heritage, a role in the society of Trinidad and Tobago.

In the final analysis, it must accept the premise that cultures cannot survive if the environment on which they depend is laid waste or impoverished; thus there is need for greater understanding of the profoundly cultural dimensions of environmental management, and the creation of institutions that give effect to that understanding. The need for new and relevant research, especially that which pays attention to the integration of culture, development and our forms of political organization, needs to be thereby stressed.

In Trinidad and Tobago, through the philosophy garnered by this National Cultural Policy, the view of human development based on the individual as being both the ultimate object of development and one of the most important means to it, is pursued. Such human development takes into consideration the influence of a culture and cultural development on our citizens, individually and collectively, so that all cultural development, inclusive of the promotion of the arts and a cultured life--including protection of our cultural heritage, development plans and public institutions such as museums and performing centres--become pertinent to the subject matter of this National Cultural Policy.

B) The Meaning of Cultural Policy:

It is self evident that there should be publicly-run theatres, concert halls, public libraries and museums as well as private theatres and drama groups, and chamber music and other music groups, of which some are amateurs. Everyone knows too, that all cultural activity depends on individual artists, writers and other professionals. It is also evident that official bodies--on national, regional and communal levels--do much for the country's cultural life; they run various institutions, support independent groups, contribute to adult-education schools' cultural activities, make sure that tangible and intangible evidence of the past is preserved and much more.

A Cultural Policy for Trinidad and Tobago signifies an ordered, structured means for giving expression to human endeavor. A functioning cultural policy presupposes goals, working methods, responsible political and administrative bodies and economic resources.

This policy concerns all the arts; museums and their activities; professional artists; the information media; and measures to benefit children, youth and senior citizens, and to lighten the lot of the handicapped. The broader terms of this cultural policy are to further equality, to empower citizens and offer all individuals opportunities of living richer lives.

Culture in Trinidad and Tobago must be seen as the basis and rhythm of our development, so that the formulation of a cultural policy must give recognition to the policy object itself: culture. In short, the cultural policy of Trinidad and Tobago must be profoundly sensitive to and inspired by our culture itself.

G) The Nature of our Culture:

The nature, meaning and significance of our culture must be seen first, against the background of the historical forces and experiences that have impinged upon the social, economic and political development of the peoples of the Republic of Trinidad and Tobago, and second, within the broader framework of the ongoing tasks of creating and managing a democratic society. The term "democratic" here refers not to any specific model of Western style democracies, but rather to the demonstrated principles, values and laws which the people of Trinidad and Tobago have come to associate with first, their lifestyle; second, a responsible government elected by the majority of our citizens, and third, the realistic, accessible political mechanisms present in the system of government whereby they have become empowered and share in the decisions that shape their lives individually and socially.

The location of our culture within the context of creating a democratic society is not simply a theoretical approach, but one that is absolutely necessary and extremely important. The relevant issue is that previous to our Independence in 1962, the people of Trinidad and Tobago, for over a century, were engaged in a struggle to overcome an imposed powerlessness from an elite minority upon them.

Indeed, in broad political terms, the opposed principles of authoritarianism and democracy are what have shaped the history and destiny of the Caribbean these past five centuries. There have been, on the one hand, the coercive, repressive forces tending to subordinate everything to the exigencies of an externally controlled, mono-crop economy; and on the other, the democratic impulse, tending toward the creation of a free community against all odds. It is therefore the inter-action of these two principles which has been the basis of many of the significant events that comprise the history of Caribbean regional lands. The Morvant Bay Rebellion, the Haitian Revolution, the rise of the labour movement in the 1930s are only some of the more dramatic episodes of a story which continued in the development of the friendly societies or the maintenance of the extended family despite everything. These same principles of democracy versus authoritarianism were seen in the 1881 riots involving Africans and East Indians respectively, in Trinidad and Tobago, to gain political enfranchisement and freedom.

In the 19th and early 20th century, as migrants in a new land, Trinidadians and Tobagonians have had to wage a struggle with the controlling minority to maintain their cultural practices. As such, their customs and traditions, especially those mainly from Africa and India, remained for years in a marginal state bordering on extirpation; it was, principally, the drive of Africans and East Indians especially, not only to survive but to survive with honour, self esteem and respect, that enabled African and Asian customs, with their accompanying values to live, and be passed on to succeeding generations. Culture, in a sense, then became a formidable weapon to fight a formidable enemy for the survival of those values and principles which gave meaning to the lives of enslaved Africans, indentured Asians and many bonded Europeans.

In Trinidad and Tobago, the 1805 conspiracy, the Butler Riots of the 1930s, and the Black Power Confrontation of 1970, imply that Trinidadians and Tobagonians, like other people of the Caribbean lands, have faced severe and critical challenges to the very possibility of creating the kind of society for which democratic forces have always striven and which provide the best context for the flourishing of its culture.

Today, the global economic situation, the movement towards mega-blocs in the area of trade, the stringencies and social dislocations often attendant on structural adjustment, the appeal of North American culture to our youth, the rise of cable television, the uniformity of thought and life-style engendered by mass communication media and a host of other factors are slowly creating a Trinidadian and Tobagonian, indeed a Caribbean person, who has less and less loyalty to, feeling for and identification with his and her history and environment, and has little commitment to managing a democratic society with an authentic, many-faceted culture.

Yet, despite this, we have advantages and resources today that our ancestors did not have. Formal political independence, while obviously not a panacea, is nevertheless a necessary first step which Trinidad and Tobago, as many of our Caribbean neighbours, have taken. And the international situation, by no means comforting, is still not as monolithically hostile as that faced by Haiti under Toussaint L'ouverture or our own society in 1937 when T.U.B. Butler and Andrew Cipriani fought for the political recognition of the lower classes. Without, therefore, compiling an exhaustive balance sheet of factors for and against, there is a real chance, as we approach the twenty-first century of developing in Trinidad and Tobago and the wider Caribbean region, a civilization that finds its highest expression in people, and one that recognizes the importance of our cultural heritage and the principles and values associated with it.

Peoples all over the world have always looked to their heritage and searched for a meaning to their existence, living their lives, as a result, by the light of the understanding of the principles, values and laws that have grown out of their cultural heritage. Further, the peoples of the world have explored and expressed that meaning in various ways throughout history. It is because of this innate impulse to find meaning that human life can never be lived on the purely biological, material plane. There is, consciously and unconsciously, in us a process of emotional response and intellectual reflection concerning the objects, events and persons surrounding our habitat.

Our response to life and reflection on life seeks and finds expression in our design and invention of instruments, in our language, in our ways of praising our creator, in our foods and the type of plants we grow, in our songs, in our music, and in many other ways in which we demonstrate our cultural uniqueness.

D) Our Meaning of Culture:

When we in Trinidad and Tobago use the word culture, we refer to the distinctive ways in which Trinidadians and Tobagonians have responded to, reflected on and expressed their historical and presently continuing experience of life, from clothing and cuisine to our methods of farming, from the dimension of biological survival to dance, painting, story telling and all the other art-forms common to our nation.

Culture must be seen as the response to the experiences occasioned by the courses of history and time that Trinidadians and Tobagonians adopted in the search for a meaning to their existence, and in the struggle to overcome the problems and anxieties that confronted them as a people, thus enabling them to survive with dignity. This response must be seen as the whole complex of the distinctive spiritual, material, intellectual and emotional features that characterize the nation's ethnic groupings, and includes not only the arts and letters, but also the modes of life, the fundamental rights of people as human beings, and the value systems, traditions and beliefs of all our citizens.

E) The Functional Importance of the Arts in our Culture:

Within the culture of any society, the arts and by extension the artists have a fundamental role. As we struggle to shape the democratic society, within which the Trinidadians and Tobagonians will flourish, it is the arts which will keep us in touch with our deepest feelings, so that we can know--by the images provided for us, in what-ever art-form--when we are on the road to proper human development and when we are not. Thus the artist in conjunction with other functionaries in the same society, especially the political directorate, have roles to play. Integrity and standards of excellence, on the part of the artist, and the creation by the Political Directorate of an atmosphere and context within which the artist can carry out his or her function are essential elements of this facet.

F) The Goal of the Cultural Policy:

This Cultural Policy then testifies to the actions which the Government of Trinidad and Tobago is taking to support culture and the arts in order to develop our citizens to the extent that regardless of their ethnicity or religious beliefs, they will possess the qualities to enable them to be empowered and live in dignity and majesty in a democratic Trinidad and Tobago. Eventually, to live such a life, calls for persons, who will possess, among other critical values, a strong appreciation of family life and kinship, have an informed respect of the cultural heritage, value independent and critical thinking, lead moral lives, value and nurture the development of the creative imagination in its various manifestations, see the diversity of our peoples as a course of potential strength and richness and be empowered through identifying sincerely with our authentic cultural traits and arts.

Policy Plan:

This National Cultural Policy will, therefore, be structured under the following headings:

- a) Cultural and Artistic Promotion and Development;
- b) Cultural Heritage - Preservation and Protection;
- c) Culture and Development;
- d) Cultural Relations;
- e) Cultural Financing;
- f) Cultural Administration.

PART II: CULTURAL AND ARTISTIC PROMOTION AND DEVELOPMENT

A) Culture, the Arts and Creativity:

Given the philosophy in which the culture of Trinidad and Tobago must be viewed, it means that the Government and people of the nation need to ensure that cultural and artistic activity receive the same kind of attention, incentive and support that other areas of national concerns receive. Culture, as it applies to Trinidadians and Tobagonians is not only the fruit but the root of development and therefore, it must be considered in every phase and aspect of the development process.

It must therefore be noted that in the promotion and development of our culture and the arts, that all human groups, and their institutions and organizations are affected and consequently, all can interact creatively. In terms of creativity and the arts, all groups are not just made up of creative individuals but as collectivities, they are able to develop new modes of living together and new senses of directional growth of the society.

Creativity in the arts, therefore, is not something special, for special people in special situations; it belongs to everyone. The Government of Trinidad and Tobago is therefore committed to the provision of an atmosphere where the creative approach can be nurtured wherever it appears, where all people can communicate their experiences, their hopes and fears, and where the arts, as the most immediately recognizable form of creativity, can flourish.

B) The Need for Training in the Arts:

Since the arts and artistic expressions strengthen group identity, social organization and the community; overcome feelings of inferiority and alienation; help people to cope with the challenges of cultural differences; and enter the economy directly through the production of goods and services, there is need for the proper training of artists in all areas of artistic endeavor as a first step towards cultural and artistic promotion and development in Trinidad and Tobago.

In the area of training, the Government of Trinidad and Tobago pledges to recognize:

- i) and endorse the value of training in all the fields of art and culture to the same extent that this is recognized in the traditional fields of medicine, law, engineering, management and other realms of learning;
- ii) and support efforts which will increase national and regional expertise in the arts;
- iii) and emphasize the value of training in areas that lack trained personnel such as anthropology, ethnomusicology, archaeology and arts administration;
- iv) and promulgate training in the arts not only as the need to develop the skills required to produce the artistic/cultural product, but as the need too, to ensure that the product reaches

local and international markets through the development of legal, management and marketing skills;

- v) and endorse the value of and concretely support formal institutions, including libraries, that carry out training in the arts;
- vi) and endorse the value of non-formal processes and institutions in imparting training (e.g., in traditional craft) and support them appropriately;
- vii) note the need for existing organizations to promote the arts, and support appropriately new organizations devoted to that purpose;
- viii) that training involves more than a passing on and refinement of technique but that it encompasses the transferral of Caribbean civilization;
- ix) and carry out training in the arts at existing and local institutions, especially at the University of the West Indies where and when such training is possible, and at new or foreign institutions as the needs and resources of the nation demand;
- x) and provide facilities and resources in Trinidad and Tobago that will allow persons trained in the arts to successfully and efficiently operate;
- xi) and provide financial subventions to nationally organized umbrella organizations devoted to the promotion of the arts, to assist such organizations with office equipment, administration and a stipend for their principal executive officers;
- xii) and utilize personnel trained in the arts to advise, help and further train other persons in groups and organizations that are in need of technical and cultural assistance.

C) Sectoral Activities/Institutions: Training and Development:

The Government of Trinidad and Tobago recognizes and endorses the value of and gives active, concrete support to sectoral (i.e., dance, theatre, drama, craft etc.) and inter-sectoral activities among institutions and informal group networks.

In particular, Trinidad and Tobago recognizes and endorses the following cultural institutions and events and pledges to provide moral and practical support for their development: the Caricom Foundation for Art and Culture; the Caribbean Inter-Cultural Music Institute; the Forum of Ministers of Culture and Cultural Officials of Latin America and the Caribbean; the Regional Cultural Committee (R.C.C.); the United Nations Educational, Scientific and Cultural Organization (U.N.E.S.C.O.); the Organization of American States (O.A.S.); and Carifesta.

Trinidad and Tobago further stresses that in the training of all sectors, special, though not exclusive emphasis, should be placed on research of and experimentation with forms that are indigenous to the region, with traditional forms as a base. In this regard steps will be taken, through the University of the West Indies and other Institutions, to develop and refine a vigorous, independent critical tradition of high standards steeped in a knowledge of our historical reality and cultural forms that is not limited or narrow in scope or outlook.

D) Cultural Freedom:

In the area of cultural promotion and development, the Government of Trinidad and Tobago notes that although through its planned programmes and financing, it can influence the people's culture and thereby affect cultural development, it cannot determine the people's culture: indeed, the Government of Trinidad and Tobago is partly determined by it.

The Government of Trinidad and Tobago therefore pledges to show respect and tolerance for the cultural traits of all its citizens, guarantees cultural freedom to all, and stands ready to protect not only all groups but also the rights of individuals within groups to carry out alternative ways of living, to experiment, to be diverse, and to display imagination and creativity.

PART III: CULTURAL HERITAGE: PRESERVATION AND PROTECTION

A) The Nature of Heritage:

The Cultural Heritage is the collective memory, in various forms, of the people's response to life and reflection on life, going back several generations.

While most persons are deeply aware of the need to preserve this heritage, the concentration in this regard has been centered on museum collections and physical works of art. Less emphasis has been placed on the intangible heritage that is lodged in the minds of our people and which is indeed evident of our glorious past. There is need, therefore, for Government and society to broaden the approach towards an understanding of the heritage to include the homely with the monumental aspects of our heritage, the oral with the literate traditions, the workaday with the ceremonial rituals and the profane with the sacred.

B) Language as Heritage:

Accordingly, in Trinidad and Tobago, there is the need to preserve our intangible cultural resources such as our languages, realizing that language is an important instrument of communication and represents a unique way of viewing human experience and our world itself.

In the past, particularly during the age of enslavement and colonialism, the language policy of the elite was one whereby language was used as an instrument of domination, fragmentation and reintegration into the ruling political structure. Government, then, is committed to the preservation of our language and the recovery of our people's lost tongues, recognizing that a people become poor and enslaved when they are robbed of their ancestral language.

In terms of linguistic diversity, as gained through our historical experiences, it must be understood that the disappearance of any language means an impoverishment of the reservoir of knowledge and tools for intra-cultural and inter-cultural communication. The Government of Trinidad and Tobago therefore recognizes the role of language in shaping our cultural identity, and pledges to encourage research into and preservation of the language of the Amerindians, as well as that of Hindi and West African tongues.

C) Monuments as Heritage:

In the area of preservation, attention must be given to our buried past as well as our monumental heritage. The modern day stress on modernist paradigms in architecture and city building must take into consideration our monuments which must be preserved as a source of our identity. Government recognizes too, the contribution of our heritage resources to the promotion of tourism and notes that Tourism is fast becoming the biggest industry in the world with the cultural heritage providing much of its life blood. While the cultural heritage must not become an exclusive commodity to serve tourism, lest it be degraded and despoiled in the process, it must be brought into a mutually supportive relationship with our tourism plans and infrastructure.

D) Museums:

Museums have come to play an important part in defining the various meanings of "culture", creating explicit or implicit systems of value for defining "importance".

While generally serving the myth-making process, museums also have great potential for examining and questioning unproved traditions, skewed myths and conventional values. While museums in the past were seen mainly as heritage custodians, in modern times, the tendency in museum development is to emphasize contemporary science, especially knowledge of the earth and its ecology.

The Government of Trinidad and Tobago, noting the wide areas of knowledge now covered by museums, and noting too the use made by modern museums of published and unpublished written data, field surveys and the evidence gained from the oral traditions, favours an integrated, multi-disciplinary, regional and local "museum service", with a very clear sense of territory and identity, aimed at developing a positive role in community building. Emphasis is to be placed on the close involvement of the entire community in all aspects of the museums' policy and operations. Museologists, scientists, art historians, educators and other professionals are regarded as "facilitators" working to empower the non-specialist population of the community.

In noting the role of museums in recording and expressing publicly the distinctive identity of their territory, be it local, national or regional, the Government of Trinidad and Tobago sees museums as both repositories and sources of information, and therefore pledges to encourage and support their development, and their need to have access to information through traditional information systems and newer electronic and computer networks. The Government is also committed to the preservation of the history and traditions of minorities, especially our indigenous peoples, the Amerindians, and to protect such collections and information from unfair exploitation by non-museum interests.

E) Archival Institutions:

The Government of Trinidad and Tobago recognizes the role of archives as store houses of historical records in the form of correspondence, notes, books, plans, maps, drawings, photographs, films, microfiches, sound recordings and computerized data.

Archives therefore provide irreplaceable information about our histories and bear indispensable witness to past acts, to the intensity of past debates on essential questions, to historical decision-making, to the evolution of institutions and organizations and, finally, to individual life histories, as well as the values, beliefs and convictions on which they were based.

Important for scholars and policy makers, the Archives exist too, as a source of information and reference for commoners. The Government of Trinidad and Tobago is committed then to an open public archives as a necessary element of democratic governance and accountability, and thus sees the need for continuous training of archivists, librarians and conservation specialists.

F) Documentation and Research:

The Government of Trinidad and Tobago pledges to give active support to research and documentation--in the audio-visual, print and electronic media--of historical and current cultural events, practices, processes, groups and institutions; it pledges too, to encourage and actively promote by diverse means the dissemination of information and issues arising from such documentation.

G) Crafts as Heritage:

Crafts can be described as truly "living heritage" and involve processes of creative adaption and innovation. The Government of Trinidad and Tobago is committed to the development and preservation of crafts both as heritage and as a potential for employment and industry.

Government is committed too, to assisting artisans both financially and technically, as well as to the provision and sustenance of suitable market outlets for the distribution of crafts in the local and international markets.

H) Religion:

The Government of Trinidad and Tobago calls upon all religious bodies to recognize and give due consideration to the religious pluralism existing in the nation and throughout the Caribbean. The Government further supports the need to promote dialogue and mutual understanding among people of different faiths and beliefs.

I) Archaeological and Historical Sites and Artifacts:

The Government of Trinidad and Tobago pledges to actively promote and support all efforts aimed at the preservation and restoration of the national patrimony. In this regard and to support such efforts, Government pledges, through the National Trust and Copyright acts, to minimize the unfair use of our protected monuments and environment, and protect authors and copyright holders from the illegal commercialization of their works. These acts signify too, Government's intention to ensure that creators of copyright works receive a just share on the local and international market.

The Government of Trinidad and Tobago in its desire to preserve the historical sites of the nation pledges to align itself with the efforts of United Nations "World Natural Heritage Site" programme and to become a signatory to the 1972 United Nations Convention establishing same.

J) The Oral Tradition:

The Government of Trinidad and Tobago recognizes the incalculable value of the oral tradition as a living and endangered repository and transmitter of information, beliefs and values.

As such, Government pledges to develop and support all efforts to preserve and disseminate knowledge of this tradition.

Government recognizing that oral traditions reveal glimpses into areas of the history of the past, pledges further to support and encourage research into and analysis of this body of folk-wisdom for the insights it may provide into present individual and social issues.

K) National Days and Festivals:

The Government of Trinidad and Tobago is committed to devising ways and means to ensure that days of national significance are given due reflection on, discussion and--where appropriate--celebration of events and phenomena which have influenced or continue to influence our development. Government is committed to the belief that the celebration of events and phenomena in our heritage helps to preserve our customs and time-worn traditions.

PART III: CULTURE AND DEVELOPMENT:

A) The Meaning of Development:

Development is not simply a process of economic growth or a rapid and sustained expansion of production, productivity and per capita income; rather it must be seen as a process that leads to a satisfying life of material and spiritual abundance. The role of culture in development ought to be viewed in two ways: First, culture is instrumental to the promotion of economic growth; second, it must be seen as a desirable end in itself in so far as it gives meaning to our existence.

While alert, skilled, educated and well-nourished persons in a society are engaged daily in the production of goods and services for the society's well-being, it is culture that connects them with one another and makes the development of the individual possible. Moreover, it is culture that defines how people in a society relate to their physical environment, and express attitudes to and beliefs in other forms of animal and plant life. Thus all forms of development, including human development, are ultimately determined by cultural factors.

For this reason, all agents of development, including formal and informal institutions, must be culturally energized so that human existence can flourish in all its forms and as a whole.

B) Culture and Economic Development:

The Government of Trinidad and Tobago therefore recognizes:

- i) the need for National Planning to take into consideration the cultural content within which people live and work and will be affected by national plans;
- ii) the need for initiating and supporting research into and quantification of the economic contribution of cultural phenomena including national festivals, particularly Trinidad and Tobago's carnival and its related art forms;
- iii) the need for establishing infrastructural and other support systems that will allow for the development of cultural industries surrounding our arts and crafts;
- iv) the need for establishing support systems that will lead to the marketing and trade of cultural products including cultural performances and artistic skills.

C) Culture and Education:

In noting that education is a major transmitter of culture itself, and that in the past our formal educational institutions have not provided for our people the vital cultural experiences and values gained from our heritage, and noting the extent to which our Folk culture is grounded in the organic life of the people, in their work and their communities, the Government of Trinidad and Tobago recognizes:

- i) the formal and non-formal methods of disseminating information and fostering desirable values in all citizens;

- ii) and pledges to promote educational programmes in the Arts both within and outside the formal system of education with a view to nourishing creativity, self-esteem, and self-empowerment;
- iii) and supports private organizations bent on developing programmes in the Arts;
- iv) and supports the establishment of an Institute of Carnival and other Indigenous Arts for the spread of education in the Arts and Carnival generally;
- v) the need for all children in formal institutions to be provided with a curriculum content that is steeped in the culture of the people of Trinidad and Tobago so that the customs, traditions and values associated with our heritage can be passed on to succeeding generations.

D) Culture and Health:

In noting that good health is one of the most important asset of a citizen, and that all aspects of social activity depend upon the good health of the nation's citizens, the Government of Trinidad and Tobago recognizes:

- i) the need for our citizens today to understand the health practices, including the use of herbs, by which our foreparents maintained good health, especially during the era of enslavement and indenture;
- ii) endorses and supports research into the health practices of our foreparents with a view to implementing those practices that are valid and economically feasible into our modern day life style;
- iii) and supports research of our traditional health practices with a view to incorporating the findings into modern industry;

- iv) the importance of traditional cultural beliefs and practices in the design and implementation of modern day health programmes.

E) Culture and Agriculture:

Noting the agriculture is itself the culture of farming, that it has been the main economic activity of the people of Trinidad and Tobago and indeed the Caribbean for centuries, and that many of our beliefs, attitudes and practices have emerged from it, the Government of Trinidad and Tobago recognizes:

- i) the traditional beliefs and customs that surround agricultural activity in Trinidad and Tobago;
- ii) and supports research into the traditional beliefs and practices of our foreparents with a view to enhancing today's agricultural efforts;
- iii) and supports the use of the findings of research into traditional agricultural methods when planning, designing and implementing modern-day agricultural programmes;
- iv) the part agricultural production plays in the economy of Trinidad and Tobago.

F) Culture and the Environment:

The Government of Trinidad and Tobago, bearing in mind the need for a sustainable development that is based on maintenance, replacement and growth of capital assets both human and physical, notes that attention must be paid to the maintenance of the physical environmental conditions for the well-being of its citizens. In striving for sustainable development, however, the Government of Trinidad and Tobago recognizes:

- i) and emphasizes the cultural aspect of sustainability, in that the health, welfare and prosperity of the people which matter more than the products produced goes hand in hand with a clean, healthy environment;
- ii) the importance of our cultural beliefs and practices in maintaining and preserving our environment;
- iii) the need to give consideration to cultural practices and beliefs in finding solutions to modern-day environmental problems;
- iv) the damages done to the environment and to traditional patterns of relationships between societies and their physical environment by urbanization and modernization.

G) Culture and Gender Issues:

The Government of Trinidad and Tobago notes with great concern the discussions and findings of the 1995 Beijing Conference, against the history of oppression and discrimination meted out to women in Trinidad and Tobago and indeed the wider Caribbean. As such, noting the role the women have played in our developmental past, their special needs which are rooted in the issue of gender relations, and the past gender gaps in education and health, the Government of Trinidad and Tobago recognizes:

- i) the need to protect the rights of women;
- ii) the need for women to gain legal equality as well as access to education and health so as to end any presumably existing gender gap;
- iii) the need for women to be eligible for election to high office and high-level positions in national, regional and local government bodies;

- iv) the need to incorporate a gender-awareness approach in national planning;
- v) the need for carrying out research into and evaluation of studies on gender and development with a view to empowering women;
- vi) the need to strengthen and expand existing channels of direct support for organized forums of women's institutional involvement in the areas in which women's associations operate;
- vii) the need to emphasize gender issues in all areas of development.

H) Culture and the Mass Media:

The Government of Trinidad and Tobago noting the potential of the mass media to educate and to posit perceptions and values that can affect the development of its citizens both positively and negatively recognizes:

- i) the need to use methods, including legislation, to promote a free flow of information for the greater participation of our people in our democracy thereby contributing to human development;
- ii) the damage that can emanate from gratuitous violence, pornography and immoral values through the media;
- iii) and supports the use of the mass media to promote activities that will lend self esteem and empowerment to all citizens;
- iv) and supports the media in disseminating the cultural products of local artists;
- v) actively promotes and supports efforts to utilize the media to foster a spirit of Caribbean unity.

I) Culture and Sport:

The Government of Trinidad and Tobago recognizes:

- i) the vital role that sport has played in empowering the citizens of the nation, in integrating the Caribbean and promoting a Caribbean cultural identity at home and abroad;
- ii) and supports efforts to promote and develop sporting activities among the youth especially, both nationally and internationally;
- iii) and supports efforts to assist persons who have by their sporting activities brought fame and glory to the nation, but who may be ill, physically incapacitated or unable to earn a decent living;
- iv) supports and encourages research into and promotion of sporting, recreational and leisure activities that are traditional to Trinidad and Tobago and the Caribbean, and that may be in danger of disappearing.

I) Culture and Tourism:

The Government of Trinidad and Tobago, noting the tremendous economic and social gains that can flow from tourism recognizes:

- i) the role of culture as a device for attracting tourists to the nation;
- ii) encourages and supports efforts to develop programmes rooted in the cultural heritage as a form of tourist attraction;
- iii) and supports efforts to promote a Cultural Theme Park for the cultural pleasure of domestic and international tourists;
- iv) the negative impact that tourism, if not properly managed, can have on the integrity of our citizens;

- v) the importance of technology for preservation of the heritage, particularly as it applies to the tourist industry.

PART III: CULTURAL RELATIONS:

The history of the Caribbean shows that there are many commonalities in the area of culture linking its peoples. In addition, since the early years of the 19th century there have been migratory movements whereby peoples of the Caribbean have influenced one another culturally. In the light of the above, and in keeping with the spirit of the Treaty of Chaguaramas, the Government of Trinidad and Tobago regards cultural relations with the other nations, especially those in the Caribbean, as vital to regional unity and trade, as well as the maintenance of international peace.

The Government of Trinidad and Tobago therefore pledges:

- i) to institute and support mechanisms to foster exchanges of products and persons skilled in the Arts with all nations, especially those in the Caribbean and Latin America.
- ii) make use of resources available at the University of the West Indies, the Institute of Carnival and other Indigenous Arts, the National Carnival Commission and many other institutions of similar standing, to facilitate and promote exchanges among artists of the region in particular, and the international world in general;
- iii) to uphold and support the common principles which have developed and have given birth to the many ties that have bound together the English speaking lands of the Caribbean in particular, and other lands in general;
- iv) to use the resources available at international agencies such as UNESCO and the OAS to promote cultural exchanges;

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Part IV:
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- v) to recognize the special importance of Caricom countries and the significance of Caribbean diaspora communities in their dealings with the wider Caribbean, Latin America and the international world;
- vi) to pay close attention to the work and position of nationals overseas especially in areas that relate to cultural issues;
- vii) to promote information and understanding of the contributions of outstanding nationals to the Caribbean and the wider world;
- viii) to recognize the potential of Carnival and Carnival arts as products that as generators of foreign exchange income for the nation;
- ix) to endorse the agreements already established with member states of Caricom, Latin American countries, and countries of the wider world;
- x) to remove the restrictions on entry into Trinidad and Tobago of skilled nationals of qualifying Caribbean countries;
- xi) to recognize the crucial role that culture plays in laying the foundation for trade and other social, economic and political relations with international lands.

PART V: FUNDING:

The ultimate objective of Trinidad and Tobago's cultural policy is development whereby the human condition is improved. In order for human beings to develop fully, funding for all cultural projects, programmes and research is essential. The Government of Trinidad and Tobago is aware of the fact that in the past, culture and the arts have not received a fair share of revenue in keeping with their importance and their contribution to the enrichment of society.

Noting the economic potential that cultural activities can generate towards the revenue of the nation, and noting the need to match cultural activities with the corresponding financial resources, the Government of Trinidad and Tobago pledges to:

- A) RESEARCH NEEDS: — (LARGER TYPE)*
- i) support research aimed at quantifying the contribution of culture and the arts to the national economy;
 - ii) support research aimed at ascertaining indicators of the positive as well as the negative aspects of culture;
 - iii) support research to ascertain the impact of decentralization of public expenditure and taxation on the development of human resources;
 - iv) support research on gender and development;
 - v) support research on methods of socializing the youth with the values and practices of our heritage;
 - vi) support research on methods of eradicating poverty;
 - vii) support the need to inculcate the findings of cultural research into national planning efforts and programmes;
- B) PRIVATE SECTOR NEEDS: — *
- The Government of Trinidad and Tobago pledges to:
- viii) provide financial incentives for the private sector to encourage cultural productions and heritage preservation;
 - ix) establish and manage endowments from private contributions for arts, promotion and development;

- x) encourage and support the private initiative of individuals and organizations to enter into partnership with Government and governmental organizations, with a view to funding cultural projects and programmes;
- xi) recognize the need for non-governmental organizations to mobilize the community for the development of the arts and culture;
- xii) recognize the need for funding private organizations for the development of the arts generally;
- xiii) recognize the need for funding organizations that function with specific cultural mandates in the society;
- xiv) recognize the need for funding individuals, groups and organizations in their desire to spread the cultural arts, artifacts and crafts of Trinidad and Tobago overseas;
- xv) recognize and support individuals, groups and organizations in the celebration of national days and festivals;

C) PUBLIC INSTITUTIONS: *✧

The Government of Trinidad and Tobago pledges to:

- xvi) support all public institutions that hold mandates for the development of the arts and culture in the nation;
- xvii) set up national endowments for the promotion and development of the arts and culture;
- xviii) pursue consultation and work in harmony with agencies, sectors and ministries within Government itself with a view to encouraging positive interaction among all administrative governmental agencies, and providing funds for the development of the arts and culture;

D) OTHER INSTITUTIONS; ← *

The Government of Trinidad and Tobago pledges:

- xix) co-operate with international agencies such as UNESCO, IDB and the EFC (European Foundation Centre) in funding local and regional projects and programmes in the arts in particular, and in culture generally;
- xx) co-operate with independent sector bodies in other regions such as the Mexican Foundation Centre, the Asia Pacific Consortium of Foundations and the Smithsonian's Institute, in the provision of funds for the development of art and culture locally;
- xxi) co-operate with other nations, regional and international, to provide funds for artistic and cultural programmes locally, regionally and internationally;
- xxii) co-operate with other nations, regional and international, to provide funds for programmes aimed at the improvement of the human condition, locally, regionally and internationally.

PART VI: CULTURAL ADMINISTRATION? ←

In its effort to harmonize the interplay of Government, the public bodies, the private sector, and the cultural groups, it is important that clear lines of responsibilities and functions be established. This will help to improve relations between Government and cultural groups and minimize situations of conflict. The Government of Trinidad and Tobago therefore will administer the business of culture through the following bodies:

DUTIES AND RESPONSIBILITIES:

PARLIAMENT:

National Budget; National Legislation; Cultural Policy and Cultural Policy Regulations.

MINISTRY OF CULTURE:

Drawing up of Budget for Parliament; Ensuring that Cultural Policy is effected; Appointments to Boards and Committees; Liaison between National Co-ordinating Cultural Council and Cabinet; Drawing up of Cabinet Notes; Appointment of permanent staff for all bodies.

NATIONAL CO-ORDINATING CULTURAL COUNCIL:

Responsible to the Ministry of Culture; Implementation of Central Government Cultural Policy; Direct responsibility for the four (4) subordinate bodies; Follows developments in cultural matters so as to provide Government with a comprehensive basis for its policy; Publishes reports on cultural matters; Research; Research co-ordination; Determines allocations for subordinate bodies; appointment of temporary staff; Advising Minister on matters of policy, staff and cultural decisions; Marketing and trade of Cultural products; Conferences; Seminars; Investigations.

NATIONAL CARNIVAL COMMISSION:

← BOARD OF CARNIVAL AND CARNIVAL ARTS

Planning, implementation and development of Carnival and Carnival Arts.

NATIONAL FOUNDATION FOR ARTS AND CRAFT:

BOARD OF CREATIVE ARTS AND PERFORMING ARTS.

Development of Arts and Crafts; Artists and Performances; Arts and Craft Exhibitions; Assistance to Non-Governmental Organizations; Steelband Development; Prime Minister's Best Village Trophy Competition; Training of Artists; TRADITIONAL ARTS AND CRAFTS.



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