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Student name: GAIL L. EVELYN
Student ID no.: 95733548
Degree Program: BA THEOLOGY
Supervisor: DR. PETER TIMOTHY

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AN EXAMINATION OF RACE RELATIONS OVER THE PERIOD 1937
TO PRESENT AMONG TRINIDADIAN OF CHRISTIAN FAITH WHO
ARE OF AFRICAN AND INDIAN DESCENT IN LIGHT OF THE
NEW COMMANDMENT GIVEN BY JESUS CHRIST

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ABSTRACT

This dissertation examines race relations from 1937 to present between Trinidadians of African and Indian descent who are Christians to establish whether they adhere to the New Commandment, to “love one another as He loved us”, particularly when making decisions about which party (Afro-based or Indo-based) would run the country. The year 1937 is important to this project as the two main races/ethnicities, Africans and Indians, took strike actions against the colonial masters for the economic hardship rendered to them. The paper highlights what has been posited by some writers of ‘race relations’ and the teachings of Jesus Christ taken from the Bible as to what it means to “love one another as He loves us”. The research methodology would show that both the qualitative (Focus Groups) and the quantity (Questionnaire) method which are analysed and summarised to arrive at the conclusion that from the focus group of 51, most of the participants were not influenced by race relations; they were not sure whether they were influenced by the New Commandment given by Jesus Christ; and that most of them had no preference over which party (Afro-based or Indian-based) ran the affairs of the country. With respect to the information from the questionnaire, out of 80 respondents, the Afro-Trinidadians ranked ‘Current Issues’ as the most important influence on voting; the Indo-Trinidadians ranked “Where you reside/were born”; and the Mixed group ranked ‘Family Tradition’. As to what influences their vote in the next election, the majority selected ‘Current Issues’.

Keywords: Race Relations, New Commandment, Jesus Christ, African Descent, Indian Descent, Current Issues, Elections, UNC, PNM.

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INTRODUCTION

Imagine race relations between the two main races in Trinidad, African and Indian descendants of the Christian religion, are filled with nothing but love for everyone. This is so because they follow the new commandment of Jesus Christ to “love one another as I have loved you” (John 15:12), rather than living their lives based on race. This imagination might be a wasted dream because of the history of the African slavery and Indian indentureship in which both races suffered and would have contributed towards the ill-feelings that they both might have acquired prior to and during the years 1937 to present. Based on this and subsequent occurrences in race relations between Indians and Africans and their descendants over the last century or so, with reference to the derogatory racist remarks made by some candidates and supporters of both political parties, during election campaigns in Trinidad.

The question is what does Jesus mean when he speaks of love? An example of Jesus’ ‘love’ can be seen at **Appendix A**, from Luke 10:25-37 entitled ‘*The Good Samaritan*’.

Rationale:

This research will be worthwhile to all humankind, particularly the members of the Government of Trinidad and Tobago, as well as Christian leaders and theologians in understanding the strong influence that the race factor has over Trinidadians who identify as being of African or Indian descent.

- For members of the Government, if it is that *the New Commandment is more powerful than race because of the belief in and practice of brotherly love*, no matter race or class, then it means that they would be voting for the common

good of society and therefore looking at policies for the upliftment of the nation to help the poor, the oppressed and the marginalised.

- For members of the Church, it would enable the leaders to recognize that *the teachings and implementation of the new commandment of Jesus Christ is lacking*. Therefore, they would need to conduct an examination into the Catechetical value in each of the Christian churches, to enable its congregation to understand the New Commandment and to live it, because eternal life is at stake for each of them which is extremely important to a Christian.

The question therefore is “Do Christians treat the other person of different race, particularly during election campaign when derogatory remarks are made against each race, with such love as Jesus showed? This paper will illustrate that they do not. As a result, my thesis statement is Trinidadians of African and Indian descent who are Christians do not follow the New Commandment of Jesus Christ “to love one another as I have loved you” when making important decisions, specifically when it is about who (African-based or Indo-based Party) should run the country but do so based on affinity to their dominant race or ethnicity.

Parameters:

This paper will focus on the concepts of race relations with effect from 1937 to 2020. The year 1937 has been chosen as the starting point of this research since in that year the two main races, African and Indian, came together to fight successfully for a common cause, that of, workers grievance and economic hardship against its colonial masters (Samaroo 126). This paper excludes Tobago since the vast number of the population in Tobago is of African descent and, as such, does not fall within the purview of this research.

Objectives:

This paper will examine race relations between Africans and Indians, specifically from 1937 to present which begins with their coming together to fight successfully for a common cause against their colonial masters, and continues with the activities surrounding election campaigns that was introduced to both Christian races that might bring to bear some of the reasons why they would or would not be influenced by the race factor instead of Jesus' New Commandment or conversely would or would not be influenced by Jesus' New Commandment or not, by the race factor played out in Trinidad.

Methodology:

Data Collection & Data Utilization

The methodology for this paper will comprise data collection and data utilisation. The historical data collection will be from **secondary documentary sources** and current from Primary oral sources – interviews. I will be using a mixed-model research approach which will consist of both qualitative and quantitative data collection methods to arrive at the conclusion regarding *whether Christians of African and Indian descent make decisions about voting based on the New Commandment 'love one another as I have loved you' given by Jesus or do so based on their race.*

The first research method to be conducted will be through primary oral sources or interviews to discover the extent to which Christians of African and Indian descent practice the teachings of the New Commandment 'to love one another as I have loved you' presented by Jesus Christ. These interviews will constitute three focus groups –

- (i) by an African-descent interviewer with a focus group of six people who are identifiably of African descent;
- (ii) by an Indian-descent interviewer with a focus group of six people who are identifiably of Indian descent; and
- (iii) by an interviewer of a mixture of Indian and African race with a focus group of the same mixed race as the interviewer.

I will have to define ‘African’, ‘Indian’, ‘Mixed’, and Christian. These interviews will be conducted in the south, west and the east-west corridor. The questions for the Focus Groups can be seen at **Appendix B**. The responses of the Participants of the Focus Group is at **Appendix C** which will then be used to form a questionnaire to be given out for completion by Christian respondents of Africans, Indians and Mixed descent. This questionnaire will be represented at **Appendix D**.

The information coming out of the questionnaires will be collated into a matrix and analysed using social history as it is based on race relations and used in the research paper. The matrix will be represented as **Appendix E**.

Definitions:

Race - visible physical characteristics, including skin colour, hair, facial appearance and is intertwined with **Ethnicity** which encompasses shared cultural traits and/or national origin

African – someone from Africa and is a descendant of.

Indian – someone from India and is a descendant of.

Mixed – someone of both African and Indian descent.

Christian – someone who believes that Jesus Christ is Lord.

Chapter Outline:

To achieve this objective, in presenting my arguments, I will, at Chapter 1, present and discuss race relations from the period 1937 to present; Chapter 2 will examine the research methodology to be utilised in arriving at a conclusion of this paper; Chapter 3 will provide the analysis and results from the research conducted; Chapter 4 summarises the analysis and results of the research; and the Conclusion will indicate whether my thesis statement is correct, that is, *Trinidadians of African and Indian descent who are Christians do not follow the New Commandment of Jesus Christ “to love one another as I have loved you” when making voting decisions, specifically when it is about who (African-based or Indian-based Party) should run the country but do so based on affinity to their dominant race or culture.*

Literature Review:

Brereton states that it was the British and European intellectuals, who after the 1850s, developed and advanced the idea of a hierarchy of racial types, for example, “the Caucasians or Aryans were at the top of the hierarchy, while ‘Negroes’ were close to the bottom” (*Race Relations in Colonial Trinidad* 194).

Cox elucidates that there were legends, in Sanskrit literature, “about a tall, blond, and muscular people who had vanquished the dark-skinned peoples of India and Persia.” They were called Aryans, translated to mean “*pure* or noble” (27). On the other hand, Suyin posits that in order to disguise oppression and exploitation on certain ethnic groups, it was necessary to make

them believe that they were born unequal because of certain biological characteristics, hair nose, colour etc (5).

Further, Brereton quotes James Hunt that “the Negro race can only be humanised and civilised by Europeans’ as it was a naturally inferior race” (*Race Relations in Colonial Trinidad* 194), while the British viewed blacks ‘with mild amusement as irresponsible loafers in the sun’ and imagined Africa as a “place of savagery, superstition, and vice (193).

Parrillo makes a distinction between race and ethnicity by stating that “*race* deals with visible physical characteristics while ethnicity goes beyond racial similarity to encompass shared cultural traits and/or national origin (13).” Also, that “People may be of the same race but different in language and cultural practices (13).” On the other hand, “people may be of different races but members of the same ethnic group” (13).

Bissessar mentioned, as suggested by some, that it was a deliberate attempt by colonial administrators in Trinidad to force a separation between the Indians and Africans thereby causing a division between them (*Ethnic Conflict* 91). Of importance, is that this division would have had “a significant if not long-term impact on voting trends when systems of government were officially introduced” (91). This is confirmed by Thompson who stated that racism was used “to foster antagonism between groups in colonial society, to divide and rule and to create and sustain the myth of European superiority” (Thompson 183). He also theorised that when derogatory remarks are habitually made by one group to another, it “may become ...so ingrained in the psyches of both groups that they persist long after the specific historical circumstances” (184).

On the other hand, La Guerre referred to two critical points in time, 1956 and 1987, in Trinidad, the argument of which was that “modernisation as well as political change disturbs the

social structure and alters the pattern of race relations, sometimes even exacerbating racial conflicts, until a new level of equilibrium is reached” (*Race Relations in Trinidad and Tobago* 1).

Alternatively, Brereton drew attention to a three-tier system as one of the remnants of slavery with a fourth tier in the social structure. At the top was the white upper class; at the middle was the coloured and black middle class, and at the bottom was the black masses structure who were former slaves and were despised because of their lifestyles and cultural practices (*Social Life* 15). The fourth were the Indies who entered long after and were differentiated from the other groups by culture, religion, race and legal restrictions (16).

La Guerre noted that the terms ‘racial’ and ‘ethnic’ have been used interchangeably in literature that discusses them. However, preference is given to ‘ethnic’ because of its inclusivity while ‘racial’ “is merely an ingredient that goes with the making of ‘ethnic’”. Ethnic includes racial, economic, territorial, historical and even mythical factors which drive ethnic conflict” (*The Dilemmas* 1).

In looking at the New Commandment of Jesus “love one another as I have loved you” (John 15:12), the term ‘ethnic/ethnicity’ would be used since in the biblical passages in the time of Jesus ethnicity was used to show that he loved regardless of ethnicity/race which is consistent with La Guerre’s literature that puts forward that ‘ethnic includes racial’ (*The Dilemmas* 1)..An example showing the meaning of the love of Jesus (Matt 5:43-48) can be seen at **Appendix A**, entitled ‘*The Law*’.

The Jews and Samaritans were enemies, worshipping Yahweh in different traditions, one on Mt. Gerizim while the Jewish people worshipped in the temple at Jerusalem but Jesus’ love for

his so-called enemies superseded that since to truly worship was to worship the Father in spirit and truth ((NID 928). This can be seen at **Appendix A**, John 4:5-15 entitled '*The Woman at the Well*'.

Jesus' gift and call to divine sonship were intended for the poor and the lost and in a special way for women upon whom he conferred a new dignity. Here, he restores a woman's dignity, as he helped a Gentile of Syrophenician woman (of Hellenist heritage – a pagan and a Greek), regardless of here ethnicity/race (NID 1056). The Biblical story can be seen at **Appendix A**, Mark 7: 24-30 entitled '*Jesus exorcises a demon from the child of a Syrophenician Woman*'.

To conclude this Chapter, I quote from the Gospel of Matthew to demonstrate the great love Jesus had for all, inclusive, of ethnicity/race, indicating that the kingdom of God was for all.

¹⁸And Jesus came and said to them, "All authority in heaven and on earth has been given to me. ¹⁹Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age" (Matt. 28:18-20).

CHAPTER ONE

RACE RELATIONS BETWEEN THE AFRICANS AND INDIANS AND THEIR DESCENDANTS FOR THE PERIOD 1937 TO PRESENT

In 1937, both races were united under the trade union movement leadership of Tubal Uriah “Buzz” Butler and Adrian Cola Rienzi to fight for the common good of the oilfield and sugar workers’ rights as they felt exploited by the colonial masters that brought about economic hardships on the workers. (Samaroo 117-125). Additionally, both races united in 1937 to successfully win Rienzi the election in the constituency of Victoria even though his opponent was African (126).

Samaroo reminded that the search for black identity begun after 1918 and continued into the 1930s encouraging African consciousness. At that time C.L.R. James and Learie Constantine were establishing that “black men were no less equal than white” (127). What was said and written, according to Samaroo, caused “mutual distrust which forced the East Indian to go deeper within himself as it reinforced the fears of dominance” (127-128) and there became a great separation in the trade union movement (128).

La Guerre posited that the division of labour along racial lines still existed in 1956 as Indians worked in the sugar belt; Negroes in “the liberal professions, Civil Service, Police, Army and Nursing”; and “whites remained in control of the economy and higher levels of the Civil Service” (*Race Relations in Trinidad and Tobago* 4). With the formation of the Peoples National Movement (PNM), an African-based party, brought back the age-old fear of Negro domination to the Indians (4).

Of great importance, is the race relations that existed between the two races in 1970. Ryan indicated that Indo-Trinidadians were terrified of a possible seizure of power by Black Power militants (Pathway 45). He quoted Dr. Ken Parmasad that “All along Indians had been resisting a black label” (46) since they did not see themselves as ‘black’ and “if they were to describe the island as black it would mean denying their existence” (46).

In a bid to make the cause a common one with the Indo-Trinidadians sugar belt workers, six thousand supporters of the Black Power movement marched to Caroni, however their reception was one of politeness because the suspicion between the two could not be effaced immediately (Palmer Ch.8). According to La Guerre “What Black Power of 1970 did was to reignite East Indian consciousness” (*Race Relations in Trinidad and Tobago*12).

In 1986, a coalition of parties, namely the Indo-Trinidadian-based ULF, the multi-racial ONR and the Tapia House Movement and the Democratic Action Congress (two Afro-Trinidadian-based parties) combined to form ‘National Alliance for Reconstruction’ (NAR), a multiracial Party to put the PNM (African based Party) government out of power, with a promise of ‘one love’. For the Indo-Trinidadians the NAR, headed by an African-descendent named ANR Robinson, “was the only organisation that promised a commensurate share of power” (13). The victory of 33-3 marked an Afro-Indian solidarity like it had in 1937. However, the old fears of African-based dominance by some Indo-Trinidadians emerged (13). On the other hand, Ragoonath stated that “both Indo-Trinidadians and Afro-Trinidadians felt that the other could not be trusted politically” (*Race and ethnic Relations* 17-19).

Ragoonath reminded that even though there is a split between the two races, they come together in unity and harmony for cultural, religious and sporting activities/festivals. However,

“race serves as a distinguishing factor” (*Religion and Insurrection* 411), when the economy and politics arise. He also reminded of the unwritten law ‘to divide and rule’ taught by the colonial masters which still exist and is an influential factor for the two races (411).

The PNM was able to return to power in 1991 with 21 (44.8%) of the 36 seats, while the UNC received 13 (28.9%) seats of the vote, and NAR with 24.4% of the vote but received only 2 seats. This was the first time that the PNM ever received less than 50 per cent of the votes. This meant that the party’s support was waning (Cudjoe 18-19). Maharaj postulates that “no opposition party had ever won that amount of seats in a General Election” (42) in Trinidad. Ragoonath states that in 1995, the UNC came into political power “with a tie of 17-17 seats with the PNM and was only able to form the government after obtaining a coalition with the NAR” Tobago-based Party, which was predominantly African-based, and which held the two seats (*Indian Arrival* 31-32).

The General Elections of 2000 and 2002 saw hung Parliaments. Rampersad indicated that the society was calling for “better representation in the politics and by the politicians” There were those who had a taste of inclusion and equity in the NAR government and was unable to support the race-based politics (*Through the Political Glass Ceiling* 6). In 2007, elections, the PNM came back with 26 seats, the UNC received 15 seats, and the COP (Congress of the People), a breakaway from the UNC did not win any seats but captured 22.72% of the electorate.

In the 2010 General Elections, five political entities, inclusive of Labour united to remove the PNM government. The UNC (Indo-based), COP, TOP (Tobago Organisation of the People – African-based), NJAC (National Joint Action Committee – African-based) and MSJ (Movement for Social Justice – African-based) joined and formed the People’s Partnership (PP) led by Mrs. Kamla Persad-Bissessar (UNC). Cudjoe points to the many errors made by the then Prime

Minister, Mr. Patrick Manning - his dictatorial ways and the corruption charges of Calder Hart and the UDECOTT scandal. Conversely, the PP removed “all racially tinged rhetoric” from their campaign; ensured that the “Blacks” (Jack Warner, Mc Leod, Daaga and Ainsworth Jack) were seen and heard on the campaign trail to show the “nonracist dimension” of the PP with their slogan “Caring for you today and tomorrow” (Cudjoe 21-22).

In an article in the Stabroek News, the description given of the campaign trail was that the PNM got nasty, labelling the PP a ‘frankenstein’ and calling candidates ‘a bag of dead bones’. They also joked in racial undertones indicating that the songs on the PP’s platform should be ‘gimme a Guinness and Puncheon’. Contrarywise, the PP hired a US political strategist, Bernie Campbell and they strategized. Mrs. Persad-Bissessar had new hairdos and outfits, gifts from a laptop for every school child to million-dollar prizes for chutney music competitions, clever calypsos with stinging choruses; a switch from orange to yellow as the party colour and they advertised clips of Manning and Rowley at each other’s throats in Parliament (Hosein).

The election results of 2010 presented the PP with the majority of 29 seats, 12 went to the PNM and less than 1% for the New National Vision (a small party). On May 26, 2010, Mrs. Persad-Bissessar took the oath of the office as Prime Minister and became the first woman to assume the premiership in Trinidad. Mr. Manning had resigned from the PNM as Political Leader and Mr. Keith Rowley took over the reign.

In the lead up to the 2015 General Elections, racists comments continued. In an article in the TNT Mirror Mr. Jack Warner, one of UNC’s Deputy Political Leaders, commented that “Rowley’s presence at the opening night to the Divali Nagar would have “polluted” the event and for that reason, he will never attend the function again” (Walters). Wikipedia put out a commentary in which the following turbulences were noted on the PP’s side: On June 17, 2012,

the MSJ severed ties with the coalition citing poor governance; on January 21, 2013, TOP lost all 12 electoral seats in the Tobago House of Assembly to the PNM; on July 30, 2013, Jack Warner resigned two days after an investigation accused him of 'fraudulent' management at Concacaf and ran again for the Chaguanas seat in the Local Government elections but under his party, the Independent Liberal Party (ILP); on July 30, 2013, Herbert Volney, Minister of Justice in the UNC government resigned due to Section 34 fallout. The PP lost the Local Government Elections to the PNM, making it a total of four successive elections that the PP lost in one year (Wikipedia).

The 2015 General Election resulted in the PNM winning with 23 seats, the UNC with 17, the COP with 1 and the remaining parties received 2.6% of the votes. Reshma Ragoonath, in the Trinidad Guardian quoted Dr. Brinsley as saying "race will once again be a significant factor in the polls"... "since that (tribal voting) was what citizens had been taught and that was all they knew." Samaroo further indicated "Most people are not concerned about that (issues), they are concerned about me and my kind" and referenced the 1937 Oilfield riots where the races in T&T came together under the guidance of Uriah "Buzz" Butler and Adrian Cola Rienzi and described it as a "watershed moment" in this country's history. She also interviewed Kambon who proffered that "T&T had not moved past race because the issue had never been addressed with the required seriousness" (Ragoonath).

In the run up to the 2020 General Elections, both Political Leaders indicated that there will be no coalition with any other party (Chan Tack). Yet again racist blogs and social media posts flourished. The UNC advertisements ran for weeks on television, social media and in national newspapers. What was seen was African heritage personae presented in deplorable economic and social conditions. Kamla, on the campaign trail, referred to Prime Minister Keith Rowley as 'the black man', although she later insisted that she said 'blank'. She appeared "to be appealing to race

and emotions”. Also, Persad-Bissessar and her Opposition members refused to back an amendment to the Marriage Acts to discontinue child marriages which was a Hindu tradition (Mc Intyre 3-4).

In a letter to the Editor, the President, Paula Mae Weekes gave her 2020 Independence Day message and addressed the subject of ‘racism’ pointing to our colonial past. She praised Trinbagonians for reasonable perfect harmony shown at Carnival, sports and public holidays, but at elections, “laid bare seething tensions that have simmered between ethnicities” (Indo-Trinbagonians and Afro-Trinbagonians). She referred to “personal attacks, racist diatribes and gratuitous insults” by both sides and advised that racism should be attacked at its root and called on all “to rid our society of this divisive affliction” (Weekes).

CHAPTER TWO

RESEARCH METHODOLOGY

2.1 Introduction

This thesis seeks to discover whether *Trinidadians of African and Indian descent who are Christians do not follow the New Commandment of Jesus Christ “to love one another as I have loved you” when making important decisions, specifically when it is about who (African-based or Indian-based Party) should run the country but do so based on affinity to their dominant race or ethnicity.*

The examination of local Christians’ interpretation of the concept “Love one another as I have loved you” proved a challenge from many angles - The tense atmosphere between the two major races (African and Indian) in the country leading up to the general elections of 2020 generated a tumultuous amount of race-baiting; good friends on Social Media who found themselves wrapped up in commenting on the opposite race/ethnicity in the most undignified and derogatory language; and the print and televised media that showed it all begged me to question whether Christians followed Christ or race/ethnicity when making important decisions in their lives, inclusive of voting. This chapter details the research methodology utilized in the study – the design, why I chose the methods implemented, their advantages, disadvantages and limitations in proving or disproving the theories posited.

2.2 Research Approach

2.2.1 Historical data

Data referencing the period 1937 to the present will be collected from *secondary sources*: books, articles and papers published on race, ethnicity, religion and politics.

2.2.2 Current data

This data will be acquired from *Primary sources*, both oral and written, and the collective survey results and historical information examined to inform my thesis.

I considered that the sensitive nature of the subject matter at core – people’s belief systems – required a mixed-model approach to data collection that was both quantitative and qualitative. The focus of the primary-data research was limited to the island of Trinidad, Tobago having its own cultural differences even within race that I thought required its own unique examination. Further, it was drawn to my attention that opinions and attitudes changed depending on the location in Trinidad and this led to the division of my inquiry into three geographic areas, via Focus Groups:–

- The East-West corridor (Arima to Port of Spain),
- South/Central Trinidad (Caroni to Point Fortin) and
- the North-Western peninsula (POS and western environs to Diego Martin, Maraval).

2.3 Research Design

It was theorized that rather than an anonymous tool, such as, a questionnaire, which was thought to bring about quick and honest reactions in more significant volume, it was felt that a

more intimate query along similar lines would enhance the tool and allow it to focus on issues that may not have been apparent to me in the development of the questionnaire.

This strategy then required a **qualitative** approach in its examination of respondents' variable interpretation of how they are to follow the teachings of Christ. To test the *theory that race mattered more than Christ's teaching among Christians when it came to making important decisions, particularly voting, direct one-on-one interviews* were initially considered as a source of primary oral data but was abandoned due to time constraints in favour of using **homogeneous focus groups** which have proven to be effective in drawing out group opinions that may not be expressed one-on-one with an interviewer of a different race. There was need therefore for a further sub-division of the subjects into groups that was theorized would create a feeling of "safety" or "comfort" for expressing their opinions, with discussions to be led by an individual of a similar demographic to the group:

- African interviewer for a group of 4-6 people identifiably of African descent.
- Indian interviewer for a group of 4-6 people identifiably of Indian descent,
- Interviewer of Mixed African/Indian descent for a group of individuals identified as being of same mixed descent as the interviewer.
- Definitions of *Christian* as well as a generalized one of *Race, African, Indian* and *Mixed descent* were created and provided to the interviewers who led the groups.

A total of nine Focus Groups were assembled, each consisting of 4-6 individuals, grouped by racial self-identification, in each of the Geographical areas mentioned above. Each group was asked the same 3 specific questions outlined at **Appendix B**.

Summaries of the group's responses were collected and examined by a moderator in each area then submitted to me for comparison to the raw discussion data for verification. Taking note of the group responses to these key questions, the **questionnaire** was developed and distributed online via a link to the various Christian churches in each of the focal areas for onward distribution and completion by at least 10 members of each church who fit the profile under examination (*African/Indian/Mixed descent*). A quantitative assessment of responses to the questionnaires will also be presented.

The advantages, disadvantages and validity for purpose of the Research Methods employed are as follows:-

2.4 Research Method

2.4.1 Questionnaire

The standardized nature of the instrument, its ease of distribution as well as its ability to reach multiple respondents, uncorrupted and in a timely and efficient manner, was the primary reason for choosing questionnaires as a means of data collection but the inflexibility of the framework of a questionnaire left room for more perceptive responses to be missed. As a result, a more in-depth and interactive method needed to be utilised to validate both the theory and questions before proceeding to distribute the instruments was required.

2.4.2 Focus Groups

The assembly of homogeneous Focus groups was then examined as an option and found to be ideal for the research in that, unlike *one-on-one* interviews, it gave deeper insight into the thinking of individuals, but even more, into the interaction among members of the same group when the questions were posed.

The **focus survey groups** consisted of random individuals who identified as Christian and fit the stated racial demographic from each of the geographical areas. These were then led in discussion with the three focus questions by an interviewer leader identifiably of similar racial descent. The **Focus Groups** were kept small (*4-6 participants*) to maintain the perception of freedom of expression yet confidentiality within the group, as well as to allow individuals to have a greater voice than they would, had the groups been larger.

Ten **Questionnaires** each were sent out to the various Christian churches, namely, Roman Catholic, Anglican, Methodist, Moravian, Presbyterian, Spiritual Baptist, Seventh-day Adventist, Nazarene and Pentecostal, in each of the geographical areas identified in the survey for onward transmission to a minimum of ten members. The link to the online survey in **GoogleDocs™** was provided via email and respondents' data was analysed using the tool provided in the app. Data was further analysed for content errors not apparent to the app – for example, *to eliminate or merge responses containing misspellings, duplication etc.*

2.5 Instrument Design

2.5.1 Survey Instruments - Questionnaires and Focus Groups

The **focus group** was assembled and interviews were held utilising the questions at **Appendix B**. The interview questions were to get a feel of the underlying reasons behind the perceived escalation in race-baiting between the major groups in Trinidad, and to inform the researcher whether politics was fuelling this divide or if it was just a symptom of a long existing issues.

The initial response from the focus group interviews confirmed the direction of the questionnaire in retrieving results consistent with the objectives of the survey. The first set of

questionnaires were sent out to churches in the vicinity of the group completed, then to the other geographical areas once the focus group interviews had been conducted.

- The general user questionnaire consisted of ten (10) questions divided into three sections :
 - two (2) main –requesting Religion and denomination if Christian to filter to the group under query – Christians
 - five (5) other demographic questions regarding area of residence, gender, age group, cultural ethnicity (race) and employment status, *and*
 - Three (3) with respect to political affiliation if any, general and future influences on choice with respect to politics.
- The only open-ended question is in respect of future influences on choice.

2.6 Methods of Data Analysis

2.6.1 *Googledocs and manual assistance*

Despite the ability of **Googledocs**TM to summarize data in a multiplicity of ways, the app's facility is limited to the data entered - several of the entries had misspellings which resulted in multiple results for singular responses and had to be redone to give true results. Both the interview data and the questionnaire responses were eventually analysed manually.

Commonalities in responses were sought in the interview data to draw conclusions and the results of the **Googledocs**TM questionnaires were reconfigured manually to eliminate duplication and other data entry errors.

2.6.2 Ethical Considerations

First, to acquire the consent of the Head of the respective Church. They were informed in advance about the purposes of this project, and gave their consent to submit the link together with my explanation of the purpose and eventual intention of the questions. They submitted the link to whomever in their church and the questionnaires were returned to me with the click of a ‘*submit*’ button. Second, the identity of the persons who completed the questionnaires and the names of their organisations have been kept in strict confidence. Finally, all the information collected for this dissertation has been used only for the purpose of the study and will be kept confidential.

2.6.3 Problems and Limitations

Challenges for the Focus Groups were due to four areas – the meeting of persons due to the presence of the Pandemic; the recruiting of sufficient number of participants; the synchronisation of time; the uniformity of size of the Focus Groups and as such, it was decided that a range of 4-6 participants was acceptable, and if data could only be collected through multiple group meetings in an area to achieve the minimum amount of participants, the responses would be combined.

Challenges for the questionnaires were first, in how to distribute them (via flyers, handouts at church etc) to the participants (Christians) in a sufficiently random manner so as not to unintentionally bias the data. The decision to sub-divide the data set into geographical areas was predicated on the (perceived/reported) differences in collective behaviour of all the groups in these areas it added yet another layer to the group dynamic – would the same races react differently based on geographic area?

The second, was the requirement to speak to the moderators of the different Christian churches to get their willingness to sanction participation in the survey and actively have their followers participate by sending the link to the online questionnaire to their respective congregations in the different areas.

This chapter has outlined and justified the research methodology implemented in this dissertation and its validity. Because of the nature of the research, a combination of qualitative and quantitative strategy was utilised. The key research tools were **questionnaire** and **focus groups** supplemented by interviews with Individual church leaders and membership.

The results as previously stated were for the most part analysed manually, except for the questionnaires whose **Googledocs**TM results were reviewed and edited for data entry errors. The major results and findings will be discussed in the following chapter.

CHAPTER THREE

RESESEARCH RESULTS AND ANALYSIS

3.1 INTRODUCTION

The chapter seeks to answer the research question whether Christians who are of African, Indian and Mixed of African and Indian descents are influenced by race/ethnic relations or the New Commandment of Jesus Christ, particularly when making decisions, for example, choosing a political party when voting as this was mostly seen when the issue of race was very prominent in the society. The views of participants of the Focus Groups (see **Appendix B**) and Questionnaire (see **Appendix D**) were sought in providing answers to the research questions. The Focus Group comprised participants from East, West, and South Trinidad with a maximum of 6 persons each of African, Indian and Mixed descents. Participants from each ethnic group were named using the letters A to F. The views of the participants of the Focus Group in response to voting practices were analysed in this chapter. This chapter reviews the results and analysis of the qualitative data, the compilation of the questionnaire and the results and analysis of the quantitative findings of the study.

3.2 RESULTS AND ANALYSIS OF FOCUS GROUPS

During the conceptual phase of this study, qualitative data was collected to test the *theory that race mattered more than Christ's teaching among Christians when it came to making important decisions, particularly in the support of a political party and/or in voting.* Homogeneous focus groups were utilised to create a feeling of “safety” or “comfort” that would enable easy and ‘honest’ (as possible) group opinions that may not have been expressed on a one-

on-one with an interviewer of a different race. A total of nine Focus Groups were assembled, each consisting of 4-6 individuals, grouped by racial self-identification as described at Chapter 2, page 17, in the Geographical areas of East, West and South.

3.2.1 Analysis

3.2.1.1 Focus Group Summary

Of the 54 persons in the focus group, 51 responded to the research question as 2 persons of African descent and 1 of Mixed descent from the West were unable to participate because of the pandemic. Among the 51 participants, 16 were of African descent, 18 of Indian descent, and 17 of Mixed descent. Among the 16 participants of African descent, 6 were from the East, 4 were from the West, and 6 were from the South. Among the 18 participants of Indian descent, 6 were from the East, 6 were from the West, and 6 were from the South. Among the 17 participants of Mixed descent, 6 were from the East, 5 were from the West, and 6 were from the South (see Table 1 at **Appendix I**).

3.2.1.2 Participants' Voting Influenced by Race Relations

The responses of the participants indicated the voting practices of the majority of the participants, **39** or 76.5%, were not influenced by race relations – 8 from the East with 2 African descent, 2 Indian descent and 4 Mixed; 14 from West with 4 African descent, 5 Indian descent, 5 Mixed. 17 from the South with 6 of African descent, 6 Indian descent, 5 Mixed. While **7** or 13.7% participants votes were influenced by race relations, 5 from the East – 4 African descent and 1 Mixed, 1 Indian descent from the West and 1 Mixed from the South. 5 or 9.8% were influenced sometimes – 4 of African descent and 1 Mixed from the East (see Table 2 at **Appendix J**).

3.2.1.3 Participants' Voting Influenced by New Commandment

The responses of the participants indicated that the voting practices, of the majority of the participants, **20** or 39.2%, were not sure whether they were influenced by the New Commandment of Jesus Christ. Of the 20 participants, 10 were from the East, with 0 of African descent, 5 of Indian descent and 5 Mixed; 9 from the West with 4 of African descent, 0 of Indian descent and 5 of Mixed descent; and 1 from South. **19** or 37.3% participants were not influenced by the New Commandment. Of the 19 participants, 4 were from the East with 4 of African descent, 0 of Indian descent and 0 Mixed; **6** from the West with 0 of African descent, 6 of Indian descent and 0 Mixed; and of the 9 participants from South, 4 of African descent, 1 of Indian descent and 4 Mixed. **12** or 23.5% participants were influenced by the New Commandment. Of the 12 participants influenced by the New Commandment, 4 were from the East with 2 of African descent, 1 of Indian descent and 1 Mixed; 0 from the West; and 8 were from the South with 1 of African descent, 5 of Indian descent and 2 Mixed (see Table 3 at **Appendix K**).

3.2.1.4 Participants' Discomfort With Party In Government

The responses of the majority of the participants, 29 or 56.9%, had no preference for either Party (African-based or Indian-based) in Government; of the 29 participants 12 commented that they wanted a government that would serve the people, 5 that the governance structure allowed for opportunity for everyone, 3 that it did not matter, 3 that it was about people's value system, 1 that everybody are Trinis, and 2 did not comment as to why they have no preference. 18 or 35.3% of participants had a discomfort with an Indo-based Party to be in Government, of the 18 participants, 5 commented on their 'alleged' corrupt practices, 8 on their mistrust of that Government, and 5 on

their different Value System. 3 or 5.9% had a general discomfort with an African-based party to be in Government and 1 did not respond (see Table 4 & 5 at **Appendices L & M**).

3.2.1.5 Participants With Beliefs Of The Other Race

The responses of the participants on whether they believe the other race was inferior or superior to theirs, 50 or 98% believed that neither race was superior or inferior to the other, out of the 50, 41 believed that all persons were created equally and therefore at the same level, 5 believed they were all given the same opportunities, 2 believed that they are equal but different, 1 believed there should be respect for each other, and 1 believed that in the past one raced believed that it was superior over the other, and 1 did not respond (see Table 6 at **Appendix N**).

3.3 RESULTS AND ANALYSIS OF QUESTIONNAIRE

Based on the responses from the Focus Groups, a **questionnaire** was distributed online via a link to the various Christian churches in each of the focal areas for onward distribution to be completed by at least 10 members of each church who fit the profile under examination (*African/Indian/Mixed descent*).

3.3.1 Sample Summary of the Questionnaire

Respondents of the race-ethnic relationships or New Commandment question included a sample of 80 persons of the different denominations from East, West and South Trinidad. Among the 80 respondents, **46** were of African descent, **12** Indian descent, and **22** Mixed descent. Among the **46** respondents of African descent, 37 were from the East, 7 West, and 2 South. Among the **12** respondents of Indian descent, 7 were from the East, 0 West, and 5 South. Among the **22**

respondents of Mixed descent, 18 were from the East, 3 West, and 1 South (see Table 7 at **Appendix O**).

Of the **46**, 11 were Anglican, 4 Nazarene, 9 Methodist, 3 Moravian, 1 Pentecostal, 0 Presbyterian, 9 Roman Catholic, 7 Seventh-Day Adventist and 2 Spiritual Baptist. Among the **12** respondents of Indian descent, 2 were Anglican, 1 Presbyterian, 3 Roman Catholic, 6 from the Seventh-Day Adventist and none from the Nazarene, Methodist, Moravian, Pentecostal, and Spiritual Baptist. Among the **22** respondents of Mixed descent, 7 were Anglican, 1 Nazarene, 1 Moravian, 11 Roman Catholic, 1 Spiritual Baptist, 1 which stated 'Christian' and none from the Methodist, Pentecostal, Presbyterian, and Seventh-Day Adventist (see Table 8 at **Appendix P**).

Among the 80 respondents, 63 were females, 50 from the East, 8 West, and 5 South; 17 respondents were males, 12 from the East, 2 West and 3 South (see Table 9 at **Appendix Q**). With respect to age, **20** were over 60, **11** 51-60, **14** 41-50, **19** 31-40, **12** 21-30 and **4** under 21 (see Table 10 at **Appendix R**). With respect to race/ethnic descent, 46 were of African heritage, 12 Indian heritage, 0 European heritage, 0 Chinese heritage, 22 Mixed heritage, 0 Amerindian heritage, 0 Indigenous heritage and 0 Latin American heritage (see Table 11 at **Appendix S**).

Of the sample of 80 persons, six factors were utilised and ranked in order of importance. Of **46** Africans, 21 ranked 'Current Issues', 10 'Opposing Party', 12 'Manifesto of 'Affiliate Party', 12 'Where you reside/were born', 11 'Ethnic Identification', and 10 'Family Tradition'. Of **12** Indians, 3 ranked 'Current Issues', 2 'Manifesto of Opposing Party', 2 'Manifesto of 'Affiliate Party', 5 'Where you reside/were born', 4 'Ethnic Identification', and 3 'Family Tradition'. Of the Mixed group of **22**, 4 ranked 'Current Issues', 5 'Manifesto of Opposing Party',

7 'Manifesto of 'Affiliate Party', 7 'Where you reside/were born', 8 'Ethnic Identification', and 9 'Family Tradition' (see Table 12 at **Appendix T**).

Of the 80 respondents, 37 said they would be influenced by 'Current issues', 8 by 'Party Affiliation', 1 by 'Current Issues and Party Affiliation', 25 by 'Longstanding Issues', 1 by 'Longstanding Issues plus traditions', such as holiday traditions and rituals, 1 by 'Current Issues and Longstanding Issues plus perceived capability of party to govern in an ethical manner', 1 by 'New Political Party willing to work for people', 1 was 'not sure of voting', 1 'will not vote', 1 by 'policies and Leadership Strategy', 1 by 'Performance, contextual issues, stewardship of resources, attitude, relationship with opposing voices', 1 by 'Performance of Government' and 1 was 'underaged' (see Table 13 at **Appendix U**).

CHAPTER FOUR

RESEARCH SUMMARY

The study sought to investigate whether Christians of African, Indian and Mixed of African and Indians descents are influenced by race-ethnic relations or the New Commandment of Jesus Christ, when making decisions about voting. A mixed-method approach was utilized. Data was collected via interviews from nine Focus Groups (see **Appendix C**), as well as, from respondents of nine Christian denominations via an electronic questionnaire (see **Appendix E**). The sample comprised of 51 persons in the Focus group and 80 respondents of the questionnaire, from East, West, and South Trinidad.

Each of the nine Focus Groups consisted of four to six individuals, grouped by racial self-identification: one of African descent, one of Indian descent and one Mixed with the two races in the geographical areas of East Trinidad, West Trinidad, and South Trinidad. The nine participating denominations were Anglican, Nazarene, Methodist, Moravian, Pentecostal, Presbyterian, Roman Catholic, Seventh-Day Adventist, Spiritual Baptist, and Christian, as recorded by the respondent, (see **Appendix P**).

The focus groups were asked four questions: the first question asked whether race influence voting patters. The results showed that most of the respondents, 39, were not influenced by race relations. The second question investigated whether the New Commandment influence voting patters. The majority 20, were not sure whether they were influenced by the New Commandment of Jesus Christ, while 19, were not influenced by the New Commandment. The third question was on discomfort with party in government. Most of the participants, 29, had no preference for either

Party in Government. The fourth question inquired about respondents' view of the other race. All 51 respondents believed that neither race was superior or inferior to the other.

The questionnaire consisted of two sections; the first section was designed to collect demographic data and the second section to collect data on voting influence. On the question of influence that guides choice of vote, six factors were utilized with rankings in order of importance, of the respondents of African descent, the majority, 21, ranked 'Current Issues' as the most important influence on voting. Of the respondents of Indian descent, the majority, 5, ranked 'Where you reside/were born' as the important factor of influence. In the Mixed group, the majority 9, ranked 'Family Tradition' as the most important factor. On the question of influence of vote in next elections, thirteen factors were utilized. The majority, 37, selected 'Current Issues', as the major influence. In addition, most respondents to the questionnaire, 63, were females and the highest age group of respondents was over 60 range. It is to be noted that age and gender did not skew the analysis.

CONCLUSION

Responses from the Focus Group showed that there was no common theme on whether voting was influenced by race relations or the New Commandment of Jesus Christ. Most of the responses to each question in the questionnaire were varied (see Top 5 at **Figure 1**). Therefore, the study showed that neither race relations nor the New Commandment of Jesus Christ influenced the voting patterns of Christians from the population represented by the sample of participants of both the focus group (see **Figures 2&3**) and the questionnaire (see **Figure 4**) from East, West, and South Trinidad. The study also indicated that the teachings of the nine Christians denominations did not significantly influence the voting patterns of participants from both the focus groups and questionnaire toward the New Commandment of Jesus Christ.

Implications

The voting patterns of the two prominent races in Trinidad appeared to be not influenced by race relations. Since the political parties predominantly comprise persons of African descent or Indian descent, the results can assist political parties and campaign managers with decision making on securing votes from East, West, and South Trinidad, during upcoming elections.

The nine Christian denominations have room for improvement with the Bible teachings and Bible study to influence the voting patterns and by extension, the lives of the congregation to be more Christlike.

Future Studies

Future research can be extended to include persons from non-Christian denominations, to compare voting based on race relations versus current or other issues. The studies can also

investigate other factors that can influence voting patterns. The geographical area of the sample to study can include respondents from North Trinidad or Tobago.

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Figure 1 – Top 5 Past Influences

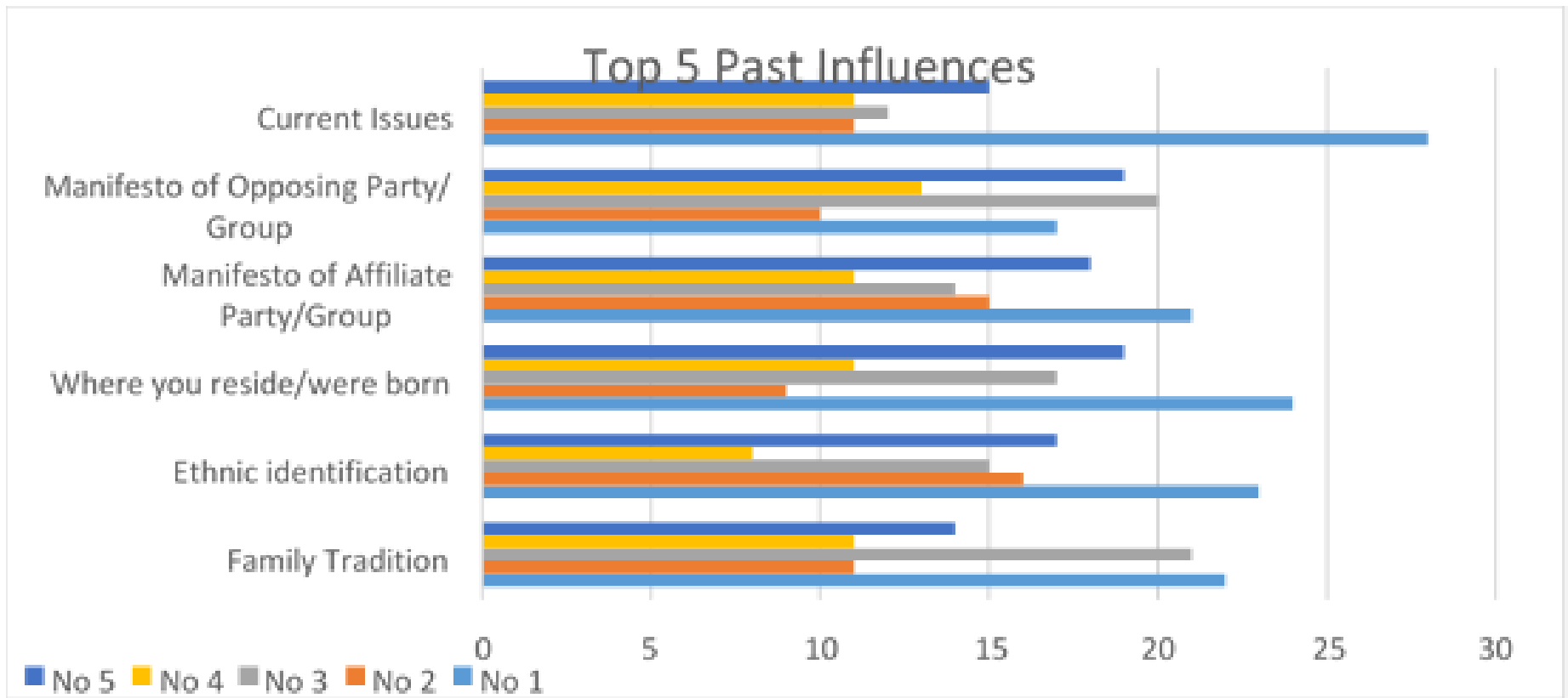


Figure 2 - Focus Group - Race Relations influence the voting patterns of Christians

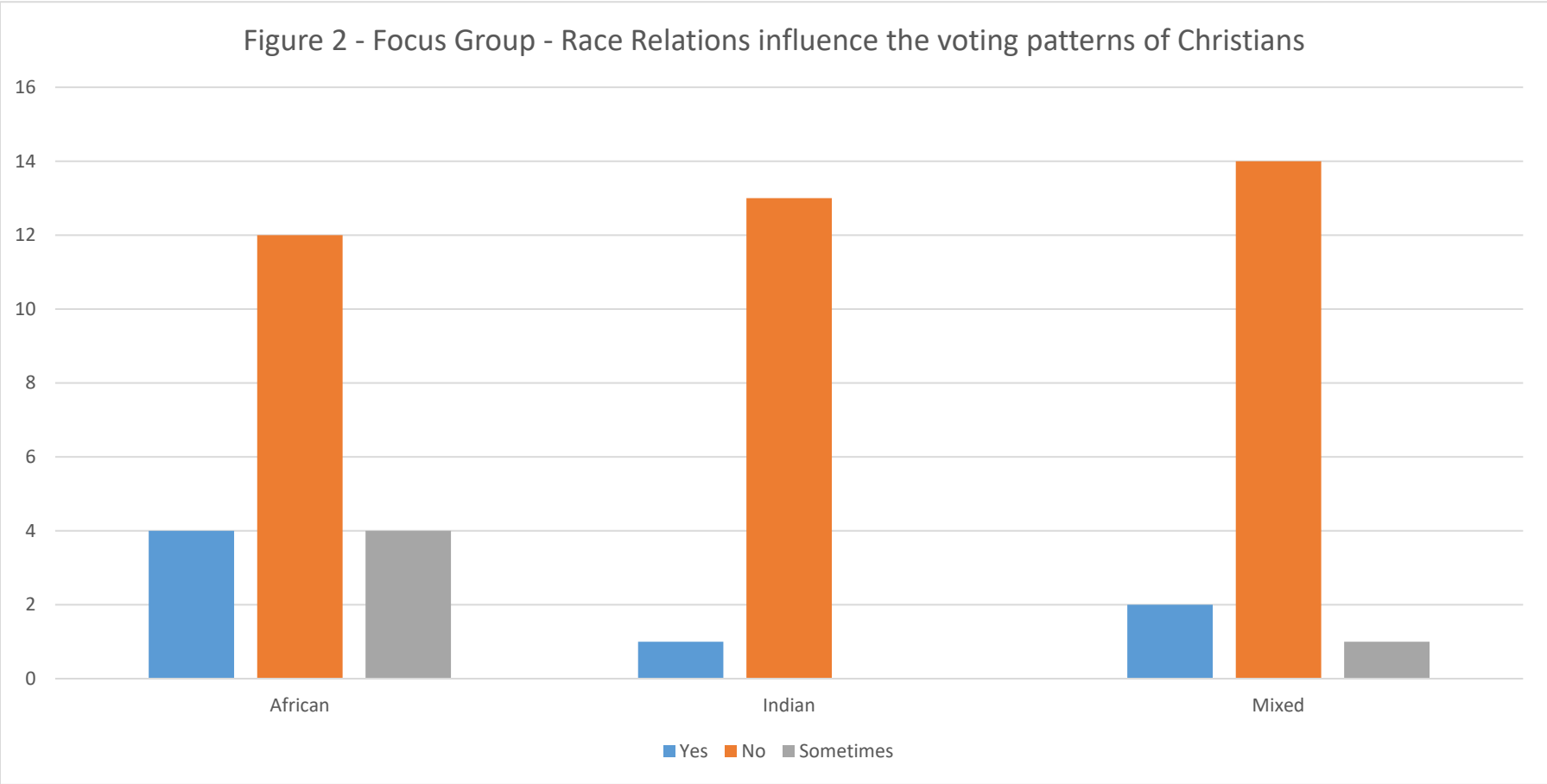


Figure 3 - Focus Group - New Commandment of Jesus Christ influence the voting patterns of Christians

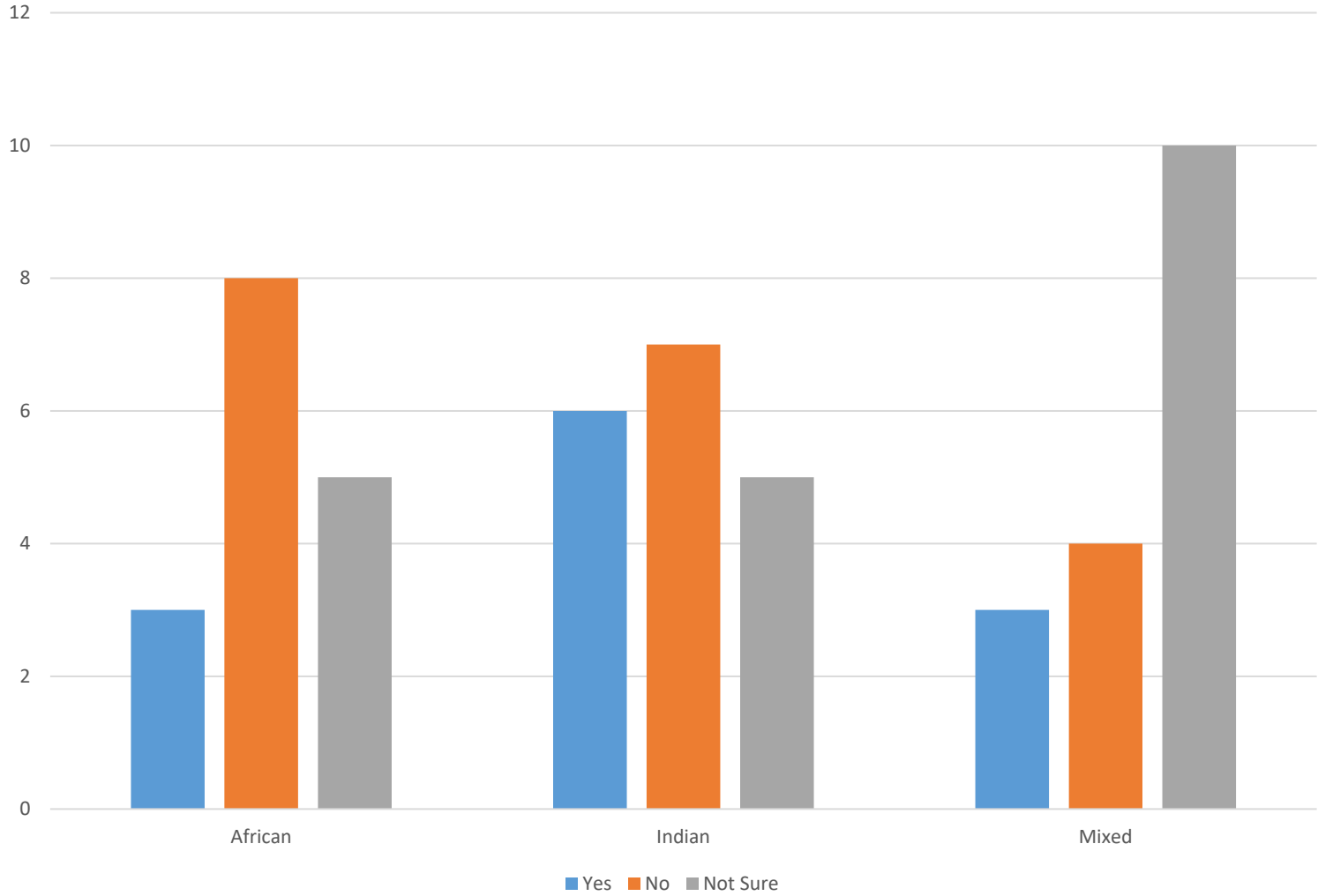


Figure 4 – Questionnaire – Neither Race Nor New Commandment Influenced Voting

Does

5	31%
5	28%
3	18%

Race influence voting pattern?

*of African-heritage
interviewees of Indian-heritage
interviewees Of Mixed-
heritage interviewees*

13 **25%**

Of all respondents

Does

7	44%
4	22%
2	12%

Commandment influence voting?

*of African-heritage
interviewees of Indian-heritage
interviewees Of Mixed-
heritage interviewees*

13 **25%**

Of all respondents

Neither/NS (not stated)

4	25%
6	33%
10	59%

*of African-heritage
interviewees of Indian-heritage
interviewees Of Mixed-*

heritage interviewees

20 **39%**

Of all respondents

APPENDIX A

LITERATURE REVIEW

THE GOOD SAMARITAN

“Teacher,” he asked, “what must I do to inherit eternal life?” Jesus asked him: “What is written in the Law?” “How do you read it?” He answered, “‘Love the Lord your God with all your heart and with all your soul and with all your strength and with all your mind’; and, ‘Love your neighbour as yourself.’” Jesus said to him “You have given the right answer; do this, and you will live.” But wanting to justify himself, he asked Jesus, “And who is my neighbour?” Jesus replied, “A man was going down from Jerusalem to Jericho, and fell into the hands of robbers, who stripped him, beat him, and went away, leaving him half dead. Now by chance a priest was going down that road; and when he saw him, he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan while travelling came near him; and when he saw him, he was moved with pity. He went to him and bandaged his wounds, having poured oil and wine on them. Then he put him on his own animal, brought him to an inn and took care of him. The next day he took out two denarii, gave them to the innkeeper, and said, ‘Take care of him; and when I come back, I will repay you whatever more you spend.’ Which of these three, do you think, was a neighbour to the man who fell into the hands of the robbers?” He said, the one who showed him mercy.” Jesus said to him, “Go and do likewise” (Luke 10:25-37).

APPENDIX B

Questions for Focus Groups:

*Group I: African-descent interviewer with a focus group of six people who are **identifiably** of African descent:*

1. Does race influence your voting patterns or does the new commandment of Jesus Christ ‘to love one another as I have loved you’ supersede race? Discuss.
2. Do you feel uncomfortable with an Indian-based government running the country? Discuss.
3. Do you believe that the other race (Indian) are:
 - a. Inferior to you?
 - b. superior to you?
 - c. at the same level to you?

Discuss.

*Group 2: Indian-descent interviewer with a focus group of six people who are **identifiably** of*

Indian descent.

1. Does race influence your voting patterns or does the new commandment of Jesus Christ ‘to love one another as I have loved you’ supersede race? Discuss.

2. Do you feel uncomfortable with an African-based government running the country? Discuss.

3. Do you believe that the other race (Indian) are:
 - a. Inferior to you?
 - b. superior to you?
 - c. at the same level to you?

Discuss.

Group 3: an interviewer of a mixture of Indian and African race with a focus group of the same mixed race.

1. Does race influence your voting patterns or does the new commandment of Jesus Christ 'to love one another as I have loved you' supersede race? Discuss.

2. With which race do you feel uncomfortable to form the government in running the country?
 - (i) an African-based government

 - or

 - (ii) an Indian-based government

Discuss.

3. Which of the races (African or Indian) do you believe are:
 - a. Inferior to you?

 - b. superior to you?

 - c. at the same level to you?

Discuss.

APPENDIX C – FOCUS GROUP INTERVIEWS

Number	Survey Date	Focus Group	Geographical Area	Identifiable Ethnicity	Participant	Q1	Q1a	Q2	Q3a	Q3b	Q3c	Q3 KeyText
						Does Race influence your vote?	Does command-influence your vote?	discomfort with in govt	a: inferior	b: Superior	c: same level	
1	7-Jan-21	1	East	African Descent	A	Yes, In some instances	not dominant	current major Indian-based party	No	No	same level	Does not believe (other race) is superior nor inferior to participant ...we are all at the same level...all of members of the same human race and believe that we are all created equal.
2	7-Jan-21	1	East	African Descent	B	No	Yes	No (ethnic) preference	No	No	same level	Would not consider (self) inferior or superior to another race. God created us equal.
3	7-Jan-21	1	East	African Descent	C	No	No	No (ethnic) preference	No	No	same level	Does not believe that any race is inferior or superior as all the races are at the same level.
4	7-Jan-21	1	East	African Descent	D	Yes, In some instances	not dominant	current major Indian-based party	No	No	same level	No race should feel inferior or superior to the other. We all take the same mode of transportation, eat the same types food.
5	7-Jan-21	1	East	African Descent	E	Yes, In some instances	Yes	Indian	No	No	same level	No reason to feel inferior or superior. Opportunities for better education, housing and other comforts are available to all the races.
6	7-Jan-21	1	East	African Descent	F	Yes, In some instances	No, cannot say have done in the past	Indian	No	No	same level	All races are equal (no) race is inferior or superior to the other
7	12-Jan-21	1	East	East Indian Descent	A	Yes	but believes in commandment	African	No	No	same level	No the participant does not believe that Africans are inferior to her nor does she believe that she is superior to anyone. All men are created equal in the sight of God and therefore are of the same level
8	12-Jan-21	1	East	East Indian Descent	B	Yes	NS	African	No	No	same level	There was a time when African looked down at people of her race due to the way they spoke and were considered illiterate .However that is in the past

Number	Survey Date	Focus Group	Geographical Area	Identifiable Ethnicity	Participant	Q1	Q1a	Q1 KeyText	Q2	Q2 KeyText	Q3a	Q3b	Q3c	Q3 KeyText
						Does Race influence your vote?	Does commandment influence your vote?		discomfort with in govt		a: inferior	b: Superior	c: same level	
9	12-Jan-21	1	East	East Indian Descent	C	Yes	NS	Agreed with A...has been voting for over 25 years along with her family and is quite satisfied with the Indian base Government when they are in power	African	African based party tend to focus and develop the East west corridor where they have voter support and not on the country as a whole Indian base Government focus on all	No	No	same level	All races are equal. Does not feel inferior or superior to anyone
10	12-Jan-21	1	East	East Indian Descent	D	No	NS	Race does not play any part at all in the pattern of voting .As long as the candidate appears to have the ability and integrity to carry on its function efficiently. At the end of the day we have to put country before party and race if we are to grow and develop as a nation.	no preference	Because of the structure of governance each citizen is given an equal opportunity to excel and move... all the social programmes are of benefit to all.	No	No	same level	Does not feel superior nor inferior to any race.
11	12-Jan-21	1	East	East Indian Descent	E	No	NS	voting pattern is not influenced by race .Although the rest of her family vote according to race .She is now a lot more objective and cast her vote based on integrity ...whether ... person has the ability...to carry out the functions of a Minister	no preference	Because of the equal opportunities that are afforded by both Governments it would not be right for either race to claim any clear advantage over the other.	No	No	same level	Agrees that all races are equal and does not feel neither inferior nor superior to any race
12	12-Jan-21	1	East	East Indian Descent	F	Yes	NS	Race does influence voting patterns. Does not consider herself a racist but can identify with some of the views put forward by participants A,B and C.	no preference	Successive governments ...accused of corruption and putting persons who are considered as square pegs in round hole. Have to trust that whoever ends up in office do a job that would benefit the population.	No	No	same level	Does not feel neither inferior nor superior to any race.
13	15-Jan-21	1	East	Mixed	A	yes, somewhat	NS	race does influence voting ..governments make promises that are never fulfilled.. racial slants in conversations...by politicians would have encourage me to vote according to my race	Indian	More comfortable with African based as they seem to be more trustworthy. Notwithstanding A is uncomfortable with the cronyism and favouritism that exists.	No	No	same level	We all compete to enter the same schools, we work in the same offices, use the same mode of transportation, can participate in the same sports
14	15-Jan-21	1	East	Mixed	B	No	NS	Civic duty to vote. Voting a right , privilege - in many countries persons still cannot vote...scarce resources (mean) governments have to prioritise. Race plays no part in voting decision	no preference	Of no consequence - Both parties have been accused of mismanagement corruption and cronyism.	No	No	same level	Agrees with A. In addition everyone is given the opportunity to vote at elections as long as you meet the age criteria. believe that I am the same level as everyone
15	15-Jan-21	1	East	Mixed	C	No	NS	Voting is based on the character of the individual and not skin colour or race -we get the government we deserve if we continue to vote along racial lines this only fuels the hostility among races (apparent at election time)	no preference	Agree with B - Both parties have been accused of mismanagement corruption and cronyism. - not uncmfortable with either race forming Government	No	No	same level	This Participant supports the views of A and B. Everyone is at the same level. The participant is very confident in herself
16	15-Jan-21	1	East	Mixed	D	No	NS	Voting based on level of representation not race	No preference	Does not matter as long as it can govern fairly and listen to the cries of the people	No	No	same level	Totally agrees with the arguments purported by A, B, and C. The Human Race was created equally by God. Everyone is at the same level.

Number	Survey Date	Focus Group	Geographical Area	Identifiable Ethnicity	Participant	Q1	Q1a	Q1 KeyText	Q2	Q2 KeyText	Q3a	Q3b	Q3c	Q3 KeyText
						Does Race influence your vote?	Does commandment influence your vote?		discomfort with in govt		a: inferior	b: Superior	c: same level	
17	15-Jan-21	1	East	Mixed	E	yes, Sometimes	NS	<i>Contrary to views put forward by the other participants, E was of the view that sometimes race does play a part in voting patterns .did not offer any objective criteria.</i>	No preference	<i>Agee with B,C, D - no preference which race-based party governs</i>	No	No	same level	<i>In agreement with the other participants. As Christians we should be following the teachings of Christ</i>
18	15-Jan-21	1	East	Mixed	F	No	Yes	<i>All races are equal in the sight of God therefore voting should not be done based on racial influences</i>	No preference	<i>The issue of race should have no place in deciding who our government will be. Emphasis is on what will be brought to the table by these parties.</i>	No	No	same level	<i>In total agreement with the views of the other participants. All races are of the same level.</i>
19	27-Jan-21	2	South	East Indian Descent	A	No, but have suffered racialism	somewhat - although commandment hard to live	<i>It is for the love for the people, the ability to want to do good for the people of the country, their wants, their needs and to make a better Trinidad and Tobago.</i>	No (ethnic) preference	<i>All of us are Trini not African, Indian, Chinese, Dougla, 1%</i>	Not at all (No)	Not at all (No)	same level	<i>All of us one race, the Human race</i>
20	27-Jan-21	2	South	East Indian Descent	B	No	Yes	<i>vote for person who best fit the job. In loving one another I think I did my duty as one person on earth to another in having my faith in them and casting my vote</i>	No (ethnic) preference	<i>Whoever the people put to lead the country so be it</i>	No, but different	<i>(Africans) are stronger but we (all) are Trinis (No)</i>	same level	<i>Nobody better than anybody</i>
21	27-Jan-21	2	South	East Indian Descent	C	No	Yes	<i>Didn't vote last election - liked neither party; Challenges self not to be brought in by racial biases.. Considers commandment to be greater than any racial bias that (resp) may have.</i>	No (ethnic) preference	<i>Not currently an African-based government but a mixture</i>	not a racist (No)	not a racist (No)	same level	<i>(same level) As humans, Yes</i>
22	27-Jan-21	2	South	East Indian Descent	D	No - vote on integrity not on race	No	<i>Don't vote in Trinidad - international experience taught that Vote is a sacred privilege and cannot be cast for undeserving candidate Will vote if (such) a candidate is found, regardless of party</i>	No (ethnic) preference	<i>Never felt unfairly treated in T&T but it is easier for an African to vote for an Indo party than the reverse, one can see a spectrum in the Afro-party but questions true diversity in the Indo-based party; geographical location in T&T impacts more than race, but (clannish?) mentality drilled into EI children from young must change now</i>	unable to answer this question	unable to answer this question	unable to answer this question	<i>all are equal in God's eyes</i>
23	27-Jan-21	2	South	East Indian Descent	E	No	Yes - agree with the commandment	<i>Agree that vote should be for individual that can progress the country - voting should not be for now, but the future of the country, the children, where country should progress, not race, gender or age</i>	No (ethnic) preference	<i>Shouldn't matter at this point - c ultures are mixed so it is a Trinidad culture and we are all Trinidadian - whoever is put is elected to do best for T&T - we are no longer separate races we are a people of diversity.</i>	No	No	same level	<i>All have been crated by God for God for purpose of greatnessno one is uperior or inferior to anyone else</i>
24	27-Jan-21	2	South	East Indian Descent	F	No	Yes -choose to be obedient to commandment	<i>Influenced by past performance of candidate, history of party</i>	Indian	<i>No, feel more secure with African - Felt taken advantage of by fellow East Indians;Africans more willing to help than own race</i>	No	No	same level	<i>Because we are all human beings ...we are all equal. As a Christian ...called to love one another and that call means ... to love each and everyone.</i>

Number	Survey Date	Focus Group	Geographical Area	Identifiable Ethnicity	Participant	Q1	Q1a	Q1 KeyText	Q2	Q2 KeyText	Q3a	Q3b	Q3c	Q3 KeyText
						Does Race influence your vote?	Does commandment influence your vote?		discomfort with in govt		a: inferior	b: Superior	c: same level	
25	16-Jan-21	2	South	Mixed	A	No	somewhat	<i>I think about what would Jesus do and.. base my judgement on what is said in the campaign</i>	Indian	<i>Father's family (indian) is very clannish with strange customs</i>	No	No	same level	<i>I lokat everyone at the same level - I am trying to do as Jesus asked</i>
26	16-Jan-21	2	South	Mixed	B	No	we are all one in God's eyes	<i>Race never an issue in household- issues, who can run the country better</i>	Indian	<i>Fear what would happen (to non-indians) if an indian party were to run the country because of the cultureshock experienced (since) coming to live in an Indian area</i>	No	No	same level	<i>Easiest question - if we are called to love as Jesus loved, all are equal</i>
27	16-Jan-21	2	South	Mixed	C	No	No	<i>Politics of the oilfields rather than race or religion; who will fight for a better life for each and every person</i>	Indian	<i>Indian Party is predominantly Hindu - different basic philosophy, value system from Christians</i>	No	No	same level	<i>If you respect me I will respect you - no one is superior or inferior although some may think it</i>
28	16-Jan-21	2	South	Mixed	D	No	somewhat	<i>Policies & History - facts; Vote with my conscience - Christianity plays a part</i>	Indian	<i>Too many allegations of Corruption, money running out, hirings and firings in poor taste during the 2010-15 period</i>	No	No	same level	<i>No one is superior or inferior - we are not to judge but live, be charitable, humble</i>
29	16-Jan-21	2	South	Mixed	E	yes, but only recently (last election)	not really	<i>Usually policies but Voted for the "lesser of two evils" because of negative behaviour - politicians pushing a racial agenda</i>	Indian	<i>Indian husband used to say never put an indian near money</i>	No	No	same level	<i>Had an experience - Never will think again I am inferior or superior to anyone</i>
30	16-Jan-21	2	South	Mixed	F	No; not something I care about in voting	No, Christianity never played a part in decision	<i>only started voting in 2007- issues, comparability to other islands (Barbados) ;</i>	only current major Indian-based party	<i>party had the most allegations of corruption, although it exists on both sides, would favour them less than African</i>	No	No	same level	<i>All are human beings</i>
31	15-Feb-21	2	South (2)	African Descent	A	No	Yes, but not dominant	<i>family influence; lesser of two evils between parties, family expectations</i>	only current major Indian-based party	<i>Not race or competence but past history of corruption - no accountability, involvement in crime, one half of the country becoming very rich, the other remains poor; ability is put before character</i>	Biologically, and as a Christian, No	No	same level	<i>We all came through the same process, feel the same pain, come from the same God (all homo sapiens - based on christian upbringing & biological/scientific perspective)</i>
32	15-Feb-21	2	South (2)	African Descent	B	No	Yes	<i>Look at the commandment in terms of unity, being your brother's keeper, looking out for the poor, vulnerable- what Parties have done historically, what they are offering now influence vote</i>	only current major Indian-based party	<i>Values, stark racial comments, biases and prejudice coming from party leaders during campaign and encouragement to vote based on race show intent to be biased; not the person per se but the political values espoused creates the discomfort.</i>	No	No	same level	<i>Fundamental Judeo-Christian belief that all men are made in the image & likeness of God and therefore respect one another that way Superior/Inferior thinking breeds WAR not peace, denies people the opportunity to be their best self</i>
33	15-Feb-21	2	South (2)	African Descent	C	Yes in some ways - which is Christian-based?	yes, somewhat	<i>Party, leader's history, Christian values, Most don't think about Jesus' commandment they have other gods. Looks for Christian virtues and philosophy. Cannot see self under party that serves other gods</i>	Disappointed, not happy with current major Indian-based party	<i>Considers question flawed but a victim of racial profiling tends not to trust - feels uncomfortable when practice is not based on Christian values</i>	No	No	same level	<i>We are all equal, created in the image & likeness of God but culture of wealth encourages others to believe they are superior especially those originating from a caste system - however, money & power does not make you better than anyone</i>

Number	Survey Date	Focus Group	Geographical Area	Identifiable Ethnicity	Participant	Q1	Q1a	Q2	Q3a	Q3b	Q3c	Q3 KeyText
						Does Race influence your vote?	Does commandment influence your vote?					
34	15-Feb-21	2	South (2)	African Descent	D	No, try not to vote on race	yes, somewhat	not uncomfortable with any ethnicity (no preference) <i>Party history, what they are offering, past track record, proposals for future who best can run the country</i>	No	No	same level	<i>but not economically - Indians seem to move ahead as employers, entrepreneurs, lawyers, doctors; acquire assets more easily; Africans seem to spend more, save less then have to go to Indians for a job, loan; this pushes societal friction - we are all equal but behave differently</i>
35	15-Feb-21	2	South (2)	African Descent	E	No, not how life lived	Yes	not comfortable with question <i>Treat everyone as would like to be treated; look at leaders and how they respect others; look at the abundance principle to see which party has the good of the country at heart; fearful of and vote against anybody/party who wants to be elected based on power</i>	No	No	same level	<i>One race - Human - all made in image & likeness of God. Different teachings how brought up, what is in you as a person and what comes out of your mouth that can never be taken back. People are people and it takes all kinds to make up the world, we all have a part to play</i>
36	15-Feb-21	2	South (2)	African Descent	F	No, don't see my choices based on race	No, cannot say have done in the past	Indian - history has shown reason to be so <i>Did not previously vote - was out of country; would vote for who would do the greater good; the one more likely to follow the Christian values and look after everyone rather than one particular ethnic group</i>	No	No	same level	<i>All made in image and likeness of God - may behave differently because of socialisation whether cultural, religious, or local; Will call out bad behaviour wherever it is seen - I deserve the same treatment you would want me to reciprocate to you</i>
37	6-Mar-21	3	West	African Descent	A	No	NS	No (ethnic preference) <i>Once they do what's right for country</i>	No	No	same level	<i>All God's children (neither inferior or superior)</i>
38	6-Mar-21	3	West	African Descent	B	No	NS	No (ethnic preference) <i>one will have to be blind not to see it is the way (it) goes in TT</i>	No	No	same level	<i>Exactly - All God's children (neither inferior or superior)</i>
39	6-Mar-21	3	West	African Descent	C	No	NS	No (ethnic preference) <i>Once they do what's right for country</i>	No	No	same level	
40	6-Mar-21	3	West	African Descent	D	No	NS	No (ethnic preference) <i>Once they do what's right for country</i>	No	No	same level	
41	6-Mar-21	3	West	East Indian Descent	A	No	No, never thought of it in politics	No (ethnic preference) <i>Issues in the country, who best in my opinion to rule</i>	Not at all	Not at all	same level	<i>All of us one race, the Human race</i>
42	6-Mar-21	3	West	East Indian Descent	B	No	No	No (ethnic preference) <i>Who is best able - I don't bring Jesus into politics - no Christian Party</i>	No, but different	(Africans) are stronger but we (all) are Trinis	same level	<i>Nobody better than anybody</i>
43	6-Mar-21	3	West	East Indian Descent	C	No don't vote for people, but Party	No - Neither Party is Christian	No (ethnic preference) <i>If (one Party) doing nonsense will vote the other</i>	not a racist	not a racist	same level	<i>(same level) As humans, Yes</i>
44	6-Mar-21	3	West	East Indian Descent	D	Yes	No - politics for elections, not religion	No (ethnic preference) <i>When Panday was in power, Indians got a better chance in the country</i>	No this is T&T	I am me	same level	<i>all are equal in God's eyes</i>

Number	Survey Date	Focus Group	Geographical Area	Identifiable Ethnicity	Participant	Q1	Q1a	Q1 KeyText	Q2	Q2 KeyText	Q3a	Q3b	Q3c	Q3 KeyText
						Does Race influence your vote?	Does commandment influence your vote?		discomfort with in govt		a: inferior	b: Superior	c: same level	
45	6-Mar-21	3	West	East Indian Descent	E	No	No	<i>neither race nor religion influence my vote</i>	No (ethnic preference)	<i>Once the person honest they could be Chinese, dougla, whaever</i>	No we are all in the same boat	No one superior to anyone	same level	<i>All of us bleed red if you cut us</i>
46	6-Mar-21	3	West	East Indian Descent	F	No	No, don't mix politics & religion	<i>We racially in politics, but it is different in the west - we vote PNM (party not race)</i>	No (ethnic preference)	<i>Not a concern - we mix up - I like cow-heel soup and provision</i>	No	No	same level	<i>I see no one as inferior nor superior -if level means human beings then yes we are all children of God</i>
47	6-Mar-21	3	West	Mixed	A	No	NS		Indian		No	No	same level	
48	6-Mar-21	3	West	Mixed	B	No	NS		Indian		No	No	same level	
49	6-Mar-21	3	West	Mixed	C	No	NS		Indian		No	No	same level	<i>Some Indians feel superior to Africans. (Ethnic Terms) not liked - all are Trinbagonians, God's children</i>
50	6-Mar-21	3	West	Mixed	D	No	NS		no preference	<i>Neither - Doesn't Matter</i>	No	No	same level	<i>Agreed with C: all are Trinbagonians, God's children</i>
51	6-Mar-21	3	West	Mixed	E	No	NS		no preference	<i>Neither - Doesn't Matter</i>	No	No	same level	<i>Agreed with C: all are Trinbagonians, God's children</i>

APPENDIX D

Christianity & Culture in Trinidad & Tobago

Are Christian Belief systems affected by differing cultural norms among the two main ethnic groups in the population?

* Required

1. Are you Christian? If your answer is yes, please go to the next question. If no, or no affiliation, please state your religion (or other belief system) below, and thank you for your participation. *

2. Please tell us to what Christian Denomination you belong: *

3. In what city/town/area do you reside? *

4. What is your gender? *

Mark only one oval.

Male

Female

5. What is your age group?

Mark only one oval.

- Under 21
- 21-30
- 31-40
- 41-50
- 51-60
- over 60

6. What is your Cultural Ethnicity? Please tick all that may apply if of "Mixed Heritage" *

Check all that apply.

- African heritage
- Indian heritage
- European Heritage
- Chinese Heritage
- Mixed Heritage

Other: _____

7. Are you currently employed?

Mark only one oval.

- Yes
- Unemployed Job Seeker
- Retired
- Other

Political affiliation

8. Are you a supporter of any political party or group?

Check all that apply.

- Yes
 No
 Somewhat

9. If yes or somewhat, what influences do you think guide your choice? Please rank in order of importance. *

Check all that apply.

	1	2	3	4	5
Family Tradition	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ethnic identification	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Where you reside/were born	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Manifesto of affiliate Party/Group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Manifesto of opposing Party/Group	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Current Issues	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

10. If you are required to vote in the next election, what do you think will influence your vote? *

Mark only one oval.

- Party Affiliation
 Current Issues
 Longstanding Issues
 Other: _____

Appendix E

If no, or no affiliation, please state your religion (or other belief system) below, and thank you for your participation. **Questionnaire Results - Christianity and Culture 24-Mar-21** **If yes or somewhat, what influences do you think guide your choice? Please rank in order of importance.**

Date	Time	AM/PM	Response #	Are you Christian? If your answer is yes, please go to the next question.	Please tell us to what Christian Denomination you belong:	Geographical Areal	In what city/town/area do you reside?	What is your gender?	What is your age group?	What is your Cultural Ethnicity?	Please tick all that may apply if of "Mixed Heritage"	Are you currently employed?	Are you a supporter of any political party or group?	Family Tradition	Ethnic Identification	Where you reside/were born	Party/Group Affiliates	Manifesto of Group	Manifesto of Opposing Party/Group	Current Issues	If you are required to vote in the next election, what do you think will influence your vote?
23-Nov-20	9:43:18	PM AST	1	Yes	Presbyterian	South	San Fernando	Male	31-40	Indian heritage		Yes	Somewhat	2	1	1	3	3	3	3	Current Issues
19-Feb-21	5:31:54	PM AST	2	Yes	Roman Catholic	East	Maloney	Female	31-40	African heritage		Yes	Somewhat	2	2	2	2	1	2	2	Longstanding Issues
19-Feb-21	5:37:12	PM AST	3	Yes	Roman Catholic	East	Maloney	Female	21-30	African heritage		Yes	Yes	4	5	5	5	5	5	5	Longstanding Issues
19-Feb-21	5:41:28	PM AST	4	Yes	Roman Catholic	East	Arima	Female	31-40	Mixed Heritage	NS	Yes	No	5	5	5	5	5	5	2	Longstanding Issues
19-Feb-21	5:49:08	PM AST	5	Yes	Roman Catholic	East	Maloney	Male	31-40	African heritage		Yes	Yes	3	1	2	1	2	3	3	Party Affiliation
19-Feb-21	5:50:47	PM AST	6	Yes	Roman Catholic	East	D'Abadie	Female	21-30	Mixed Heritage	NS	Unemployed Job Seeker	Somewhat	4	1	1	4	4	4	4	Current Issues
19-Feb-21	5:57:47	PM AST	7	Yes	Roman Catholic	East	D'Abadie	Female	over 60	Mixed Heritage	NS	Retired	No	5	5	5	5	5	5	2	Current Issues
19-Feb-21	6:00:03	PM AST	8	Yes	Roman Catholic	East	Curepe	Female	Under 21	Indian heritage		Yes	No	3	3	2	3	3	3	3	Longstanding Issues
19-Feb-21	6:00:26	PM AST	9	Yes	Roman Catholic	East	Arima	Male	21-30	Mixed Heritage	African, Chinese, Indian	Unemployed Job Seeker	No	3	3	3	3	3	3	1	Current Issues
19-Feb-21	6:08:23	PM AST	10	Yes	Roman Catholic	East	Maloney	Female	over 60	Mixed Heritage	NS	Retired	No	5	5	5	5	5	5	2	Current Issues
19-Feb-21	6:22:03	PM AST	11	Yes	Roman Catholic	East	Arima	Male	31-40	African heritage		Yes	Somewhat	5	5	5	2	2	2	1	Current Issues
19-Feb-21	6:33:59	PM AST	12	Yes	Christian (unspecified)	East	D'Abadie	Female	31-40	Mixed Heritage	NS	Unemployed Job Seeker	Yes	1	2	1	1	2	2	1	Current Issues
19-Feb-21	6:35:58	PM AST	13	Yes	Roman Catholic	East	D'Abadie	Female	Under 21	Mixed Heritage	NS	Other	No	1	2	5	5	5	5	3	Underaged
19-Feb-21	6:50:55	PM AST	14	Yes	Roman Catholic	East	Arima	Male	31-40	African heritage		Yes	Somewhat	5	5	5	2	2	2	1	Current Issues
19-Feb-21	7:02:38	PM AST	15	Yes	Roman Catholic	East	Arima	Female	21-30	Indian heritage		Yes	No	3	4	4	4	4	4	1	Longstanding Issues
19-Feb-21	7:05:19	PM AST	16	Yes	Roman Catholic	East	Arouca	Female	21-30	Mixed Heritage	African, Other NS	Unemployed Job Seeker	Somewhat	4	1	1	3	3	3	2	Current Issues
19-Feb-21	7:43:32	PM AST	17	Yes	Roman Catholic	East	D'Abadie	Female	41-50	Indian heritage		Unemployed Job Seeker	No	3	3	3	3	3	3	1	Longstanding Issues
19-Feb-21	9:59:21	PM AST	18	Yes	Roman Catholic	East	D'Abadie	Female	over 60	Mixed Heritage	African, European	Retired	Somewhat	3	2	3	3	3	3	2	Party Affiliation
19-Feb-21	10:02:43	PM AST	19	Yes	Roman Catholic	East	Maloney	Female	over 60	African heritage		Yes	Yes	3	3	3	3	5	3	3	Current Issues
19-Feb-21	10:55:17	PM AST	20	Yes	Roman Catholic	East	D'Abadie	Female	31-40	African heritage		Other	No	3	3	5	5	5	5	1	Current Issues
19-Feb-21	11:03:21	PM AST	21	Yes	Methodist	West	Port of Spain	Female	51-60	African heritage		Yes	Yes	2	4	4	2	4	4	1	Current Issues
20-Feb-21	2:17:38	PM AST	22	Yes	Methodist	East	D'Abadie	Female	over 60	African heritage		Retired	Somewhat	4	4	2	4	4	4	4	Current Issues

If no, or no affiliation, please state your religion (or other belief system) below, and thank you for your participation.

Questionnaire Results - Christianity and Culture 24-Mar-21

If yes or somewhat, what influences do you think guide your choice? Please rank in order of importance.

Date	Time	AM/PM	Response #	Are you Christian? If your answer is yes, please go to the next question.	Please tell us to what Christian Denomination you belong:	Geographical Areal	In what city/town/area do you reside?	What is your gender?	What is your age group?	What is your Cultural Ethnicity?	Please tick all that may apply if of "Mixed Heritage"	Are you currently employed?	Are you a supporter of any political party or group?	Family Tradition	Ethnic Identification	Ethnic Where you reside/were born	Party/Group	Affiliate Manifesto of Group	Manifesto of Opposing Party/Group	Current Issues	If you are required to vote in the next election, what do you think will influence your vote?
20-Feb-21	3:06:40	PM AST	23	Yes	Roman Catholic	East	St.Joseph	Female	21-30	African heritage		Unemployed Job Seeker	Somewhat	3	2	2	2	4	5	Longstanding Issues	
20-Feb-21	3:11:33	PM AST	24	Yes	Methodist	East	D'Abadie	Female	31-40	African heritage		Yes	Yes	3	2	4	5	5	1	Longstanding Issues	
20-Feb-21	7:00:21	PM AST	25	Yes	Roman Catholic	East	Champs Fleurs	Female	over 60	Mixed Heritage	African, Amerindian, European, Indian	Retired	No	1	1	1	1	1	1	Current Issues	
20-Feb-21	7:58:51	PM AST	26	Yes	Roman Catholic	East	Arima	Male	over 60	Mixed Heritage	NS	Retired	Yes	1	1	1	4	4	4	Longstanding Issues	
20-Feb-21	8:13:11	AM AST	27	Yes	Roman Catholic	East	Tunapuna	Male	41-50	African heritage		Yes	Somewhat	1	2	3	2	3	1	Longstanding Issues	
21-Feb-21	7:43:35	PM AST	28	Yes	Roman Catholic	East	Arima	Female	21-30	Mixed Heritage	NS	Other	No	1	3	4	1	1	3	Current Issues	
21-Feb-21	8:57:17	PM AST	29	Yes	Methodist	West	Port of Spain	Female	over 60	African heritage		Retired	Somewhat	1	2	1	3	3	5	Current Issues	
21-Feb-21	9:55:27	PM AST	30	Yes	Methodist	East	San Juan	Female	Under 21	African heritage		Other	Yes	4	4	1	4	3	4	Party Affiliation	
21-Feb-21	11:21:00	PM AST	31	Yes	Methodist	East	Arima	Female	41-50	African heritage		Yes	Yes	3	2	1	4,5	5	4	Combination of Current Issues and Party Affiliation	
21-Feb-21	12:18:37	AM AST	32	Yes	Methodist	East	Trincity	Female	over 60	African heritage		Retired	Yes	5	5	4	4	3	5	Current Issues	
21-Feb-21	12:27:36	AM AST	33	Yes	Methodist	East	Trincity	Female	over 60	African heritage		Retired	Yes	3	3	3	4	3	5	Current Issues	
23-Feb-21	1:37:52	PM AST	34	Yes	Pentecostal	South	Gasparillo	Female	21-30	African heritage		Yes	No	1	1	1	1	1	5	A new political party that is firm about change in this country and is will to work for the people and not to make their pockets fatter.	
23-Feb-21	10:43:53	AM AST	35	Yes	Spiritual Baptist	East	Arima	Female	Under 21	African heritage		Yes	Somewhat	1	1	1	2	1	2	Longstanding Issues	
23-Feb-21	10:50:26	AM AST	36	Yes	Spiritual Baptist	East	Arima	Female	51-60	Mixed Heritage	NS	Yes	No	1	1	3	3	3	3	Do not know if i will vote	
23-Feb-21	12:21:06	PM AST	37	Yes	Spiritual Baptist	South	Fyzabad	Female	31-40	African heritage		Yes	No	1	1	1	1	1	1	Current Issues	
24-Feb-21	1:55:48	PM AST	38	Yes	Methodist	East	San Juan	Female	over 60	African heritage		Retired	Yes	5	5	5	2	3	1	Current Issues	
25-Feb-21	10:57:23	PM AST	39	Yes	Church of the Nazarene	West	Diego Martin	Male	41-50	African heritage		Yes	Yes	5	5	5	1	5	1	Policies and Leadership Strategy	
27-Feb-21	12:28:09	PM AST	40	Yes	Church of the Nazarene	West	St. James	Female	41-50	African heritage		Unemployed Job Seeker	No	3	3	5	5	5	1	Longstanding Issues	
27-Feb-21	12:36:43	PM AST	41	Yes	Church of the Nazarene	East	San Juan	Female	41-50	African heritage		Yes	Somewhat	1	1	1	5	3	4	Both current and longstanding issues as well as perceived capability of party to govern in an ethical manner.	
1-Mar-21	6:22:14	PM AST	42	Yes	Church of the Nazarene	West	St. James	Female	51-60	Mixed Heritage	NS	Yes	Somewhat	1	2	1	5	5	5	Current Issues	

If no, or no affiliation, please state your religion (or other belief system) below, and thank you for your participation.

Questionnaire Results - Christianity and Culture 24-Mar-21

If yes or somewhat, what influences do you think guide your choice? Please rank in order of importance.

Date	Time	AM/PM	Response #	Are you Christian? If your answer is yes, please go to the next question.	Please tell us to what Christian Denomination you belong:	Geographical Areal	In what city/town/area do you reside?	What is your gender?	What is your age group?	What is your Cultural Ethnicity?	Please tick all that may apply if of "Mixed Heritage"	Are you currently employed?	Are you a supporter of any political party or group?	Family Tradition	Ethnic Identification	Where you reside/were born	Party/Group	Manifesto of Opposing Party/Group	Manifesto of Party/Group	Current Issues	If you are required to vote in the next election, what do you think will influence your vote?
9-Mar-21	8:28:53	AM AST	43	Yes	Church of the Nazarene	East	Arima	Male	31-40	African heritage		Yes	Somewhat	2	4	4	5	5	5	5	Current Issues
17-Mar-21	4:49:47	PM AST	44	Yes	Seventh-day Adventist (SDA)	East	Curepe	Male	51-60	African heritage		Yes	Somewhat	2	2	1	3	3	3	3	Longstanding Issues
17-Mar-21	8:55:59	PM AST	45	Yes	Seventh-day Adventist (SDA)	East	San Juan	Female	41-50	African heritage		Yes	Yes	3	1	1	4	1	4	4	Party Affiliation
17-Mar-21	9:27:47	PM AST	46	Yes	Moravian	East	Arima	Female	51-60	African heritage		Yes	Somewhat	2	3	3	1	1	3	3	Party Affiliation
18-Mar-21	7:18:01	AM AST	47	Yes	Moravian	East	Trinidad	Female	41-50	Mixed Heritage		Yes	Yes	5	5	5	2	2	2	2	Current Issues
18-Mar-21	12:15:50	PM AST	48	Yes	Seventh-day Adventist (SDA)	East	Tunapuna	Female	41-50	African heritage		Yes	Yes	1	5	2	3	5	1	1	Current Issues
18-Mar-21	1:48:33	PM AST	49	Yes	Seventh-day Adventist (SDA)	East	Arouca	Female	31-40	African heritage		Yes	No	3	1	1	1	1	4	4	Current Issues
18-Mar-21	1:57:05	PM AST	50	Yes	Seventh-day Adventist (SDA)	South/Central	Couva	Female	51-60	Indian heritage		Yes	Somewhat	4	2	2	3	4	4	4	Current Issues
18-Mar-21	2:24:36	PM AST	51	Yes	Seventh-day Adventist (SDA)	East	Arima	Male	31-40	Indian heritage		Yes	Somewhat	5	5	5	1	1	1	1	... Longstanding issues, other aspects such a s holidays traditions rituals etc.
18-Mar-21	3:32:29	PM AST	52	Yes	Seventh-day Adventist (SDA)	East	St. Augustine	Male	over 60	African heritage		Yes	No	4	5	5	2	3	1	1	Never Voted, Will not vote
18-Mar-21	3:48:42	PM AST	53	Yes	Seventh-day Adventist (SDA)	East	Arima	Female	51-60	Indian heritage		Yes	No	1	1	1	1	1	5	5	Current Issues
18-Mar-21	4:22:22	PM AST	54	Yes	Seventh-day Adventist (SDA)	East	Arouca	Male	21-30	African heritage		Yes	Yes	5	5	5	5	4	1	1	Party Affiliation
18-Mar-21	7:13:23	PM AST	55	Yes	Moravian	East	Arima	Female	51-60	African heritage		Yes	Somewhat	2	3	2	1	1	3	3	Longstanding Issues
18-Mar-21	9:38:24	PM AST	56	Yes	Seventh-day Adventist (SDA)	South/Central	Claxton Bay	Female	over 60	Indian heritage		Retired	Yes	1	1	1	5	2;4	5	5	Longstanding Issues
19-Mar-21	8:27:31	AM AST	57	Yes	Seventh-day Adventist (SDA)	South/Central	Couva	Male	31-40	Indian heritage		Yes	Somewhat	2	1	1	4	4	5	5	Current Issues
19-Mar-21	8:59:32	AM AST	58	Yes	Seventh-day Adventist (SDA)	South	Siparia	Male	51-60	Indian heritage		Yes	Somewhat	1	2	1	3	3	5	5	Current Issues
19-Mar-21	11:09:35	AM AST	59	Yes	Anglican (Anglo-Catholic)	East	Arouca	Female	31-40	Mixed Heritage		Yes	Somewhat	3	1	3	4	4	5	5	Longstanding Issues
19-Mar-21	11:24:24	AM AST	60	Yes	Moravian	East	Sangre Grande	Female	31-40	African heritage		Yes	Somewhat	1;3	1;3	3	5	5	2;3	3	Current Issues
19-Mar-21	12:06:14	PM AST	61	Yes	Anglican (Anglo-Catholic)	East	Trincity	Female	41-50	African heritage		Yes	Somewhat	4	1	1	4	4	4	4	Current Issues
19-Mar-21	12:19:29	PM AST	62	Yes	Anglican (Anglo-Catholic)	East	Tacarigua	Male	31-40	Mixed Heritage		Yes	Yes	4	1	4	5	5	5	5	Longstanding Issues
19-Mar-21	12:45:47	PM AST	63	Yes	Anglican (Anglo-Catholic)	East	Arouca	Female	41-50	African heritage		Yes	Somewhat	2	2	3	2	3	1	1	Current Issues
19-Mar-21	12:49:13	PM AST	64	Yes	Anglican (Anglo-Catholic)	East	Arouca	Female	over 60	Indian heritage		Retired	Yes	5	5	5	5	5	1;2	1	Longstanding Issues

If no, or no affiliation, please state your religion (or other belief system) below, and thank you for your participation.

Questionnaire Results - Christianity and Culture 24-Mar-21

If yes or somewhat, what influences do you think guide your choice? Please rank in order of importance.

Appendix E

Date	Time	AM/PM	# Responses	Are you Christian? If your answer is yes, please go to the next question.	Please tell us to what Christian Denomination you belong:	Geographical Areal	In what city/town/area do you reside?	What is your gender?	What is your age group?	What is your Cultural Ethnicity?	Please tick all that may apply if of "Mixed Heritage"	Are you currently employed?	Are you a supporter of any political party or group?	Family Tradition	Identification	Ethnic	Where you reside/ were born	Party/Group	Affiliate	Manifesto of	Group	Manifesto of Opposing Party/	Current Issues	If you are required to vote in the next election, what do you think will influence your vote?
19-Mar-21	12:49:23	PM AST	65	Yes	Anglican (Anglo-Catholic)	East	Arouca	Female	over 60	Indian heritage		Retired	Yes	5	5	5	5	5	5	1;2		1	Longstanding Issues	
19-Mar-21	12:52:27	PM AST	66	Yes	Anglican (Anglo-Catholic)	West	Diego Martin	Male	51-60	African heritage		Yes	Yes	3	3	3	1	3	1			1	Longstanding Issues	
19-Mar-21	1:01:20	PM AST	67	Yes	Anglican (Anglo-Catholic)	East	Trincity	Female	over 60	African heritage		Retired	No	3	2	3	1	2	2			2	Current Issues	
19-Mar-21	1:04:31	PM AST	68	Yes	Anglican (Anglo-Catholic)	South/Central	Chaguanas	Female	21-30	Mixed Heritage	African, Indian	Yes	Yes	2	2	2	1	1	1			1	Current Issues	
19-Mar-21	1:41:03	PM AST	69	Yes	Anglican (Anglo-Catholic)	West	Port of Spain	Female	21-30	African heritage		Yes	Yes	1	1	1	5	5	5			5	Current Issues	
19-Mar-21	2:00:11	PM AST	70	Yes	Anglican (Anglo-Catholic)	West	St. James	Female	21-30	African heritage		Yes	Somewhat	4	3	4	1	1	1			1	Party Affiliation	
19-Mar-21	2:46:56	PM AST	71	Yes	Anglican (Anglo-Catholic)	West	Port of Spain	Female	41-50	Mixed Heritage	African, European, Indian, Indigenous	Yes	Somewhat	1	1	1	1	1			3		The reps' performance (re) current, contextual issues, stewardship of resources... Attitude, relationship with opposing voices	
19-Mar-21	3:05:00	PM AST	72	Yes	Anglican (Anglo-Catholic)	East	Arima	Female	41-50	Mixed Heritage		Yes	Somewhat	4	4	4	1	4	4			4	Performance of the Government	
19-Mar-21	4:33:56	PM AST	73	Yes	Anglican (Anglo-Catholic)	East	Champs Fleurs	Female	31-40	Mixed Heritage		Yes	Yes	1	4	4	2	2	3			3	Current Issues	
19-Mar-21	9:26:48	PM AST	74	Yes	Anglican (Anglo-Catholic)	East	Tacarigua	Female	over 60	African heritage		Yes	Somewhat	5	5	5	2	2	1			1	Current Issues	
19-Mar-21	10:48:25	PM AST	75	Yes	Anglican (Anglo-Catholic)	East	Trincity	Female	over 60	African heritage		Retired	Yes	1	1	3	1	1	1			1	Party Affiliation	
20-Mar-21	7:19:30	AM AST	76	Yes	Anglican (Anglo-Catholic)	West	Diego Martin	Female	51-60	Mixed Heritage	African, Chinese, European, Latin	Yes	Yes	3	3	3	1	1	2			2	Longstanding Issues	
21-Mar-21	6:51:37	AM AST	77	Yes	Anglican (Anglo-Catholic)	East	D'Abadie	Female	over 60	African heritage		Retired	Yes	3	4	4	2	4	1			1	Longstanding Issues	
22-Mar-21	10:51:40	AM AST	78	Yes	Anglican (Anglo-Catholic)	East	Trincity	Female	over 60	African heritage		Retired	Yes	1	1	5	3	3	1			1	Longstanding Issues	
22-Mar-21	6:41:13	PM AST	79	Yes	Anglican (Anglo-Catholic)	East	Tacarigua	Female	41-50	African heritage		Yes	Yes	2	3	3	1	2	2			2	Longstanding Issues	
23-Mar-21	9:20:17	PM AST	80	Yes	Seventh-day Adventist (SDA)	East	St Joseph	Male	31-40	African heritage		Yes	No	3	3	3	2	2	1			1	Current Issues	

APPENDIX F

LITRATURE REVIEW

THE LAW

“⁴³You have heard that it was said, ‘You shall love your neighbour and hate your enemy.’ ⁴⁴But I say to you, love your enemies and pray for those who persecute you, ⁴⁵so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous. ⁴⁶For if you love those who love you, what reward do you have? Do not even the tax collectors do the same? ⁴⁷And if you greet only your brothers and sisters, what more are you doing than others? Do not even the Gentiles do the same? ⁴⁸Be perfect, therefore, as your heavenly Father is perfect” (Matt 5:43-48).

APPENDIX G

LITERATURE REVIEW

THE WOMAN AT THE WELL

⁵So he came to a Samaritan city called Sychar, near the plot of ground that Jacob had given to his son Joseph. ⁶Jacob's well was there, and Jesus, tired out by his journey, was sitting by the well. It was about noon. ⁷A Samaritan woman came to draw water, and Jesus said to her, "Give me a drink." ⁸(His disciples had gone to the city to buy food.) ⁹The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" (Jews do not share things in common with Samaritans.) ¹⁰Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." ¹¹The woman said to him, "Sir, you have no bucket, and the well is deep. Where do you get that living water? ¹²Are you greater than our ancestor Jacob, who gave us the well, and with his sons and his flocks drank from it?" ¹³Jesus said to her, "Everyone who drinks of this water will be thirsty again, ¹⁴but those who drink of the water that I will give them will never be thirsty. The water that I will give will become in them a spring of water gushing up to eternal life." ¹⁵The woman said to him, "Sir, give me this water, so that I may never be thirsty or have to keep coming here to draw water" (John. 4:5-15).

APPENDIX H

LITERATURE REVIEW

JESUS EXORCISES A DEMON FROM THE CHILD OF A SYROPHOENICIAN WOMAN

²⁴From there he set out and went away to the region of Tyre. He entered a house and did not want anyone to know he was there. Yet he could not escape notice, ²⁵but a woman whose little daughter had an unclean spirit immediately heard about him, and she came and bowed down at his feet. ²⁶Now the woman was a Gentile, of Syrophenician origin. She begged him to cast the demon out of her daughter. ²⁷He said to her, “Let the children be fed first, for it is not fair to take the children’s food and throw it to the dogs.” ²⁸But she answered him, “Sir, even the dogs under the table eat the children’s crumbs.” ²⁹Then he said to her, “For saying that, you may go—the demon has left your daughter.” ³⁰So she went home, found the child lying on the bed, and the demon gone (Mark. 7: 24-30).

APPENDIX I

Table 1: Focus Group Summary

Ethnicity	East	West	South	Total
African	6	4	6	16
Indian	6	6	6	18
Mixed	6	5	6	17
Total	18	15	18	51

APPENDIX J

Table 2: Q1 Does Race Influence Voting Pattens?

		Yes	No	Sometimes
East	African	4	2	4
	Indian	0	2	0
	Mixed	1	4	1
West	African	0	4	0
	Indian	1	5	0
	Mixed	0	5	0
South	African	0	6	0
	Indian	0	6	0
	Mixed	1	5	0
Total		7	39	5
Percentage		13.7%	76.5%	9.8%

APPENDIX K

Table 3: Q1 New Commandment Influence Voting?

		Yes	No	Not Sure
East	African	2	4	0
	Indian	1	0	5
	Mixed	1	0	5
West	African	0	0	4
	Indian	0	6	0
	Mixed	0	0	5
South	African	1	4	1
	Indian	5	1	0
	Mixed	2	4	0
Total		12	19	20
Percentage		23.5%	37.3%	39.2%

APPENDIX L

Table 4: Q2 Which Party (Indo-Based, African-Based, Mixed, No Preference) Are You Uncomfortable With As Government?

Area	Race/ Ethnicity of Participant	Discomfort with	Discomfort with (1) Corrupt Practices	Discomfort with (2) No Trust	Discomfort with (3) Value System Different	No Response	No Preference (1) but Service	No Preference (2) but Structure of Governance - Opportunity	No Preference (3) but Does not matter	No Preference (5) but Value System	No Preference (7) but All Trinis	No Comment (8)	Total
East	African Descent		Indo-Based			1	Neither						
	African Descent			Indo-Based			Neither						
	African Descent			Indo-Based									
	Indian Descent			Afro-Based				Neither					
	Indian Descent			Afro-Based				Neither					
	Indian Descent			Afro-Based				Neither					
	Mixed			Indo-Based			Neither	Neither					
	Mixed						Neither	Neither					
	Mixed						Neither						
Sub-Total East			1	6		1	5	5					18

Table 4: Q2 Which Party (Indo-Based, African-Based, Mixed, No Preference) Are You Uncomfortable With As Government?

Area	Race/ Ethnicity of Participant	Discomfort With	Discomfort with (1) Corrupt Practices	Discomfort with (2) No Trust	Discomfort with (3) Value System Different	No Response	No Preference (1) but Service	No Preference (2) but Structure of Governance - Opportunity	No Preference (3) but Does not matter	No Preference (5) but Value System	No Preference (7) but All Trinis	No Comment (8)	Total
West	African Descent						Neither						
	African Descent						Neither						
	African Descent						Neither						
	African Descent						Neither						
	Indian Descent						Neither						
	Indian Descent						Neither						
	Indian Descent						Neither						
	Indian Descent										Neither		
	Indian Descent										Neither		
	Indian Descent										Neither		
	Mixed	Indo-Based											
	Mixed	Indo-Based											
	Mixed	Indo-Based											
	Mixed											Neither	
	Mixed											Neither	
Sub-Total West		3					7				3	2	15

Table 4: Q2 Which Party (Indo-Based, African-Based, Mixed, No Preference) Are You Uncomfortable With As Government?

Area	Race/ Ethnicity of Participant	Discomfort With	Discomfort with (1) Corrupt Practices	Discomfort with (2) No Trust	Discomfort with (3) Value System Different	No Response	No Preference (1) but Service	No Preference (2) but Structure of Governance - Opportunity	No Preference (3) but Does not matter	No Preference (5) but Value System	No Preference (7) but All Trinis	No Comment (8)	Total
South	African Descent		Indo-based										
	African Descent				Indo-based								
	African Descent			Indo-based									
	African Descent									Neither			
	African Descent									Neither			
	African Descent				Indo-based								
	Indian Descent										Neither		
	Indian Descent							Neither					
	Indian Descent							Neither					
	Indian Descent									Neither			
	Indian Descent			Indo-based									
	Mixed				Indo-based								
	Mixed				Indo-based								
	Mixed				Indo-based								
	Mixed		Indo-based										
	Mixed		Indo-based										
	Mixed		Indo-based										
Sub-Total South			4	2	5				3	3	1		18

Table 4: Q2 Which Party (Indo-Based, African-Based, Mixed, No Preference) Are You Uncomfortable With As Government?

Area	Race/ Ethnicity of Participant	Discomfort with	Discomfort with (1) Corrupt Practices	Discomfort with (2) No Trust	Discomfort with (3) Value System Different	No Response	No Preference (1) but Service	No Preference (2) but Structure of Governance - Opportunity	No Preference (3) but Does not matter	No Preference (5) but Value System	No Preference (7) but All Trinis	No Comment (8)	Total
Sub-Total East			1	6		1	5	5					18
Sub-Total West		3					7				3	2	15
Sub-Total South			4	2	5				3	3	1		18
TOTAL		3	5	8	5	1	12	5	3	3	4	2	51

APPENDIX M

Table 5- Summary of Matrix at Table 4

		African	Indian	None	No response
East	African	0	4	2	0
	Indian	3	0	3	0
	Mixed	0	1	5	0
West	African	0	0	4	0
	Indian	0	0	6	0
	Mixed	0	3	2	0
South	African	0	4	1	1
	Indian	0	0	6	0
	Mixed	0	6	0	0
Total		3	18	29	1
Percentage		5.9%	35.3%	56.9%	1.9

APPENDIX N

Table 6: Q3 What Are The Beliefs Of The Other Race To You? Inferior or Superior?

Area	THEMES					TOTAL
	All Created Equally	Many opportunities (education, socialisation, cultural, religion)	Equal but behave different	Respect	Illiterate (In the past)	
East	African Descent	African Descent				
	African Descent					
	African Descent					
	African Descent					
	African Descent					
	Indian Descent				Indian Descent	
	Indian Descent					
	Indian Descent					
	Indian Descent					
	Indian Descent	Mixed				
	Mixed	Mixed				
	Mixed	Mixed				
		Mixed				
Sub-Total East	12	5			1	18

APPENDIX O

Table 7: Questionnaire Sample Summary

Ethnicity	East	West	South	Total
African	37	7	2	46
Indian	7	0	5	12
Mixed	18	3	1	22
Total	62	10	8	80

APPENDIX P

Table 8: Christian Denomination Summary

Denomination	Ethnicity			Total
	African	Indian	Mixed	
Anglican	11	2	7	20
Christian	0	0	1	1
Nazarene	4	0	1	5
Methodist	9	0	0	9
Moravian	3	0	1	4
Pentecostal	1	0	0	1
Presbyterian	0	1	0	1
Roman Catholic	9	3	11	23
Seventh-Day Adventist	7	6	0	13
Spiritual Baptist	2	0	1	3
Total	46	12	22	80

APPENDIX Q

Table 9: Gender Summary

Gender	East	West	South	Total
Female	50	8	5	63
Male	12	2	3	17
Total	62	10	8	80

APPENDIX R

Table 10: Age Group Summary

Age Group	East	West	South	Total
21-30	8	2	2	12
31-40	16		3	19
41-50	11	3		14
51-60	5	4	2	11
Over 60	18	1	1	20
Under 21	4			4
Total	62	10	8	80

APPENDIX S

Table 11: Cultural Ethnicity

Cultural Ethnicity	East	West	South	Total
African Heritage	37	7	2	46
Indian Heritage	7		5	12
European Heritage				
Chinese Heritage				
Mixed Heritage	18	3	1	22
Amerindian				
Indigenous				
Latin American				
Total	62	10	8	80

APPENDIX T

Table 12: Factors that Influence choice of Political Parties

1	2	3	4	5	6	7
Primary Influence by Ethnicity	Family Tradition	Ethnic Identification	Where you reside/were born	Manifesto of Affiliate Party/Group	Manifesto of Opposing Party Party/Group	Current Issues
African	10	11	12	12	10	21
Mixed	9	8	7	7	5	4
Indian	3	4	5	2	2	3

APPENDIX U

Table 13: Factors that will Influence Vote for Next Election Summary

Influence of Vote	East	West	South	Total
Current Issues	28	4	5	37
Party Affiliation	7	1		8
Current Issues and Party Affiliation	1			1
Longstanding Issues	20	3	2	25
Longstanding Issues plus traditions, such as, holidays traditions rituals	1			1
Current Issues and Longstanding Issues plus perceived capability of party to govern in ethical manner	1			1
New political party willing to work for people			1	1
Not sure if will vote	1			1
Will not vote	1			1
Policies and Leadership strategy		1		1
Performance, contextual issues, stewardship of resources, attitude, relationship with opposing voices		1		1
Performance of Government	1			1
Underaged	1			1
Total	62	10	8	80