



The University of the West Indies
St. Augustine Campus
Faculty of Humanities and Education
Caribbean Studies Project
HUMN 3099

Student name: KINTU AUGUSTINE

Student ID no.: 816018368

Degree Program: BA THEOLOGY

Supervisor: DR. ADANNA JAMES

Title of Thesis:

“CAN ANYTHING GOOD COME OUT OF [SEA LOTS]?” (JOHN 1:46). AN
EXAMINATION OF THE IMPACT OF CHRISTIAN FAITH-LIFE ON THE
POSITIVE TRANSFORMATION OF A GROUP OF SEA LOTS RESIDENTS.

Word count: 7,754

Declaration

1. I declare that this thesis has been composed solely by myself and that it has not been submitted, in whole or in part, in any previous application for a degree. Except where stated otherwise by reference or acknowledgment, the work presented is entirely my own.
2. I authorise The University of the West Indies to make a physical or digital copy of my thesis/research paper/project report for its preservation, for public reference, and for the purpose of inter-library loan.

Signature of Student: Kintu Augustine

Date: April 19, 2022

THE UNIVERSITY OF THE WEST INDIES
The Office of the Board for Undergraduate Studies

INDIVIDUAL PLAGIARISM DECLARATION

This declaration is being made in accordance with the University Regulations on Plagiarism (First Degrees, Diplomas and Certificate) and should be attached to all work submitted by a student to be assessed as part of or/the entire requirement of the course, other than work submitted in an invigilated examination.

Statement

1. I have read the Plagiarism Regulations as set out in the Faculty Handbook and University websites related to the submission of coursework for assessment.
2. I declare that I understand that plagiarism is the use of another's work pretending that it is one's own and that it is a serious academic offence for which the University may impose severe penalties.
3. I declare that the submitted work indicated below is my own work, except where duly acknowledged and referenced.
4. I also declare that this paper has not been previously submitted for credit either in its entirety or in part within the UWI or elsewhere.
5. I understand that I may be required to submit the work in electronic form and accept that the University may check the originality of the work using a computer-based plagiarism detection service.

TITLE OF ASSIGNMENT – “CAN ANYTHING GOOD COME OUT OF [SEA LOTS]?”
(JOHN 1:46). AN EXAMINATION OF THE IMPACT OF CHRISTIAN FAITH-LIFE ON THE
POSITIVE TRANSFORMATION OF A GROUP OF SEA LOTS RESIDENTS.

COURSE CODE – HUMN 3099

COURSE TITLE - CARIBBEAN STUDIES PROJECT

STUDENT ID - 816018368

By signing this declaration, you are confirming that the work you are submitting is original and does not contain any plagiarised material.

I confirm that this assignment is my own work, and that the work of other persons has been fully acknowledged.

SIGNATURE – Kintu Augustine

DATE – April 19, 2022

ACKNOWLEDGEMENT

First and foremost, I express my sincerest gratitude to my supervisor, Dr. Adanna James without whose valued advice, inspiration, continuous support, and patience this dissertation would not have been conducted. Special thanks to Sister Deborah De Rosie and the Eternal Light Community members who willingly accepted to support this work.

Very special thanks to the Sea Lots residents, particularly the Christian Group who willingly shared a unique story about their community and its history. Thank you for allowing me to proclaim the goodness of your life-story. Special thanks also to the Christian audience in Trinidad and Tobago on whose responses this study is embodied.

My sincere words of gratitude also go to all the lecturers and staff at St. John Vianney and Uganda Martyrs Seminary. Thank you for the knowledge and the wonderful experiences shared during my time of studies. Special thanks also to the seminary formation team and staff, whose support did impact this dissertation.

Very special thanks to Miss Gail Evelyn and Miss Anastacia Blackman who tirelessly night and day helped to edit this work. You both worked tirelessly to beatify this dissertation and brought a meaning out of it.

More proudly, I would like to thank the Most Reverend Archbishop Emeritus Joseph Harris and the Most Reverend Archbishop Jason Charles Gordon who willingly supported my schooling to the very end.

Further, I dedicate this thesis to my 4 brothers and 2 sisters (1 deceased), particularly to my deceased father and mother, Charles Muwanguzi and Goretti Awora, who loved me and gave me a chance to live. Very special thanks to my supportive uncle and aunty, Simon Gwirewabi and Teddy Namulinda, whose love and upbringing revived my faith.

ABSTRACT

This dissertation examines the impact of Christian faith-life on the positive transformation of a negatively stigmatized group of Sea Lots residents. The study anchors around a group of Christian Sea Lots residents who have experienced a positive transformation, even though their community has been labelled ‘hotspot’ by the media. Their journey of transformation began in 2015, the year Eternal Light Community members first ventured into Sea Lots to evangelize. Though the timeframe for this examination was from the year 2021 to 2022. In this study, there are three focus groups which include the Christian audience (35 participants), Eternal Light Community members (4 participants), and a group of Sea Lots residents (9 participants). All participants in the focus groups aged 30 years and above. Three google form questionnaires were created and surveys sent out to via email and WhatsApp to sample population (3-focus groups). Responses from the Christian audience attested to the reality of crime and poverty that did result into a negative reputation about the Sea Lots residents and their community. On the other hand, responses from the Eternal Light Community members did attest to the relationship between Christian faith-life and a positive transformation of a negatively stigmatized person, particularly a group of Sea Lots residents. Further, responses from a group of Christian Sea Lots residents did attest to the impact of Christian faith-life in their lives and community. Participants in this group have been Sea Lots residents for 20 years plus.

KEYWORDS: Goodness, Positive-transformation, Negative Stigma, Sea Lots, Poverty and crime, Christian audience, Eternal Light Community, Self-perception.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	i
ABSTRACT.....	ii
TABLE OF CONTENTS.....	iii
LIST OF FIGURES	iv
LIST OF APPENDICES.....	vi
INTRODUCTION	1
CHAPTER ONE	7
CHAPTER TWO	12
CHAPTER THREE	22
CONCLUSION.....	26
WORKS CITED	28
APPENDIX A.....	a
APPENDIX B	b
APPENDIX C	d
APPENDIX D.....	e
APPENDIX E	g
APPENDIX F.....	i
FIGURES.....	k

LIST OF FIGURES

Figure 1a: shows emotion(s) ‘Sea Lots’ invokes in the Eternal Light Community members.

Figure 1b: shows emotion(s) ‘Sea Lots’ invokes among Christian audience.

Figure 2a: shows Christian audience’s comparison of Sea Lots residents to the rest of the population in Trinidad and Tobago.

Figure 2b: shows Eternal Light Community’s comparison of Sea Lots residents to the rest of the population in Trinidad and Tobago.

Figure 3a: shows the portrayal of the label ‘hotspot’ among the Christian audience.

Figure 3b: shows the portrayal of the label ‘hotspot’ among participants from Eternal Light Community.

Figure 4: shows Christian audience’s view on the impact of crime, violence, and poverty on Sea Lots.

Figure 5a: Christian audience’s comparison of the rate of crime and poverty in the Sea Lots to other parts of Trinidad.

Figure 5b: shows Eternal Light Community’s comparison of the rate of crime and poverty in the Sea Lots to other parts of Trinidad.

Figure 6a: shows Christian audience’s view on the discrimination of the Sea Lots residents.

Figure 6b: shows the Eternal Light Community members’ view on the discrimination of the Sea Lots residents.

Figure 7: shows the psychological impact of negative stigma on the Sea Lots residents.

Figure 8a: shows Eternal Light Community members’ response to the impact of Christian faith-life on the Sea Lots residents.

Figure 9: shows responses on the fundamental goodness of the human person by the Christian audience.

Figure 10: shows Christian audience's response on the impact of crime and poverty on the fundamental goodness of the human person.

Figure 11: shows the relationship between the fundamental goodness and one's best version according to the Christian audience.

LIST OF APPENDICES

APPENDIX A	LITERATURE REVIEW – THE CALLING OF PHILIP & NATHANAEL
APPENDIX B	INTRODUCTION & OBJECTIVE OF STUDY – THE CREATION STORY
APPENDIX C	CHAPTER 2 – THE GREATEST COMMANDMENT
APPENDIX D	QUESTIONS TO THE CHRISTIAN AUDIENCE
APPENDIX E	QUESTIONS TO THE ETERNAL LIGHT COMMUNITY MEMBERS
APPENDIX F	QUESTIONS TO A GROUP OF SEA LOTS RESIDENTS

INTRODUCTION

“Can anything good come out of Nazareth?” This was Nathaniel’s response to Philip’s excitement about finding the Messiah as recorded in the New Testament Bible according to the gospel of John (John 1:46). Just as Philip responded many years ago to the Messiah coming from Nazareth, so too do many people respond about the members of the Sea Lots community (Can anything good come out of Sea Lots?). Over the years, Sea Lots has been labelled ‘bad’ - a community ridden with crime, a community that has nothing good. However, as in any other community, good too, can come out of Sea Lots.

Due to rising criminal activities resulting from some Sea Lots residents, directly or indirectly, engaging in gang business, the Sea Lots community obtained the label ‘hotspot’ by law enforcement, the media, and political leaders. This negative stigma, over the years, has negatively impacted the residents of the community so that a great number of persons in society no longer sees members from Sea Lots as ‘good’ but as criminals. The Trinidad Guardian in August 2019 wrote an article titled “Reclaiming Las Cuevas, Sea Lots, after Sandman and Dole” (Bassant). In this article, political leaders reiterated that there is concern about the rising crime in Sea Lots, yet the residents of Sea Lots possess a close-knit relationship where they all look out for each other. This close-knit relationship is a sign of love, friendship, and oneness amidst a negative label ‘hotspot’, hence raising the question “what is good or goodness?”

Christianity teaches that goodness is the true nature of every person (Principle of Judeochristianity, para. 8). According to this philosophy, everyone is created to reveal the goodness of God as God is Good, and He created everything good. This is in accord with the first creation story in the Book of Genesis, “God saw everything He made, and indeed, it was very

good” (Gen 1:31). Furthermore, goodness is the refusal of self-interested love (Principle of Judeochristianity, para. 7, 10). This understanding of goodness was also reiterated in an article titled ‘Made for Goodness’ by the late Anglican Archbishop Emeritus Desmond Tutu. In this article, he wrote “the human person is fundamentally good, made for goodness by God who is the very essence of goodness” (Tutu 12-13). Furthermore, this belief is taught by Pope Paul VI in one of his encyclicals titled *Gaudium et Spes* issued in 1965 at the end of the second Vatican Council. Chapter 1 of the document which includes sections 1-22 speaks of the ‘Dignity of the Human Person.’ In particular, section 16 states that “in the depth of his conscience, man detects a law which he does not impose upon himself, always summoning him to love good and avoid evil” (*Gaudium et Spes*, Chap. 1, para 16). Therefore, this suggests that the human person is naturally inclined to being and doing good which stems from within.

Similarly, before the Christian era, the Greek Philosopher Aristotle (384-322 B.C) wrote an article titled ‘Motion and its Place in Nature’ in which he defined the word ‘good.’ His definition as recorded in the *Summa* states that ‘good’ entails “things in the world having an innate tendency towards their own perfection and their perfection consists in the actualization of their potentiality” (Read the Summa, Question 5, A1). Aristotle’s view of goodness is embedded in the term ‘virtue’ which is the equivalent of excellence. According to this concept, ‘good’ is what someone strives to do perfectly, and ‘goodness’ in terms of doing what is right is virtuous.

In addition, the study also seeks to affirm that even though ‘goodness’ is sometimes disfigured, for example, the stigmatization of the Sea Lots residents as criminals, and a sense of negative self-perception, a person can still reconnect to his or her true nature. This belief was also taught by Strachan Owen, a provost and research professor of theology, in his essay on ‘The Doctrine of Humanity.’ In the section titled ‘The Re-enchantment of Humanity: Christ’

paragraph 1, he stated that “the human person is made in the image and likeness of God, fallen through disobedience, and made whole through the redemptive act of Jesus Christ” (Owen 5). This signifies that faith-life rooted in Christ can bring about positive transformation, particularly among a group of Sea Lots residents, hence reconnecting a person to his or her true nature.

To expand more on the idea of faith-life, James Fowler stated in his book titled ‘Stages of Faith’ that “faith is not always religious in its content or context, but rather it is a person’s way of moving into the force field of life” (Fowler 4). This suggests that a seed of faith is naturally implanted in every person to help in coping with life situations. Similarly, in the Campus Times, a website serving the university of Rochester community, faith is defined in an article titled ‘The Importance of Faith in Everyday Life.’ According to this article, faith “depicts ultimate trust along with sincere belief that something good is eventually going to happen regardless of the present circumstances and situations” (CT Staff). Consequently, faith-life recovers the true nature in every person by bringing about a positive change in self-perception along with a firm belief in one’s capability regardless of the circumstances. Therefore, this study will show that despite the crime and extreme poverty that has resulted in the stigmatization of the Sea Lots residents and their negative self-perception, Christian faith-life, in particular, has positively impacted both human behaviour and self-perception of a group of its residents.

Rationale

The research question is “Can Christian faith-life bring about positive transformation in self-perception in the life of a negatively stigmatized person?” Yes, it can. The reason for this study is to show that Christian faith-life tremendously contributes to the recovering of positive self-perception through positive transformation in a group of Sea Lots residents. It is this positive

transformation that brings about goodness. Though their community is rampant with negative stigma as a result of poverty and crime, they have achieved a positive change in self-perception resulting in goodness. As a result, my thesis statement is undoubtedly, *goodness stemming from a positive change in self-perception through Christian faith-life has been achieved by a group from Sea Lots.*

Parameters

The focus of this study is a group of Christian Sea Lots residents who have been journeying together under the umbrella of the Eternal Light Community from the year 2015 to 2022. Chapter 2, paragraph 1, outlines the background of the Eternal Light Community. Survey questions were sent out to several Christian audiences living outside the Sea Lots community. This provided evidence of the existence of stigma and its impact on the Sea Lots residents and their community. Another target group, outside the Sea Lots community, is the members of the Eternal Light Community who minister in the Sea Lots. Through their experience in ministry, they testified to the impact of Christian faith-life on a negatively stigmatized person. Opinions and views included in this study are stories from personal experiences of a group of Sea Lots residents. These stories were obtained from both face-to-face conversations and hand-written question surveys.

Objectives of study

This study will prove that Christian faith-life can lead to positive transformation in a stigmatized person or group of Sea Lots residents. Another goal in this study is to verify the reality of negative stigma and its impact in distorting the self-perception of a group of Sea Lots

residents. This study will also show that despite the stigma, Christian faith-life as a means does lead to the recovery of positive self-perception, hence awakening the human true nature. It is this true nature that is referred to as ‘very good’ in the book of Genesis (Gen 1:31). Therefore, since positive self-perception can be achieved, goodness does result.

Methodology

The research designs used in this study primarily consist of Online interviews conducted through Zoom and a survey. A Zoom meeting was held with Sister Deborah de Rosia and was focused on mobilizing some Eternal Light Community members and a group of Sea Lots residents to participate in the survey. Surveys were conducted using questionnaires with guided questions. Questions were both open ended and closed ended. The surveys were assigned using Google Forms which were sent via WhatsApp and email. Answers to the survey were returned in both soft copy and hard copy after a one-month period of distribution.

The Sample population was identified and conveniently chosen based on the type of questions to be answered and on persons’ willingness to take part in the interviews and surveys. Among these were Christian families living in different unspecified parishes in Trinidad and Tobago totalling 35 in number. These identified the element of negative stigma portrayed on the Sea Lots community. Another group was members from the Eternal Light Community ministering in the Sea Lots, who showed the relationship between Christian faith-life and positive transformation among a group of Sea Lots residents. This group had four (4) participants. The third group was that of the Christian Sea Lots residents, made up of nine (9) unspecified participants aged 30 years and above. These attested to the positive impact of Christian faith-life in their own daily lives.

Another source of data to be used in this study is the secondary source from books, newspaper articles, encyclicals, Holy Bible, pastoral letters, videos, Caribbean songs, and online sources.

8Chapter outline

There are three chapters in this study. Chapter one covers the background and reveals an identified and well-defined problem, exploring the history and nature of the Sea Lots community. Chapter two primarily presents an outline of the examined responses from the interviews and the questionnaire. These will include responses from the Christian audience attesting to the present reality of negative stigma on the Sea Lots community. Additionally, responses from Christians of the Eternal Light Community will show the relationship between faith-life and a positive self-perception. Further, the responses include positive transformation experiences among a group of Sea Lots residents as a result of Christian faith-life.

Chapter three analyses the research to prove that ‘goodness’ is the true nature of every person no matter the circumstances. This chapter also answers the question “does faith-life bring about positive self-perception in the life of a negatively stigmatized person?” The Conclusion will indicate whether my thesis statement is correct, that is, “Undoubtedly, *goodness stemming from a positive change in self-perception through Christian faith-life has been achieved by a group from Sea Lots.*

CHAPTER ONE

LITERATURE REVIEW

In his article, *Down Memory Lane*, Angelo Bissessarsingh mentioned the history and the original intention that brought about the founding of Sea Lots as a settlement community. The name Sea Lots came about as a result of “several lots in the sea that were isolated from each other. The Lots were an initiative to offer cheap waterfront properties to encourage commerce. These were sold to persons who would then undertake by their own expense to fill in the squares of sea. The period of reclamation is 1831-1930s”, a part of which marked the beginning of the abolition of slave trade (1834-1838) in the history of Trinidad (Bissessarsingh). Even though the original intention was ‘to offer cheap waterfront properties to encourage commerce’ as stated by Bissessarsingh, extreme poverty led to a slow developmental growth of both human resource and infrastructure. Today, what makes the difference is the change in time and generation, but the state of poverty and crime remains, as shown in a 2018 developed report from the Ministry of Planning and Development, Trinidad and Tobago (Central Statistic Offices).

In this report titled *Measuring Poverty in Trinidad and Tobago - A Statistical Approach*, the Ministry of Planning and Development defined poverty as “a lack of income to ensure sustainable livelihoods...limited access to education and basic services, and social and economic discrimination”, which is the case generally within the Sea Lots. According to this report, “there exist poor communities in urban areas” (Central Statistic Offices). Sea Lots community is an example of such, despite its closeness to the capital, Port of Spain, it is stigmatized with poverty. In the same report, even though the “rate of unemployment in Trinidad and Tobago in the year 2018 stood at 4.1%, it has declined over the past few years” (Central Statistic Offices) The report

also stated, “two-thirds ($\frac{2}{3}$) of the youths in the Caribbean region are unemployed, making it the highest in the world” (Central Statistic Offices). Such an extreme state of poverty in the Caribbean region, particularly Trinidad, has been described and expressed by local artists through their music messages to political leaders and the general audience.

It is meaningful to note that in his 1994 calypso song titled *Poverty is Hell*, Mighty Shadow (Winston Bailey) illustrated the harsh grip of poverty, a reality that has severely inflicted a long-term wound in the lives of some people, leaving them in a dependent state. For example, some Sea Lots residents are dependent on the Eternal Light Community for their necessities. Mighty Shadow, in his song, described the state of poverty that existed in poor shelters and verbalized the insufficient meals among poor families, injustice in society where some people ‘have it all’ while others ‘don’t have’, and being discriminated against based on status in society. Part of the lyrics of his song are as follows:

“A poor man living in a teeny-weeny hut...
A poor man always dream a lot of dream
He dream that his pocket has a big, fat wallet
He wake up in the night and he rush for his pants
All he found in the pocket was a whole lot of ants...”
(Winston).

Another example is the calypso titled *Crying Voices from the Ghetto* sang by Singing Sandra in 1999. In her song, she described a life full of cries from within the slum areas occupied by a minority group similar to the Sea Lots community. The crying is not only physical tears but are tears for acceptance, recognition, respect, justice, and equality. Part of the lyrics of the song are as follows:

“And often their tragic story brings a journalist glory...
From since the day they born
Some call them rebels without a cause...
Opportunities, well them always closed
Can’t get work once it white collar

Children through life keep on drifting...
No one to come to their rescue..." (Singing).

This cry can be interpreted as an 'act of faith' amidst the agony of a general negative stigma portrayed by the media and society. In this case, the media has always been quick in broadcasting negative stories involving murder, and gang business happening in the Sea Lots, an act interpreted in the song as "their tragic story brings a journalist glory" (Singing). However, the group, under discussion, from the Sea Lots community cry out in faith for what is valuable to them like freedom, equality, justice, and family love. It is this kind of faith that sets an alternative consciousness against the dominant state of negative stigma.

In his book titled *Stages of Faith*, James W. Fowler stated that "everyone's faith is in what is valuable to that particular person depending on the circumstances at that particular time frame" (Fowler 4). Therefore, it suggests that, since each person's faith is unique, "beginning from the time of birth" (11), it marks the foundation of positive transformation, hence recovering goodness which is the true nature of every human person. Furthermore, the late Archbishop Emeritus Desmond Mpilo Tutu of South Africa wrote an article in 2010 on *The Power of Kindness*. In the subsection labelled *Made for Goodness*, he emphasized that it is goodness that transforms everything including the way we see the world, the way we see others, and the way we see ourselves (Tutu 12). This goodness stems from God Himself who is the essence of goodness. The way we see others, more especially those negatively stigmatized is rooted in how we identify with them both individually and as a whole.

In the pastoral letter entitled *Justice and Peace in a New Caribbean*, the Antilles Episcopal Conference (AEC) of bishops emphasized the need for the church as a body to identify with the poor and the oppressed in the region and make their struggles her own (AEC 16). Journeying with everyone, more especially those on the margins, like the Sea Lots residents, and

promoting human liberation are suggested channels to achieve this goal. The bishops stated that development is holistic (27). The need for holistic development was earlier taught in the 1967 encyclical letter titled *Populorum Progressio* by Pope Paul VI. The Pope went further by acknowledging and promoting the need for “authentic human development” (PP 4, 6). This form of development is inclusive in its nature, involving every individual person and every aspect affecting the human person. Such aspects include education, equality in resource distribution, infrastructural development, healthcare, and justice. Availability of these aspects would contribute to the eradication of extreme poverty and crime in the Sea Lots community. In addition, dehumanizing names and images stigmatizing the Sea Lots will gradually fade, thus bringing about a positive transformation of both residents and the Sea Lots community.

In the *Evangelization for a New Caribbean*, a pastoral letter of the AEC, the bishops highlighted the need for transformation of communities and one’s self-perception through new evangelization (AEC 9:10.1). The bishops also described that new evangelization is the foundation stone for human dignity that leads to self-actualization (10: 11.1). New evangelization begins with a personal encounter with Christ and His message. This invokes a radical positive change in one’s perception of himself or herself, one’s perception of others, and one’s perception of nature. Furthermore, the psychologist Abraham Harold Maslow (1908-1970) gave an excellent definition of self-actualization. In the article titled *Hierarchy of Needs*, self-actualization is defined as “the ability to become the most that one can be” (Maslow 3). ‘The most that one can be’ signifies the true nature of the human person created in the image and after the likeness of God (Gen 1:26). It is this best version of one’s self that possesses the potential of bringing about a dynamic transformation in the form of goodness.

In 2020, The Guardian Newspaper published an unusual news report about the Sea Lots residents (youth). In an article titled *The Sea Lots Youth Tell Good News about their Community*, the youth from a well-known negatively stigmatized community presented one of the best parts of their life-story through media talents and skills. According to Carisa Lee, 12 youths were trained for six weeks in photography and photo editing in which they expressed a tremendous positive, outgoing and special behaviour, and talents” (Carisa). This is what the public audience fails to notice about the Sea Lots while the media always omits such beautiful stories about the Sea Lots. In their story, the youths presented the goodness stemming from within them and their community.

From its very initiative to provide cheap land, the Sea Lots has seen a slow development with an image of negative stigma. This stigmatization was highlighted by Mighty Shadow and Singing Sandra above. However, the Roman Catholic Church in the Caribbean, through pastoral letters, promoted human dignity as part of new evangelization. Human dignity entails validating every person regardless of race, and status. This calls to treating every person and distributing resources equally, which begins with a personal encounter with Christ through Christian faith-life. Therefore, this thesis will seek to examine Christian faith-life and its positive impact on a group of Christian Sea Lots residents.

CHAPTER TWO

THE RESPONSES FROM THE THREE FOCUS GROUPS

The residents from the Sea Lots community are faced with a challenge of being stereotyped as criminals instead of being identified individually. In this chapter, responses from the three groups, namely, the Christian audience, Eternal Light Community members, and a group from the Sea Lots, are classified. The Christian audience group are participants living in different unspecified parishes in Trinidad and Tobago and are non-Sea Lots residents. Some members from this group claimed at some point to have interacted with a few Sea Lots residents either at a particular workplace or in an academic institution. In this study, the Christian audience attested to the reality of a negative stigma portrayed on the Sea Lots.

The Eternal Light Community is a lay ecclesial community founded in 1972 by Sister Deborah De Rosia in Back Street, Trinidad and Tobago. A lay ecclesial community is a group of baptised Catholics organized for the purposes of catechesis, cultural work, mutual support, and missionary apostolate (Dopico). Members in this community serve within the Roman Catholic Church, and a few of them are assigned to evangelize in the Sea Lots. This group showed the relationship between Christian faith-life and positive transformation of a group of Sea Lots residents, despite being stigmatized. The third group is a group of Christian Sea Lots residents whose lives have been tremendously impacted by Christian faith-life while participating in Church ministries such as night-prayer-crusades, evangelization programmes within their community, and other Church activities that have shown their true nature, goodness.

Responses from the Christian Audience and Members from Eternal Light Community

Participants for this research survey totalled 48, which includes 35 members who completed the questionnaire created for the Christian audience, 9 members made up a group of Sea Lots residents, and 4 members from the Eternal Light Community serving in the Sea Lots community since 2015. All participants were 20 years plus.

According to the responses, “Sea Lots is an urban community located in Port of Spain. It was initially referred to as a Shanty Town - term used because of the low socio-economic status of its residence. Today, Sea Lots is divided into three areas: Production Drive, Pioneer Drive, and Development Drive. Most of the residents are children as compared to other age groups. The community does not have a good reputation and is considered marginalized and depressed due to a negative stigma attached to it. Despite the pockets of crime and poverty, the residents are good and decent people, thriving to do good for their community.”

When asked “what emotion does Sea Lots invoke in you as a person?”, all members from the **Eternal Light Community** expressed ‘empathy’ as shown in figure 1a. The reason given is because Sea Lots residents are like any other citizen in Trinidad, if approached in a lovely and polite manner. They are enthusiastic and warm, with big dreams for their families and community. They just need extra help to make their dreams come true. On the other hand, 17% of the **Christian audience** group expressed fear, 2.5% expressed grief, 1% expressed joy, 10% expressed pity, and 15% expressed empathy as shown in figure 1b.

For the question “how do the Sea Lots residents compare to the rest of the population?” A comparison between the Sea Lots residents to the rest of the population in Trinidad was made. On a scale of 1-5: 1-lesser than, 2-less, 3-not sure, 4-great, 5-greater than. 38.7% of the **Christian audience** claimed that they are ‘lesser than’ while 61.3% claim that they are ‘not sure’, as shown in figure 2a. Those who claimed that the Sea Lots residents are ‘lesser than’

based their view on the inequality treatment, negative reputation of the community, and the poor underdeveloped infrastructures in the community. While those who claimed that they are ‘not sure’ stated that there are other people living on lower margins of society in Trinidad and Tobago just like the Sea Lots. In addition, 25% of the participants from Eternal Light Community claimed that the Sea Lots are ‘less’, 50% claimed that they are ‘not sure’, 25% claimed ‘great’ and no responses for ‘lesser than’ and ‘greater than’ as shown in figure 2b.

On the question “do you agree with the label ‘hotspot’ by the media about the Sea Lots community?” 71.9% agreed and 28.1% disagreed from the **Christian audience** as shown in figure 3a. Those who agreed (said ‘yes’) based their claim on the proliferation of criminal activity, and low economic status and felt that this led to the stigmatization of education among the youths due to hardships within families and community. Another reason given for painting Sea Lots as a ‘hotspot’ was based on the number of youths from the community who resorted to ‘get rich quick’ illegal methods to survive. In addition, among the **Eternal Light Community** members, 33.3% agreed while 66.7% disagreed as shown in figure 3b. One member who agreed based on the consistency of criminal activities in the community. Those who disagreed did claim that there are biases within the media industry, who feed the public with what they expect to hear.

According to the **Christian audience**, a life of crime, violence and poverty have impacted the Sea Lots residents and their community as shown in figure 4. One of the impacts stated by 12 participants in this group is that “people develop a negative perception of Sea Lots as a community of crime and poverty.” In addition, 10 members in the Christian audience are of the view that most of the Sea Lots residents do not have the positive reinforcement to step out of what is familiar to them, for example, employment opportunities. For those who have been given

opportunities, they have to lie about where they live by providing an address of a relative/friend outside of the community, while people from some other communities do not have to do so.

Another impact suggested by 3 persons among the Christian audience is that the negative stigma repels investors who would wish to invest in the area due to fear of being robbed, hence further hindering economic growth in the area.

When asked “do you believe that there is more crime and poverty in Sea Lots than any other part of Trinidad?”, 22.6% indicated ‘yes’ and 77.4% indicated ‘no’ from the **Christian audience** as shown in figure 5a. Those who indicated ‘no’ are of the view that crime in Sea Lots is based on ‘instance’ not on proportion. This is because several communities in Trinidad have criminal activities being carried out though they have no stigma attached. In such areas, crime is carried out in different forms, such as, white-collar crime, corruption, and smuggling of both legal and illegal goods. Another claim by the Christian audience who indicated ‘no’ stated that the media, which is predominantly controlled by those with political biases and financial strength, tend to highlight what happens in Sea Lots because it is predominantly of black/African race and the community is so close to the island's capital. The historical fear of closely knit black communities continues even today.

On the other hand, all members in the **Eternal Light Community** group agreed to the reality of a higher crime rate and poverty in the Sea Lots than any other part of Trinidad. This is indicated by figure 5b.

On the issue regarding the Sea Lots being discriminated against, 90.3% among the **Christian audience** agreed while 9.7% disagreed as shown in figure 6a. Those who agreed held the view that the media focuses on race, location, economic and social status of the Sea Lots residents and use these aspects to target the Sea Lots negatively. Among the Christian audience,

one member stated that business employers may sometimes hire workers depending on their residential addresses. Such job scrutiny has forced job-seeking Sea Lots residents to fake addresses to get acceptance. The same Christian audience member also stated that admission of Sea Lots residents into some prestigious schools in Trinidad and Tobago involved faking of addresses. The members of the **Eternal Light Community** all agreed that the Sea Lots residents are discriminated against due to the same reasons above (figure 6b).

Besides the aspect of being discriminated against, members from the Eternal Light Community suggested some remedies to end the negative stigma portrayed on the Sea Lots residents. These suggestions are: establishing an inclusive and sustainable structure, which would impact every aspect of the residents and their community. This could be done through the government and other willing Non-Governmental Organizations since there is a need to create a suitable schooling environment for the young generation to keep their minds trained in different skills. In this case, vocational training academia would be a better learning institute in the community. Better parenting methods and counselling programs would serve the residents well as they would be guided and spoken to as they face their personal, family and community challenges.

The **Christian audience** members were of the view that there is a relationship between the negative stigma and the psychological aspect among the Sea Lots residents. Such a relationship is shown in figure 7. According to the responses, out of 35 participants, 31 members from the **Christian audience** claimed that the negative stigma psychologically impacted the Sea Lots residents while 4 members disagreed. Among the 31 members who agreed, one claimed that if one is told that he/she is ugly then one eventually believes it. For example, when stereotyped as ‘bad’, one may believe what has been told him or her. The media portrayed Sea Lots as a

place where nothing good can come out of it. These negative words and images not only impact the physical person, but also the personality of an individual. A reputation of such negative words and images invokes a sense of low self-esteem, making them feel lesser. Another participant stated that self-fulfilling prophecies (such as: I am blessed, I am beautiful, I am wonderfully made, I am capable, etc.) also impact, positively, the individual psyche of the Sea Lots.

The **Christian audience** recommended some remedies for the psychological impact of the negative stigma on the Sea Lots residents. Out of 35 participants, 30 persons responded. 29 members suggested highlighting more positive stories on the news concerning Sea Lots to boost morale. This could be achieved by creating programmes, such as, sports, self-esteem programmes, and apprenticeship programmes which will enhance the community headline news. Another person did recommend the appointment of an external agent to start a process of positive change for the community. The agent must believe that good people could emerge from the community even though it has a negative stigma; convince people of his/her belief by sharing his/her personal experience that would motivate them to work for the development of their community; be able to acquire assistance to decrease unemployment and homelessness; and to develop projects which would stabilize the neighbourhood and also curb domestic violence.

When asked whether they agreed that Christian faith-life does bring about a positive transformation in any one's life, particularly the Sea Lots residents, all the members of the **Eternal Light Community** agreed as shown in figure 8. Their claim was based on their lived experience and interaction with the Sea Lots residents. In several religious sessions organized and conducted by the Eternal Light Community, the Sea Lots residents have shared on how consistent and sincere Christian faith-life positively transformed their whole life and self-

perception. For example, all the 4 participants, stated that they have witnessed a group of Sea Lots residents attaining the habit of reading and reflecting on the sacred scriptures, which has caused them to positively reflect on their lives. Through Christian life, they have been able to make clear and right decisions that positively impact their families and community. For example, there has been a sense of reconciliation among most members from the three Sea Lots communities (Production Drive, Pioneer Drive, and Development Drive). For several years, some residents could not cross streets due to tensions among different families (co-workers, schoolmates, gangs, etc). Today, there is a peaceful movement from one street to the other. In addition, evangelization, and baptism into Christian life for young people and Children has increased. This is a great sign of hope and tremendous positive impact of Christian faith-life.

When asked ‘do you agree with the Christian teaching that states “the human person is fundamentally good and made for goodness?”’, 97% among the **Christian audience** agreed while 3% disagreed as shown in figure 9. Out of 33 respondents, 32 participants who agreed suggested some views that would lead to goodness. According to this group, if people sought and focused on the good in each other, elements that marginalized and divided families could be avoided. In addition, they also proposed the idea of demonstrating love and care-giving to all people, regardless of race and status. This would create a sense of acceptance and valuing others, a way of setting a genuine example to be followed.

Upon inquiring “does a life of crime and poverty distort the fundamental goodness of the human person?” 81.3% among the **Christian audience** agreed while 18.8% disagreed as shown in figure 10. The group which agreed claimed that without a proper background of morals and values, one could perceive their state of suffering as permanent, especially if throughout generations the cycle of negative stigma was not broken. As a result, it would be difficult to

recognise the fundamental goodness in others. Another person from the Christian audience stated that once the human soul is not at peace there will be instability in one's personality.

The group which disagreed among the **Christian audience** was of the view that sometimes the people who were genuinely compassionate were the poorest and were very quick to share all they owned with their neighbours.

Another response from the **Christian audience** entailed reconciling the fundamental goodness of the human person with negative stigma of crime and extreme poverty, a situation faced by a group of Sea Lots. Out of 29 respondents, 5 participants claimed that "the choices we make later define who we are." Good choices lead to prosperity while bad choices lead to misery. 16 participants held that "our decisions define who we are." For example, when someone makes wrong decisions, the consequences affect that person or his/her community. In addition, 8 participants from this group stated that "all human beings are fundamentally capable of what would be considered good and bad behaviour." Hence, those who choose to be good do so through self-discipline and moral determination.

When asked "does goodness of a person entail becoming the best version of oneself?", 67.7% of the **Christian audience** agreed while 32.3% disagreed as shown in figure 11. There was no comment from either party.

The next question posed to the **Christian audience** was "what practical means do you recommend for a negatively stigmatized person to become the best version of himself or herself?" Out of 32 respondents, 25 participants suggested the need to provide Sea Lots residents with skill empowerment programmes, particularly those persons who show interest in the skill. 6 participants suggested the need to temporarily change one's residential environment. This could assist a group of Sea Lots residents to develop a different perspective in life. One participant

stated that “God stands as the source of renewal, and his grace requires human cooperation in order to achieve a desirable change.” For this reason, more work needs to be done in cooperating with God’s grace to achieve a desirable change.

Another question posed to the **Eternal Light Community** read “as a community, what is your mission/vision/dream for the Sea Lots residents and their community?” Two members spoke about their ‘dreams’: One stated that his dream for Sea Lots was to see that each resident becomes a beacon to other stigmatized persons living outside Sea Lots; the second person’s dream embodied seeing residents not being judged based on where they resided, but rather recognised for the good they did. A third member described the ‘mission’ of Eternal Light Community as a sense of pride. According to this person, negative stigma gave way to love, equality and respect to the community. The fourth person dealt with the ‘vision’ and felt that what must be incorporated was that the Sea Lots residents must become the best version of themselves.

Responses from a Group of Sea Lots Residents.

Participants in the group of Sea Lots residents were 9 in number and aged 30 years and above. All the participants have lived in Sea Lots as their residential community for 28 years and above, with no wish of relocating to another community or town in Trinidad and Tobago.

Out of the 9 residents who responded to “why they did not wish to relocate to another community?”, 2 said they were accustomed to Sea Lots as their residential home; 5 said outside Sea Lots community is more dangerous for them; 2 said they treasure it as an inheritance that has been passed down to them from their past generations and as such the new generation has a responsibility to preserve the legacy.

When asked about the kind of image the wider society portrays onto the residents and their community, all indicated ‘bad image.’ According to the group of Sea Lots residents, some of the contributors to the ‘bad image’ are gang business, unemployment among several youths, and extreme poverty that has led to a negative stigma.

The majority participants in the Sea Lots group stated that “they are capable of becoming the best version of themselves.” Some reasons given to support their claim are: hard work, fidelity to oneself and others, and openness to new ideas and learning. Out of 9 participants, one member claimed that because of his many skills and talents, he is a multi-skilled construction worker.

When asked about the impact of Christian faith-life on their self-perception amidst the bad label, 4 members out of 9 participants stated that they have become more engaged in Church ministries than ever before; 3 claimed that several charitable works, for example, providing hampers for those in need, and visiting the sick have been carried out in the community; and 2 members of the Sea Lots stated that their self-perception and purpose in life did change through evangelization crusades, parenting seminars and vocation training sessions.

CHAPTER THREE

ANALYSIS OF THE RESPONSES

Residents of Sea Lots and their community have been labelled ‘bad’ by the media, an image that resulted in stigmatization for the past years. From the responses, figure 4 shows how a negative stigma resulting from crime, poverty and violence did impact the residents and their community. Such a negative stigma led to a generalization of the entire Sea Lots population as ‘criminals’ and the community as ‘hotspot.’

Aristotle, the Greek philosopher (384-322 BC) wrote a classical solution to the ‘Problem of Universals.’ In his article titled *Aristotle’s Theory of Universals*, he argued that “people form concepts and make generalizations in the manner of a young child who is just on the verge of grasping a generic concept” (Aristotle’s Theory of Universals). Generalization is a lens worn by several people from generation to generation as a way of looking at things, more especially people. The Britannica Dictionary defines ‘generalization’ as a “statement about a group of people or things that is based on only a few people or things in that group” (The Britannica Dictionary). Therefore, this suggests the need to be specific in identifying people or things rather than painting everyone with the same colour. In addition, Brad Vezina differentiated between Universals and Particulars. In his article titled *Universals and Particulars: Aristotle’s Ontological Theory and Criticism of the Platonic Forms*, he argued that “though Particulars exhibit Universal qualities, each retains its unique identity.” Further, he also wrote that “particulars are continually changing in accordance with the potentials inherent in them” (Vezina).

Christian audience attesting to the presence of negative stigma on the Sea Lots community

The community of Sea Lots is widely known not only for its unique location on the outskirts of Port of Spain but also its consistent appearance in the media sources in Trinidad and Tobago. On many occasions, the media portrayed the Sea Lots community from a single lens. Such one-sided publicity has created a general image about the Sea Lots residents and their community. When asked “what do you know about Sea Lots?” responses from the Christian audience indicated ‘a negative stigma attached to the community’ (Appendix D, Qn. 1). This general image is what most of the population in Trinidad and Tobago know and believe about the Sea Lots which ‘may not be all true’ as this paper argues.

Sea Lots is a community with several different families and can be differentiated based on race, status, age, profession etc. Furthermore, people can also be differentiated individually based on character or personality. Every person (man, woman, boy, girl) is unique depending on the circumstance, but most of all, on God’s transforming grace. In an article titled *Is Personality Genetic?*, Carly Gail wrote about the relationship between personality and environment/genetics. According to the paper “human personalities and temperaments are shaped by both genetics and our environment; while we may be born with certain personality traits, there still is the possibility to develop others as we experience life” (Carly). Due to either individual or family exposure to traumatic situations, a person may develop a new personality which eventually affects his or her behaviour. Such traumatic elements include domestic violence, substance abuse, single parenting, etc. Exposure to such traumas may eventually result in the distortion of one’s self-perception and formation of a criminal and violent person. Although this claim may be true, Christian faith-life does bring about a positive transformation, transformation of one’s perception despite the negative stigma.

Members of Eternal Light Community attesting to the relationship between Christian faith-life and positive self-perception

In the year 2015, the Eternal Light Community ventured into the heart of Sea Lots on the kind request of the archbishop of Port of Spain then, the Most Reverend Archbishop Emeritus Joseph Harris. Since then, an incomparable impact has been felt by the Sea Lots community, especially a group of Sea Lots residents. Through ministries like evangelization, vocational school education, counselling, parenting sessions, and material support, a positive transformation through Christian faith-life has been achieved. According to the Britannica Dictionary, transformation is defined as “a complete or major change in someone’s appearance, character, form, etc” (The Britannica Dictionary). In the case of a group of Sea Lots, the transformation experience was for the better, a positive change in self-perception.

When asked about the relationship between Christian faith-life and a positive transformation, all participants from the Eternal Light Community agreed that Christian faith-life brings about a positive transformation (Appendix E, Qn. 11 & Figure 8). Their response was based on their personal experiences and encounters while serving the residents in Sea Lots. Witnessing several residents, especially a group of Sea Lots residents renouncing a life of crime and violence by accepting Christian values does attest to the impact of Christian faith-life. Through Christian faith-life, there has been an increase in the number of children baptized since the year 2015, the year Eternal Light Community started serving in the community. Furthermore, there has been a sense of reconciliation among most members from the three Sea Lots communities (Production Drive, Pioneer Drive, and Development Drive). In addition, more evangelization programmes such as bible school sessions, and vigil crusades have been promoted with spiking results (Appendix E, Qn. 11a). In addition, a group of Sea Lots residents have

maintained a consistent eagerness and participation in Christian faith and Charity activities. They have continued to participate in prayer vigils held on every first Friday of every month by the Eternal Light Community. The whole process of positive transformation and a change in self-perception was a gradual one and required patience with oneself and others.

Positive transformation among a group of Sea Lots residents.

Positive self-perception was achieved by a group of Sea Lots residents regardless of the negative stigma. In the *Encyclopaedia of Adolescence*, Roger J. R. Levesque defined the term ‘self-perception.’ In this article, he described it as “different beliefs we have about ourselves that exert a powerful influence on the kinds of activities we engage in, the amount of effort we will expend on that activity, and the likelihood that we will engage in that activity in the future” (Levesque). A person’s belief about himself or herself refers to ‘self-perception.’ Due to Christian faith-life, a change in one’s perception (from low self-esteem resulting from negative stigma to a fundamentally good person according to the first creation story (Gen 1:31)) was achieved by a group of Sea Lots residents. This was a gradual process through prayer crusades, bible study seminars, parenting programmes, and vocational training for the youth. It is this new transformation that has enabled a group of Sea Lots residents to be optimistic while engaging with both the present and the future. Therefore, this study approves of the positive impact of Christian faith-life on the life of a negatively stigmatized group of Sea Lots residents.

CONCLUSION

The Sea Lots community, despite its geographical location near the capital, Port of Spain, has been stereotyped with a negative stigma by the media and the wider society. Stigmatization of this community was based on the rate of crime and poverty in the area. Responses to the question surveys from the Christian audience showed the existence of a general reality of negative stigmatization portrayed on the Sea Lots residents and their community as shown in figure 3a. Such a negative portrayal of the Sea Lots residents and their community did negatively impact their self-perception. Similarly, participants from the Eternal Light Community attested to this claim as shown in figure 3b. This general negative image resulted in the Sea Lots residents being discriminated against in society as shown in figures 6a and 6b. This possess a question, ‘can anything good come out of Sea Lots?’

On the other hand, responses from Eternal Light Community participants showed that Christian faith-life has brought about a positive transformation in the lives of negatively stigmatized group of Sea Lots residents. Such a positive impact achieved through Christian faith-life led to a change in self-perception, hence bringing about Goodness as shown in figure 8a. In this case, goodness is “the ability to become the most that one can be” (Maslow 3). Some significant examples that portray goodness among the Sea Lots residents and their community are: a sense of reconciliation among most members from the three Sea Lots communities (Production Drive, Pioneer Drive, and Development Drive), and an increase in the number of persons being baptized from within the Sea Lots community as a result of Christian faith-life (Appendix E, Qn. 11a).

Therefore, despite the reality of a negative stigma portrayed on a group of Sea Lots residents, goodness stemming from a positive change in self-perception through Christian faith-life has been achieved by a group of Sea Lots residents.

WORKS CITED

- Bishops of the Antilles. "Evangelization for a New Caribbean." Received by Roman Catholics in the Caribbean, 14 May. 1992, para. 5, 9, 10.
- Bishops of the Antilles. "Justice and Peace in a New Caribbean." Received by Roman Catholics in the Caribbean, 21 Nov. 1975, pp. 5, 10.
- Fowler, James W. "Human Faith; Faith, Religion and Belief; Psychological Development and Faith, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning*, First ed. HarperOne, New York, 1995, pp. 4-11.
- Bissessarsingh, Angelo. Down Memory Lane. *Virtual Museum of Trinidad and Tobago*, 15 Nov. 2018.
- Central Statistic Offices. *Statistics in Focus: Measuring Poverty in Trinidad and Tobago – A Statistical Approach*. Ministry of Planning and Development, CSO, 11 Feb. 2021.
www.planning.gov.tt/content/ststatistics-focus-measuring-poverty-trinidad-and -tobago-statistical-approach.html.
- "City Population." (*Urban Community, Trinidad and Tobago*) - *Population Statistics, Charts, Map and Location*, 18 May 2020,
https://www.citypopulation.de/en/trinidad/admin/port_of_spain/1008_sealots/.
- Coogan, Michael David, et al. *The New Oxford Annotated Bible: New Standard Version with the Apocrypha: An Ecumenical Study Bible*. 4th ed., Oxford University Press, 2010, p. 1881, 1815.

CT Staff April 22, 2010. "The Importance of Faith in Everyday Life." *Campus Times*, University of Rochester Community, 22 Apr. 2010, <http://www.campustimes.org/2010/04/22/the-importance-of-faith-in-everyday-life/>.

Dopico, Alex. "What are the Lay Ecclesial Movements?" – *JanetPanic.com*, 10 Jan. 2021, <https://janetpanic.com/what-are-the-lay-ecclesial-movements/>.

Eremite, Gregory the. "Question 5: The General Notion of Good." *Question 5: The General Notion of Good*, Reading the Summa, 1 Jan. 1970, <https://readingthesumma.blogspot.com/2009/12/question-5-general-notion-of-good.html>.

Fisichella, Rino. "Body and Soul but Truly One." *Catechism of the Catholic Church: Full Text and Theological Commentary*, Our Sunday Visitor, Huntington, IN, 2019, p. 64.

Gail, Carly. "Is Personality Genetic? Hereditary & Environmental Based Traits." *Crystal Knows*, <https://www.crystalknows.com/blog/is-personality-genetic>.

"Goodness." Cambridge Dictionary, Cambridge University Press, <https://dictionary.cambridge.org/dictionary/english/goodness>.

Lee, Carisa. "Sea Lots Youth Tell Good News About Their Community." 23 Jan. 2020.

McLeod, S. A. "Maslow's Hierarchy of Needs: Self-Actualization." Simply Psychology, March 20, 2020. <https://www.simplypsychology.org/maslow.html>

Miller, Henry. "Sea Lots, Port of Spain." *Mapcarta*, mapcarta.com/19493460.

Paul VI, Pope. *Gaudium et Spes: The Dignity of the Human Person*. Received by Miscellaneous, 7 Dec. 1965, Vatican, Rome. p. 9, par 16.

Paul VI, Pope. "Populorum Progressio: *The Development of People*." Received by Miscellaneous, 26 Mar. 1967, Vatican, Rome.

- Sandra, Singing. "Crying Voices from the Ghetto." Island Lyrics, 1999,
<http://www.islandlyrics.com/lyrics-singing-sandra-crying-voices-from-the-ghetto-1999-calypso.htm>
- "Self-Perception | Springerlink." Edited by Roger J. R. Levesque, *Encyclopedia of Adolescence*, 2018, https://link.springer.com/referenceworkentry/10.1007/978-3-319-332284_481.
- Strachan, Owen. "The Doctrine of Humanity: The Re-enchantment of Humanity: Christ." *The Gospel Coalition*. <https://www.thegospelcoalition.org/essay/the-doctrine-of-humanity/>.
- "The Britannia Dictionary." *Encyclopedia Britannica*, Encyclopedia Britannica, Inc.,
<https://www.britannica.com/dictionary/generalization-transformation>.
- Tutu, Archbishop Desmond, and Tutu Reverend Mpho. "The Power of Kindness: *Made for Goodness*." ABC News, ABC News Network, 10 Mar. 2010, p. 11-12.
<https://abcnews.go.com/GMA/Books/archbishop-desmond-tutu-difference-goodness-makes-read-book/story?id=10055589>.
- Vezina, Brad. "Universals and Particulars: Aristotle's Ontological Theory and Criticism of the Platonic Forms." *Virtual Commons - Bridgewater State University*, 2007, vol 3, pp. 101, 102, 103. http://vc.bridgew.edu/undergrad_rev/vol3/iss1/16/.
- Wikipedia Contributors. "Aristotle's Theory of Universals." *Wikipedia. The Free Encyclopedia*. *Wikipedia*, The Free Encyclopedia, 27 Aug. 2021. Web. 13 Feb. 2022.
- Winston, Bailey. "Poverty is Hell." *Genius Media Group Inc*, 1994, <https://genius.com/Mighty-shadow-poverty-is-hell-lyrics>.

APPENDIX A

INTRODUCTION

THE CALLING OF PHILIP AND NATHANAEL

“The next day Jesus decided to go to Galilee. He found Philip and said to him, “Follow me.”

Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael and said to him, “We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth.” Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see”” John 1:43-46 (New Revised Standard Version).

APPENDIX B

INTRODUCTION – OBJECTIVE OF STUDY

THE FIRST CREATION STORY

“In the beginning when God created the heavens and the earth, the earth was a formless void and darkness covered the face of the deep, while a wind from God swept over the face of the waters. Then God said, “Let there be light”; and there was light. And God saw that the light was good; and God separated the light from the darkness. God called the light Day, and the darkness he called Night. And there was evening and there was morning, the first day. And God said, “Let there be a dome in the midst of the waters, and let it separate the waters from the waters.” So God made the dome and separated the waters that were under the dome from the waters that were above the dome. And it was so. God called the dome Sky. And there was evening and there was morning, the second day. And God said, “Let the waters under the sky be gathered together into one place, and let the dry land appear.” And it was so. God called the dry land Earth, and the waters that were gathered together he called Seas. And God saw that it was good. Then God said, “Let the earth put forth vegetation: plants yielding seed, and fruit trees of every kind on earth that bear fruit with the seed in it.” And it was so. The earth brought forth vegetation: plants yielding seed of every kind, and trees of every kind bearing fruit with the seed in it. And God saw that it was good. And there was evening and there was morning, the third day. And God said, “Let there be lights in the dome of the sky to separate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the dome of the sky to give light upon the earth.” And it was so. God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. God set them in the dome of the sky to give

light upon the earth, to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. And there was evening and there was morning, the fourth day. And God said, “Let the waters bring forth swarms of living creatures, and let birds fly above the earth across the dome of the sky.” So God created the great sea monsters and every living creature that moves, of every kind, with which the waters swarm, and every winged bird of every kind. And God saw that it was good. God blessed them, saying, “Be fruitful and multiply and fill the waters in the seas, and let birds multiply on the earth.” And there was evening and there was morning, the fifth day. And God said, “Let the earth bring forth living creatures of every kind: cattle and creeping things and wild animals of the earth of every kind.” And it was so. God made the wild animals of the earth of every kind, and the cattle of every kind, and everything that creeps upon the ground of every kind. And God saw that it was good. Then God said, “Let us make humankind in our image, according to our likeness; and let them have dominion over the fish of the sea, and over the birds of the air, and over the cattle, and over all the wild animals of the earth, and over every creeping thing that creeps upon the earth.” So God created humankind in his image, in the image of God he created them; male and female he created them.... **God saw everything that he had made, and indeed, it was very good. And there was evening and there was morning, the sixth day**” Genesis 1:1-27, 31 (NRSV)

APPENDIX C

CHAPTER 2

THE GREATEST COMMANDMENT

“One of the scribes came near and heard them disputing with one another, and seeing that he answered them well, he asked him, “Which commandment is the first of all?” Jesus answered, “The first is, ‘Hear, O Israel: the Lord our God, the Lord is one; you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.’ The second is this, ‘You shall love your neighbour as yourself.’ There is no other commandment greater than these.” Then the scribe said to him, “You are right, Teacher; you have truly said that ‘he is one, and besides him there is no other’; and ‘to love him with all the heart, and with all the understanding, and with all the strength,’ and ‘to love one’s neighbour as oneself,’—this is much more important than all whole burnt offerings and sacrifices.” When Jesus saw that he answered wisely, he said to him, “You are not far from the kingdom of God.” After that no one dared to ask him any question” Mark 12:28-34 (NRSV).

APPENDIX D
QUESTIONNAIRE

CHRISTIAN AUDIENCE

1. What do you know about Sea Lots?

2(a). What emotions does the Sea Lots community evoke in you as a person?

Fear, Grief, Joy, Pity, Empathy

2(b). Explain about your emotion in 2(a)?

3(a). In your viewpoint, how do the Sea Lots residents compare to the rest of the population?

Lesser than, Neutral, Greater than

3(b). Explain why in 3(a)?

4(a). Do you agree that the Sea Lots residents are discriminated against?

Yes or No

4(b). Explain your answer in 4(a)?

5(a). Do you agree with the label “hotspot” by the media about the Sea Lots community?

Yes or No

5(b). If ‘YES’, why?

6(a). On a linear scale, show how crime, violence and poverty impact the Sea Lots community and residents?

Extremely less, Less, Neutral, Great, Extremely Great

6(b). Explain the impact of the negative stigma on the Sea Lots community and the residents?

7(a). Do you believe that there is more crime and poverty in Sea Lots than any other part of Trinidad?

Yes or No

7(b). Explain your answer in 7(a)?

8(a). Do you think that the negative stigma has psychologically impacted the Sea Lots residents?

Yes or No

8(b). Explain why in 8(a)?

9. What remedy would you recommend for the psychological impact of negative stigma on the Sea Lots residents?

10. Do you believe Christian faith-life can bring about a positive self-perception among a group of Sea Lots residents?

11(a). Do you agree with the Christian teaching that states “the human person is fundamentally good and made for goodness”?

Yes or No

11(b). If ‘YES’, what action(s) do you think are needed to bring about goodness?

12. How do you reconcile the ‘fundamental goodness of the human person’ with ‘crime and extreme poverty’ among the Sea Lots residents?

13(a). Does crime and poverty distort the fundamental goodness of the human person?

Yes or No

13(b). Explain your answer in 13(b)?

14. Does goodness of a person entail becoming the best version of oneself?

Yes or No

15. What practical means do you recommend for a negatively stigmatized person to become the best version of himself or herself?

APPENDIX E
QUESTIONNAIRE

ETERNAL LIGHT COMMUNITY MEMBERS

1. How long has the Eternal Light Community served in the Sea Lots?
2. Initially, what did you know about Sea Lots?
3. What do you know about Sea Lots today?
- 4(a). What emotion(s) does the Sea Lots community evoke in you as a person?

Fear, Grief, Joy, Pity, and Empathy

- 4(b). Explain about your emotion(s) in 4(a)?

- 5(a). Do you agree with the label “hotspot” the media and society portray about Sea Lots?

Yes or No

- 5(b). Explain your answer in 5(a)?

- 6(a). In your viewpoint, how do the Sea Lots residents compare to the rest of the population?

Lesser than, Lesser, Neutral, Greater, Greater than

- 6(b). Explain why in 6(a)?

7. On a linear scale, show how crime, violence, and extreme poverty impact the Sea Lots community?

Extremely less, Less, Neutral, Great, Extremely great

- 8(a). Do you agree that the Sea Lots residents are discriminated against in Trinidad and Tobago?

Yes or No

- 8(b). Explain why in 8(a)?

9(a). Do you agree that there is more crime and poverty in Sea Lots than any other part of Trinidad?

Yes or No

9(b). Explain why in 9(a)?

10. What remedy can you suggest is needed to end the negative stigma (hotspot) portrayed on Sea Lots?

11(a). Do you agree that Christian faith-life does bring about a positive transformation in any one's life, particularly the Sea Lots residents?

Yes or No

11(b). Explain your answer in 11(a)?

12. How has Christian faith-life positively impacted the life of a group of Sea Lots residents through the Eternal Light Community ministries?

13. As a community, what is your mission/vision/dream for the Sea Lots residents and community?

APPENDIX F
QUESTIONNAIRE

A GROUP OF SEA LOTS RESIDENTS

1. For how long have you been a Sea Lots resident?

2(a). Do you have any wish to relocate from Sea Lots to another area?

Yes or No

2(b). Explain why in 2(a)?

3(a). What kind of image does the wider society project to Sea Lots?

Extremely good, Good, Fair, Bad, Extremely bad

3(b). Explain why it is so?

4(a). Do you believe in what society portrays about you?

Yes or No

4(b). Explain why in 4(a)?

5(a). Do you believe you were made for greatness, capable of becoming the best version of yourself, as compared to what people see and know?

Yes or No

5(b). Explain why in 5(a)?

6. How has Christian faith-life contributed to your self-perception amidst the bad label the media portrays about your community?

Names of group respondents

Below are the names of the groups with the number of individuals who participated in the questionnaires. The respondents asked to remain anonymous due to the sensitive questions responded to by each group and the information shared.

Christian audience (35 participants)

Eternal Light Community members (4 participants)

A group of Sea Lots residents (9 participants)

FIGURES

Figure 1a from members of the Eternal Light Community

4(a). What emotion(s) does the Sea Lots community evoke in you as a person?
4 responses

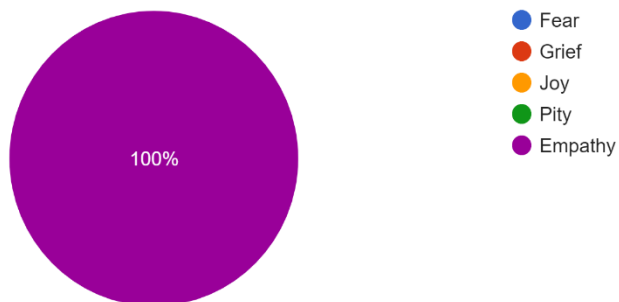


Figure 1b from members of the Christian audience

2(a). What emotions does the Sea Lots community evoke in you as a person?

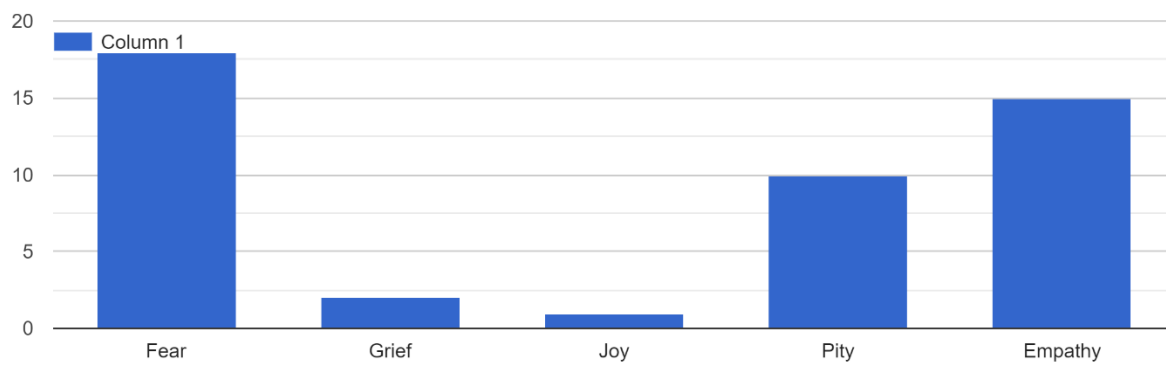
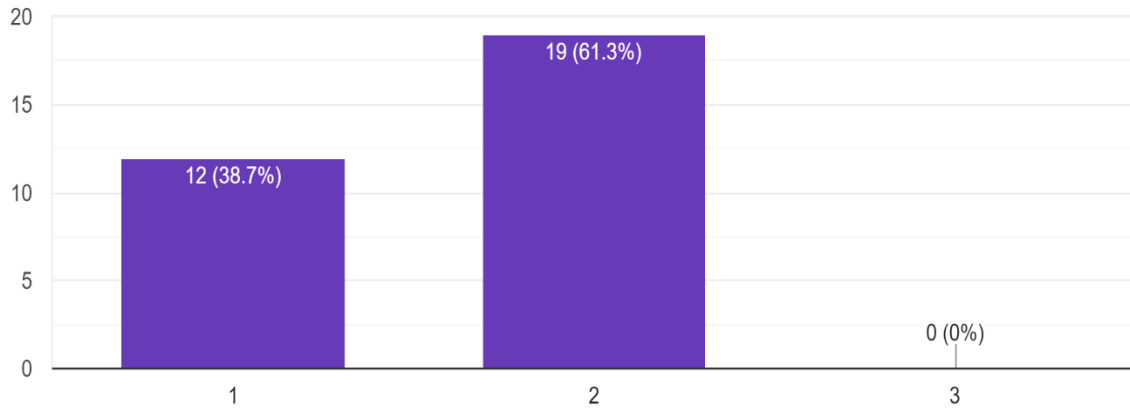


Figure 2a from members of the Christian audience

3(a). In your view point, how do the Sea Lots residents compare to the rest of the population?

31 responses

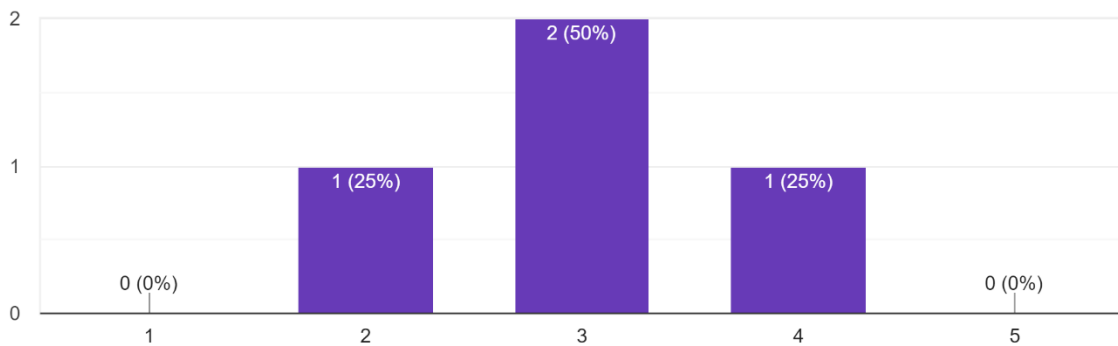


Where **1**- Lesser than, **2**- Neutral (not sure), **3**- Greater than.

Figure 2b from members of the Eternal Light Community

6(a). In your view point, how do the Sea Lots residents compare to the rest of the population?

4 responses



Where **1**- Lesser than, **2**- Lesser, **3**- Neutral (not sure), **4**- Greater, **5**-Greater than.

Figure 3a from members of the Christian audience

5(a). Do you agree with the label "hotspot" by the media about Sea Lots community?

32 responses

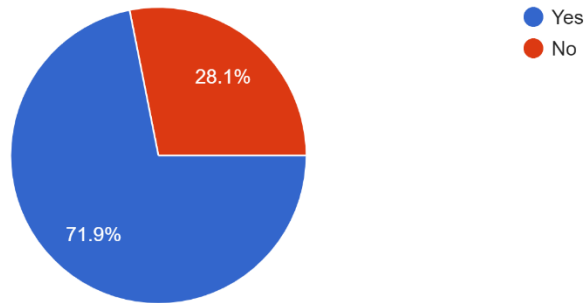


Figure 3b from members of the Eternal Light Community

5(a). Do you agree with the label "hotspot" the media and society portrays about Sea Lots?

4 responses

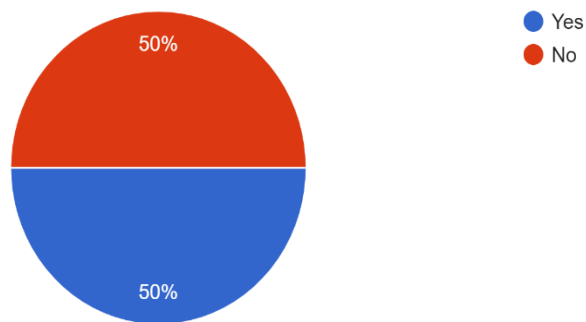
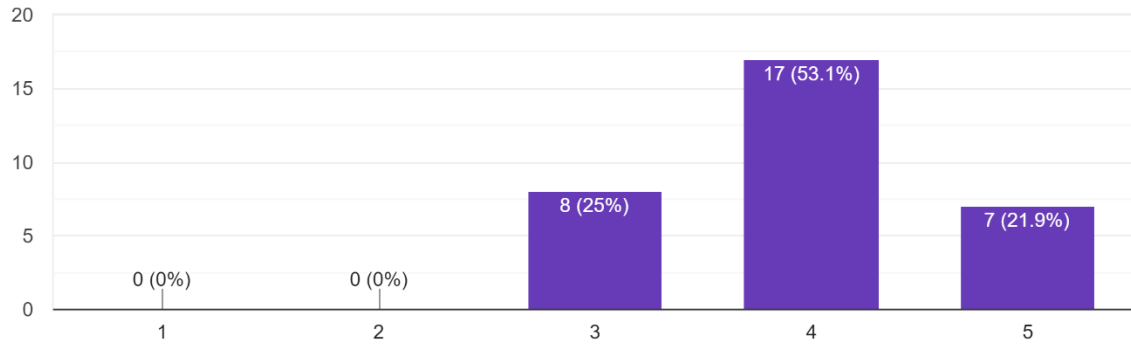


Figure 4 from members of the Christian audience

6. On a linear scale, show how crime, violence and poverty impact the Sea Lots community and residents?

32 responses



Where **1**- Extremely Less, **2**- Less, **3**- Neutral (not sure), **4**- Great, **5**- Extremely Great.

Figure 5a from members of the Christian audience

7(a). Do you believe that there is more crime and poverty in Sea Lots that any other part of Trinidad?

31 responses

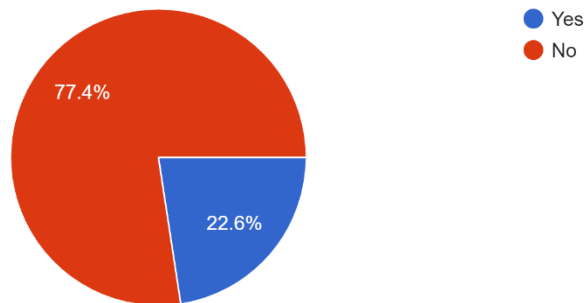


Figure 5b from members of the Eternal Light Community

9(a). Do you agree that there are more crime and poverty in Sea Lots that any other part of Trinidad?

4 responses

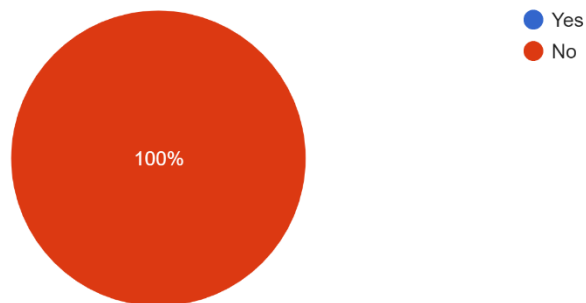


Figure 6a from members of the Christian audience

4(a). Do you agree that the Sea Lots residents are discriminated against?

31 responses

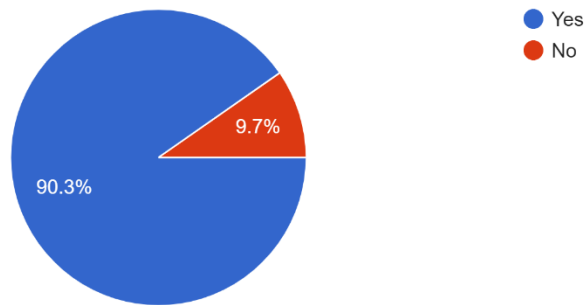


Figure 6b from members of the Eternal Light Community

8(a). Do you agree that the Sea Lots residents are discriminated against in Trinidad and Tobago?

4 responses

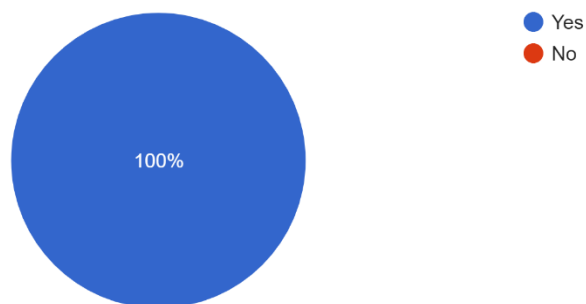


Figure 7 from members of the Christian audience

8(a). Do you think that the negative stigma has psychologically impacted the Sea Lots residents?

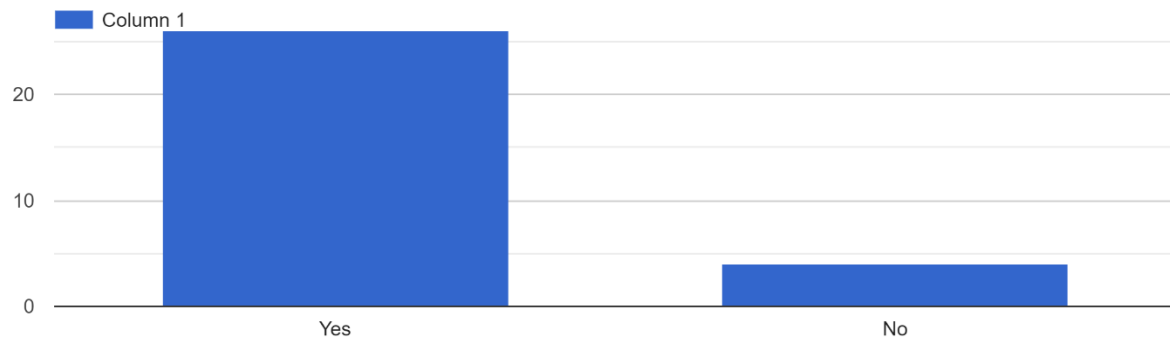


Figure 8 from members of the Eternal Light Community

11(a). Do you agree that Christian faith-life does bring about a positive transformation in any one's life, particularly the Sea Lots residents?

4 responses

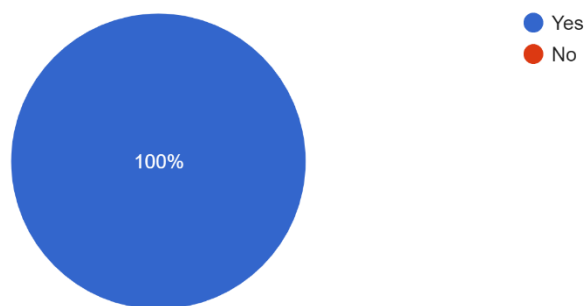


Figure 9 from members of the Christian audience

11(a). Do you agree with the Christian teaching that states "the human person is fundamentally good and made for goodness?"

33 responses

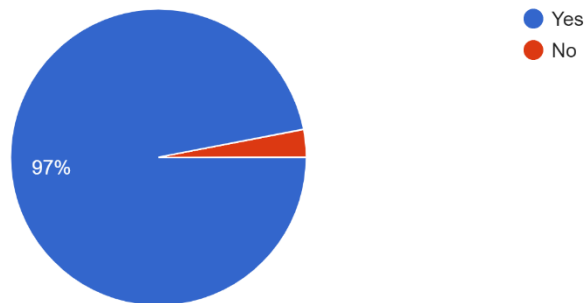


Figure 10 from members of the Christian audience

13(a). Does crime and poverty distort the fundamental goodness of the human person?

32 responses

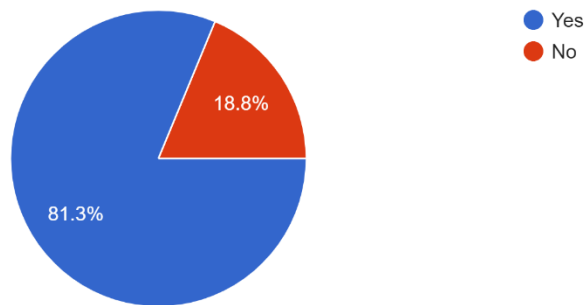


Figure 11 from members of the Christian audience

12. Does goodness of a person entail becoming the best version of oneself?

31 responses

