



# Community Resilience Initiative Baseline Assessment Report

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## ACRONYM LIST

AMEP	CRI Activity Monitoring and Evaluation Plan
COP	Chief of Party
CRI	Community Resilience Initiative
DI	Democracy International, Inc.
ESC	USAID/Eastern and Southern Caribbean
FGD	Focus group discussion
GORTT	Government of the Republic of Trinidad and Tobago
IOM	International Organization for Migration
KII	Key Informant Interview
LWC	Living Water Community
M&E	Monitoring and Evaluation
REAL	USAID Resilience, Evaluation, Analysis and Learning Award
T&T	Trinidad and Tobago
UNHCR	United Nations High Commissioner for Refugees
USAID	United States Agency for International Development

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# EXECUTIVE SUMMARY

## Introduction

Through the Community Resilience Initiative (CRI) in Trinidad and Tobago (T&T), the United States Agency for International Development (USAID) and Democracy International (DI) are working with civil society organizations to reduce the victimization of Venezuelan refugees and migrants and enhance direct, positive engagement between nationals of T&T and Venezuelans to foster community development and resilience. The CRI program consists of two objectives: (1) coordinate and enhance existing community systems to more effectively address the refugee and migrant crisis, and (2) foster positive social interaction and trust among Venezuelan and T&T communities. This report presents the findings of the CRI mixed method baseline assessment, conducted to inform project activities.

## Baseline Assessment Overview and Purpose

CRI designed and implemented a mixed method baseline assessment to (1) identify existing capacities for, and threats to, resilience in target communities; (2) inform activity design with contextually-relevant information and tools; and (3) reveal, to the extent possible, existing sentiment toward and experiences of Venezuelan migrants in target communities. DI developed data collection methods taking into account the **USAID Resilience, Evaluation, Analysis and Learning (REAL) Award** resource documents for resilience capacity monitoring, looking specifically at bonding, bridging, and, to a lesser degree, linking social capital within the CRI target populations.<sup>1</sup> The CRI partners conducted 15 focus group discussions (FGDs) in the six CRI target locations of Arima, Chaguanas, Couva, Mayaro, Port of Spain, and Rio Claro, reaching a total sample of 157 participants (97 women and 60 men). Concurrently, DI launched an online survey with versions in English and Spanish, with specific questions for Venezuelans and for T&T nationals and residents of other nationalities, which were advertised on Facebook and distributed through CRI partner networks. DI obtained 2,095 survey responses from T&T nationals, 85 from Venezuelans residing in T&T, and 82 from residents of other nationalities, of which the largest proportion were from Cuba.

While the generalizability of the findings is limited due to the small sample size of the focus groups and the convenience sampling method used for both the FGDs and the survey, the assessment provides valuable information for CRI programming. In particular, the large sample size of T&T national survey respondents enables CRI to develop some statistically valid conclusions about xenophobic attitudes towards Venezuelans. The assessment in general helps fill important knowledge gaps, particularly with regard to community dynamics between T&T and Venezuelan populations. Additionally, the assessment contributes information in response to the key CRI learning questions:

- What are the existing resilience capacities in the target locations among host and Venezuelan populations?
- What resources would T&T and Venezuelan populations need or like access to?
- How do T&T nationals perceive Venezuelans and vice versa?

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<sup>1</sup> *USAID REAL Resilience and Resilience Capacities Measurement Options, Full Approach: Household Questionnaire*. USAID's existing framework for building and measuring resilience informs CRI and this study. "USAID defines resilience as the ability of people, households, communities, countries, and systems to mitigate, adapt to, and recover from shocks and stresses in a manner that reduces chronic vulnerability and facilitates inclusive growth." (The Horn of Africa Resilience Network Regional Resilience Framework 2.0, November 2016). For CRI, we are looking in particular at the social aspects of resilience in the face of the shocks and stresses stemming from the influx of migration from Venezuela.

- How have community dynamics changed with the influx of migrants?

## Findings

The baseline assessment data revealed important information, including about existing social resilience capacities, community resources and accessibility, salient issues in the communities such as employment and safety, boosters and barriers to social integration, and community dynamics, including discrimination, harassment, and xenophobia. Major findings include:

- Both T&T nationals and Venezuelans have some capacities for social resilience, but significant barriers of language, culture, prejudice, and access to resources are limiting the ability of the two groups to coexist productively in their communities.
- Two types of actors with regard to social capital emerge among T&T nationals: those who frequently *request* assistance and those who frequently *provide* assistance. CRI may be able to call on those actors to foster empathy toward Venezuelans and to lead building social capital across nationality groups, respectively.
- Per the FGDs, Venezuelans prioritize access to health and education, and significant limitations prevent their access. Similarly, survey responses showed that the services perceived to be the most important—language classes, employment support, and opportunities for vocational skills—are among those perceived as *least likely to exist nearby* and *least accessible* to Venezuelan respondents.
- Venezuelans in T&T face discrimination, T&T nationals exhibit xenophobic attitudes, and female migrants in particular are experiencing harassment and exclusion since residing in T&T. Xenophobic attitudes manifest in particular as perceived threats to T&T culture, economy, and resources. T&T women across CRI intervention areas demonstrate higher levels of intolerance as compared to men within this sample.

## Conclusions

Data collected through this assessment enable CRI to begin to answer the abovementioned learning questions and inform activities accordingly. T&T nationals and Venezuelans both have some level of existing social **resilience capacities**, including availability of support services and social networking within populations, though there is very little bonding social capital across the T&T and Venezuelan populations. In terms of **services needed**, respondents, particularly Venezuelans, most frequently commented on health services, which are legally available to all. The prevalence of this need suggests a lack of information about available services and how to access them, and/or a failure of health centers to adequately address the needs of migrants. T&T nationals, meanwhile, focused primarily on security-related concerns, indicating a need for CRI to ensure safe spaces for all activities and services. The baseline revealed that, generally, **perceptions** between the two nationalities are negative. Quantitative evidence from the survey of T&T nationals revealed factors of social distance, differences in perceived values, and cultural and economic threats from migrants that are likely driving xenophobia and discrimination. In FGDs, T&T nationals repeatedly mentioned stereotypes of Venezuelans, while Venezuelans across T&T reported experiences of discrimination, harassment, and exploitation. Despite the overwhelmingly negative perceptions, T&T nationals noted both positive and negative **changes in community dynamics** resulting from immigration, including positive opportunities for bilingual development and economic advantages for some employers, at the same time as highlighting perceived negative consequences of migration straining the available jobs, wages, and resources.

## Recommendations

The baseline assessment indicates several considerations for CRI to keep in mind in the design and implementation of activities. These include:

- Respondents generally showed interest in activities with both populations, particularly cultural exchanges, provided conditions of trust and security are in place. CRI should work to set the psychological and social foundations for these interactions, pulling on the people-to-people approach. In designing these exchanges, CRI should also consider the diversity of both T&T and Venezuela.
- The assessment indicates evidence of bonding and bridging social capital within nationality groups, but not across them. CRI should continue to identify and capitalize on sources of strength within communities and leverage actors with strong social capital and community embeddedness to facilitate bonding, bridging, and linking social capital across populations.
- CRI social awareness campaign activities should take into consideration the evidence of xenophobic attitudes and discrimination prevalent in T&T and leverage positive social norms and evidence of shared culture and history to encourage positive changes in behavior and perceptions.
- Of those factors that *decrease* intolerance in our sample, two are within CRI's manageable interest: increasing the number of meetings between locals and migrants and, more importantly, creating opportunities for meaningful, *positive* exchanges. As T&T nationals' impressions of their encounters with migrants improves even just marginally, their intolerance drops a significant degree.
- CRI should place additional focus on women's participation, as women in our sample are more intolerant of Venezuelans than men, while Venezuelan women are facing an additional burden of harassment and exclusion compared to their male compatriots. Even controlling for strong social, economic, and cultural correlates of intolerance, T&T national women in our combined model are 3.3 percent more intolerant than men.

# INTRODUCTION

In response to a Broad Agency Announcement from the United States Agency for International Development in the Eastern and Southern Caribbean (USAID/ESC), Democracy International (DI) developed the Community Resilience Initiative (CRI) to address complexities and barriers to resilience in Trinidad and Tobago (T&T) in the face of an influx of refugees and migrants from nearby Venezuela. The unexpected increase in migration from Venezuela has challenged an already strained social service infrastructure, and migrants are at risk of victimization, face difficulty accessing community resources, and are often disconnected from host communities due to language and cultural barriers.

Through CRI, DI collaborates with several respected local partners to implement a year-long activity with two overall objectives:

1. Coordinate and enhance existing community systems to more effectively address the refugee and migrant crisis; and
2. Foster positive social interaction and trust among Venezuelan and T&T communities.

## Activity Theory of Change

DI will work to reduce victimization of refugees and migrants and enhance direct, positive engagement among T&T and Venezuelan communities to foster development and resilience. The theory of change underpinning this activity is: ***if we support local systems to improve service delivery to communities with refugee and migrant populations; and if we foster positive social interaction and trust across T&T and Venezuelan refugee communities; then T&T communities will be more resilient to stresses caused by population influx and better able to absorb refugees and migrants.***<sup>2</sup>

The overall CRI goal of increasing the resilience capacities of T&T communities in the face of migration is attainable through the achievement of two interrelated objectives: improving the systems delivering services to target communities, including to those migrants living in them, and increasing the trust between T&T nationals and Venezuelans residing in the country.<sup>3</sup> Lack of coordination and complementarity in community resource offerings, paired with inconsistent or unavailable information about those offerings, mean that people living in T&T communities who need a range of social services may not be able to get them. Likewise, a lack of common understanding between T&T nationals and Venezuelans, stemming from language and cultural barriers and general absence of opportunities to interact, contribute to mistrust between these groups. To build trust, CRI will strengthen the skills (including language and interpersonal) of these groups and create opportunities for the groups to interact and understand each other.

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<sup>2</sup> Our project and Activity Monitoring and Evaluation Plan design were informed by USAID's existing framework for building and measuring resilience. "USAID defines resilience as the ability of people, households, communities, countries, and systems to mitigate, adapt to, and recover from shocks and stresses in a manner that reduces chronic vulnerability and facilitates inclusive growth." (The Horn of Africa Resilience Network Regional Resilience Framework 2.0, November 2016). For CRI, we are looking in particular at the social aspects of resilience in the face of the shocks and stresses stemming from the influx of migration from Venezuela.

<sup>3</sup> Here, we are looking specifically at existing social support services offered in communities, both informally as well as formally through government, private sector, and non-governmental organizations. We are also looking at the populations' bonding, bridging, and linking social capital capacities, described in more detail in the Findings section below.



# BASELINE ASSESSMENT OVERVIEW

## Purpose

CRI designed and implemented a mixed method baseline assessment to (1) identify existing capacities for, and threats to, resilience in target communities; (2) inform activity design with contextually-relevant information and tools; and (3) reveal, to the extent possible, existing sentiment toward and experiences of Venezuelan migrants in target communities. The assessment examines T&T nationals' perceptions towards migrants, what effects they believe migrants have on life in T&T communities, their evaluations of national, community-level, and individual responses to it, and their expectations for the future, as well as Venezuelans' experiences and treatment in T&T. In this way, the baseline assessment can help fill important knowledge gaps; USAID and other international donors hypothesize that xenophobia exists among T&T communities and that it may increase with new waves of Venezuelan migration. However, there is little data available to gauge the sentiment towards migrants in communities, and to understand these sentiments against the backdrop of other contextual factors affecting community resilience. The assessment also explores social resilience capacities of T&T and Venezuelan populations and the existing and potential stressors facing them. In line with the CRI objectives, the assessment has a particular focus on existing facets of social capital, as well as current availability of and access to resources for social support in target communities. Finally, by consulting community members, CRI can adapt project plans according to community stakeholder feedback, and generate buy-in for targeted CRI events and activities.

## Methods

### Qualitative Data Collection

The CRI team conducted a **resilience and monitoring and evaluation (M&E) workshop** with local team members and CRI partners to kick off the baseline assessment process. CRI Chief of Party (COP) and the DI Home Office M&E Specialist led this workshop in Port of Spain to develop data collection tools collaboratively with the CRI partners and identify any remaining knowledge gaps for CRI to inform the assessment. DI provided guidance on the requirements and best practices for data quality, reporting, and learning for USAID projects, and worked with partners to select and prepare focus group discussion (FGD) facilitators.

DI developed data collection methods taking into account the **USAID Resilience, Evaluation, Analysis and Learning (REAL) Award** resource documents for resilience capacity monitoring.<sup>4</sup> This toolkit contains approaches and questions for gauging resilience in communities across a range of factors, including social. The three dimensions of social resilience that relate to CRI programming are bonding, linking, and bridging social capital. The amount of bonding social capital a person has is the degree to which they can call on others in their community for assistance when needed (and how many people they can call on, and for what kind of assistance). Bridging social capital is demonstrated when individuals can call on people in other communities outside of where they live for assistance. Finally, linking social capital exists when someone personally knows and can count on assistance from individuals in positions of power—such as in public office and/or in organizations with resources for support. In terms of bonding and bridging social capital, CRI is also interested in the degree to which someone can and would provide assistance to others. FGD responses revealed some interesting information about linking, but the main focus of the assessment, and of CRI's activities, is on identifying and

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<sup>4</sup> USAID REAL Resilience and Resilience Capacities Measurement Options, Full Approach: Household Questionnaire

strengthening bonding and bridging social capital. The team adapted questions from the questionnaire for the T&T context and incorporated these in key informant interview (KII) and FGD guides.<sup>5</sup>

Once data collection tools were finalized with input from the CRI partners, **the partner organizations conducted FGDs** in the six CRI target locations: Arima, Chaguanas, Couva, Mayaro, Port of Spain, and Rio Claro. The CRI partners used their networks in the target communities to identify key community leaders to interview, as well as members of the local T&T and Venezuelan populations to participate in separate population-specific focus groups. Between August 12 and 23, 2019, CRI partners conducted 15 focus groups in the six target communities, with a total sample of 157 participants (including 97 women and 60 men). FGDs and interviews were shared between the four CRI partner organizations, and were conducted in English with T&T nationals and in Spanish with Venezuelans. CRI team members and partners interviewed four key informants: two Venezuelans and two T&T nationals. In total, CRI collected data from 101 Venezuelans and 56 T&T nationals. A table with metadata for the FGDs and KIIs is in Annex I.

### Quantitative Data Collection

To validate and assess the degree to which interview data reflect broader public opinion, DI developed and distributed an **online survey** with versions in English and Spanish, with specific questions for Venezuelans, and for T&T nationals and residents of other nationalities. To encourage responses, DI advertised the survey on Facebook and distributed the link to the web survey through CRI partner networks. Between September 27 and October 31, DI obtained 2,095 survey responses from T&T nationals, 85 from Venezuelans residing in T&T, and 82 from residents of other nationalities residing in T&T, of which the largest proportion (44 out of 82, or 54 percent), were from Cuba.

These survey responses constitute a non-random, non-representative sample of the population. Non-representative survey samples are problematic for generalizations because the average responses do not necessarily reflect the response of the general population. Instead, they reflect the opinions only of those people who volunteer to participate. To mitigate these shortcomings, DI offered a non-monetary incentive for participation in the survey – a practice that is especially common in survey research when a representative sample cannot be drawn due to cost, time, or geographic limitations. Offering the chance to win a small, non-monetary prize for participation changes the demographics of online surveys by drawing into the sample individuals who otherwise would not bother to participate. Although survey participation remains completely voluntary, the prospect of winning entices a wider range of individuals to engage the survey. Hence, incentives are generally an efficient way to improve the quality of data and the strength of the conclusions we can base on that data when the only other alternative is an online convenience sample.

On the one hand, the high response rates among T&T nationals are consistent with our incentive-based approach to sampling. The low numbers of Venezuelan participants, on the other hand, are not. This suggests that Venezuelan migrants may have been reluctant to answer a public opinion survey for other reasons, which we discuss below.

The survey was designed to mirror the FGD questionnaire, with some modifications to conform to best practices in survey design. In particular, many of the survey questions about associations with local groups, available community resources, and bonding and bridging social capital were developed following the REAL methodology. DI supplemented this approach in

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<sup>5</sup> Ibid.

order to assess various attitudes that T&T nationals hold toward Venezuelan migrants – including stereotypes, perceptions, social distance, and social intolerance. To do so, DI adopted widely validated batteries of questions on xenophobia and intolerance from cross-national surveys and barometers, such as the World Values Survey, the International Social Survey Programme, and the European Social Survey. These are sources of much of what scholars know about intolerance toward others<sup>6</sup> and contain examples of the Bogardus social distance scale, which DI adapted to work in the T&T context.

### Data Analysis

The M&E Specialist and COP cleaned, organized, and analyzed qualitative baseline data in a web-based analysis tool with support and collaboration from local partners to ensure contextualization and to triangulate findings. DI's Director of Research, Evidence, and Data provided descriptive statistics of the survey data as well as advanced diagnostics of the levels, correlates, and potential explanations of xenophobic attitudes toward Venezuelans migrants in T&T.

### Strengths and Limitations

This baseline assessment provides valuable information to the CRI team, to USAID for strategy, and to other actors concerned with the challenges of migration in T&T. The assessment leverages survey responses and local narratives to characterize T&T nationals' perceptions towards migrants, what effects they believe migrants have on life in T&T communities, their evaluations of national, community-level, and individual responses to it, and their expectations for the future, as well as Venezuelans' experiences and treatment in T&T. This is the first data of its kind that USAID and other donors may use to empirically validate the hypothesis that xenophobia poses a genuine challenge in T&T and to revisit levels of xenophobia in targeted areas following programming to strengthen community resilience and intergroup trust.

Still, there are important limitations to the generalizability and utility of the data collected. The pool of FGD and interview respondents is a small sample, and they were selected using a convenience sampling method of individuals already known to the CRI partner organizations, and a “snowballing” of their associates, rather than a random or purposive sampling. Attendance at FGDs was uneven—the largest group had 19 participants while the smallest had only two—and the sample has unequal representation of Venezuelans and T&T nationals.

While FGDs were conducted in each of the areas where CRI works, attendance across regions was inconsistent, as was the geographic distribution of survey responses. For these reasons, the conclusions drawn from assessment data are not representative of the views of the general population, nor are they generalizable to other communities. CRI cannot conclude anything with certainty about the attitudes and values of T&T nationals and Venezuelans, and it is unlikely that CRI will access the same respondents for the endline data collection efforts. Further, FGD data were collected by ten different facilitators, meaning slight differences in style, tone, and language could have affected participant responses and the overall management of the discussion. It was also challenging in some locations to find skilled facilitators and, while this does not present a significant threat to data quality, it served as a learning and capacity building opportunity for local partners new to these methods of data collection.

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<sup>6</sup> For the World Values Survey, see <http://www.worldvaluessurvey.org/wvs.jsp>. The International Social Survey Programme questionnaires and data are available at [issp.org](http://issp.org). More information on the European Social Survey can be found at <http://www.europeansocialsurvey.org/>

Similarly, survey responses solicited through Facebook ads do not constitute random sampling or a sampling frame that can produce a representative sample of the T&T population at large. In most cases, ads aimed to capture the attention of Venezuelans or T&T nationals with messages about an opportunity to provide input on what matters in their communities and, as a further incentive, to be entered into a raffle to win a gift card to a local grocery store. To the extent that people who respond to these ads differ systematically from the general population, inferences drawn beyond the sample will be biased. In other words, DI can only make conclusions about the sample of respondents we collected, and not more.

Nearly 93 percent of online survey responses were from T&T nationals and, as such, the strength of this sample is significantly greater than that of the Venezuelan respondents. Note that responses are not evenly distributed across geography. No location represented more than 12 percent of the total responses, and those areas where most people responded do not necessarily represent the most populous parts of T&T. Of total responses of T&T nationals, 37 percent (N = 739) came from CRI intervention areas; 47 percent of Venezuelan respondents (N = 40) reside in CRI intervention areas.

The sample is also highly skewed toward women—with 83 percent of locals' responses to the online survey proffered by women compared to only 17 percent by men. The small sample of 85 Venezuelan survey respondents is more balanced—66 percent female and 34 percent male. More than 60 percent of FGD participants were women (97 of 157 total), meaning responses from men are underrepresented in this assessment. Fortunately, this skewness does adversely affect the conclusions about this specific sample, but it is another reason to take care not to generalize to the population at large.

The next two sections present findings that take into account all FGD and interview responses, and conclusions are based on these and the survey responses of T&T nationals and Venezuelan arrivals.

## DESCRIPTIVE ANALYSIS

This section contains the salient data points that emerged in the web survey and during separate FGDs with Venezuelan and T&T national participants. Findings are organized by the key CRI learning questions with analysis of the data presented and related recommendations and reflections in the Conclusions and Recommendations sections, respectively. Major findings include:

- Both T&T nationals and Venezuelans have some capacities for social resilience, but significant barriers of language, culture, prejudice, and access to resources are limiting the ability of the two groups to coexist productively in their communities.
- Two types of actors with regard to social capital emerge among T&T nationals: those who frequently *request* assistance and those who frequently *provide* assistance. CRI may be able to call on those actors to foster empathy for Venezuelans and to lead building social capital across nationality, respectively.
- Per the FGDs, Venezuelans prioritize access to health and education, and significant limitations prevent their access. Similarly, survey responses showed that the services perceived to be the most important—here, language classes, employment support, and opportunities for vocational skills—are among those perceived as *least likely to exist nearby* and *least accessible* to Venezuelan respondents. T&T nationals, meanwhile, benefit from connections to social resources and organizations. Both groups desire more and better opportunities for recreation, cultural exchange, and public safety.

- Venezuelans in T&T face discrimination, T&T nationals exhibit xenophobic attitudes, and female migrants in particular are experiencing harassment and exclusion since residing in T&T. These attitudes manifest in particular in perceived threats to T&T culture, economy, and resources.

## What are the existing resilience capacities in the target locations among host and Venezuelan populations?

### Social Resilience

We can understand resilience as a set of capacities or strengths that enable an individual, household, or community to function and recover in the face of shocks and stresses that threaten wellbeing. In addition to tangible assets contributing to resilience, such as access to cash savings, property and land ownership, and access to information, for example, evidence from social science and the humanitarian and development assistance fields shows that resilience has social dimensions as well. In line with the parameters of the *USAID REAL Resilience and Resilience Capacities Measurement Options, Full Approach: Household Questionnaire*, there are three dimensions of resilience that relate to CRI programming: bonding, linking, and bridging social capital. According to the REAL methodology, the amount of **bonding social capital** a person has is the degree to which they can call on others in their community (or village, in the original text) for assistance when needed, as well as how many people they can call on, and for what kind of assistance. **Linking social capital** exists when someone personally knows and can count on assistance from individuals in positions of power—in public office and in organizations in their community. Finally, **bridging social capital** is demonstrated when individuals can call on individuals in other communities outside of where they live for assistance. In terms of bonding and bridging social capital, we are also interested in the degree to which someone can provide assistance to others. To assess social resilience for this baseline assessment, CRI focus group facilitators and DI's survey questionnaire asked respondents who they could ask for assistance in their communities, who they ask outside of their communities, and whether they had offered assistance to anyone inside or outside their communities, and what kind.

In FGDs, when asked about individuals or organizations to whom they could reach out for assistance, T&T nationals in Arima, Couva, and Rio Claro mentioned churches and religious organizations. In Couva, Port of Spain, Chaguanas, and Mayaro, respondents mentioned various areas of local government, but noted that getting assistance from local government depends on the specific issue and who you know in the relevant division. In Arima and Mayaro, respondents turn to village councils and, in each location, except Rio Claro, local organizations. In Port of Spain, Mayaro, and Rio Claro, participants mentioned friends and neighbors; these groups were not mentioned in Couva, Chaguanas, or Arima, though the responses to this question in these locations indicate respondents were thinking more in terms of community problems (resources) than personal ones (social ties). In Rio Claro, Couva, Arima, and Chaguanas, FGD participants talked about trust as being a key element; in Rio Claro, trust in the confidentiality of types of support, especially psychosocial, was a limiting factor for those seeking assistance. In Couva, Arima, and Chaguanas, trust was mentioned as being a limit to the degree to which someone might help others in their community.

In FGDs, T&T nationals also mentioned certain institutions *outside* of communities for psychosocial support, such as government actors (especially when they knew an official personally, which shows some evidence for "linking social capital"), churches, some NGOs, and larger hospital and educational facilities. Venezuelan respondents in Arima listed the most organizations (both religious and NGO), but participants in Couva, Chaguanas (Enterprise), and

Mayaro said that assistance outside their community did not exist. Those in Rio Claro, Port of Spain, and Chaguanas were not asked the question.

Survey respondents were asked to identify which people or organizations they have reached out to in the past 12 months when they needed help or assistance with a problem. Respondents could select as many people or organizations as were applicable. Of 2,095 T&T national survey respondents, 52 percent cited family, 31 percent cited other T&T national friends, and 22 percent cited the church when asked about the primary types of people or groups they had asked for assistance *within* their local communities. When asked about where they had sought assistance *outside* their communities during the past year, respondents most commonly cited the same types of individuals and institutions, but with different frequencies—37 percent family, 26 percent fellow T&T nationals, and 13 percent from churches. CRI target communities' respondents did not differ in response patterns; over 52 percent of respondents indicated they had relied on family for assistance, and about 30 percent in each community relied on their friends who were also T&T nationals.

Venezuelans in FGDs primarily said they relied on other migrants for assistance, and that they contacted their networks mainly through WhatsApp. In Rio Claro, Arima, and Chaguanas, migrants said they support each other with food, clothing, and information about job opportunities. Those with connections to local people or organizations could call on work colleagues, friends, and relatives locally in T&T. Respondents in Mayaro, Chaguanas, and women in Port of Spain, referenced Living Water Community (LWC), though it is worth noting that participants were recruited for these FGDs by LWC. In several FGDs, the first response was to say that “no one helps us outside of the (Venezuelan) community”, though further discussion in each led to other responses emerging, especially connections with churches and religious organizations in their respective communities. A Venezuelan interviewee noted a prominent businessperson in Port of Spain who employs and assists migrants.

Survey data for 85 Venezuelan respondents corroborates these trends. Most respondents rely on Venezuelan friends (31 percent), friends who are T&T nationals (27 percent), their own families (19 percent), and the church (18 percent) for support in the local community. Venezuelan friends (31 percent cited) and local friends (22 percent) serve as an important support system outside migrants' local communities, as does the Church (15 percent cited).

T&T nationals in FGDs in Couva, Port of Spain, Chaguanas, and Mayaro listed several organizations and groups of people (neighbors, underprivileged community members, youth, parents, and migrants) that they had offered to assist, while participants in Arima and Rio Claro cited lack of community trust between community members as a reason to not provide support to others. Venezuelans in Arima said they helped each other and donated support when they could, and this was echoed in Rio Claro, but those in Couva and Mayaro said they did not help others because they had little to offer.

T&T national survey respondents who said they had provided assistance to someone in their local community in the last twelve months said they had furnished food (52 percent), clothing (39 percent), and money (38 percent). For those who had provided assistance to someone outside their local community, responses were about the same—42 percent, 34 percent, and 33 percent for food, money, and clothing, respectively. Overall, fewer respondents said they had provided assistance to someone outside of their local community than inside. Within CRI intervention areas, these three types of assistance were most commonly cited by respondents as types of support they had provided to others, though transport was also selected by at least 14 percent of respondents in all five communities, and childcare by 17 percent of respondents in Port of Spain and 15 percent of respondents in Arima. During the past 12 months, Venezuelan survey respondents were most likely to have provided food, clothing, money, and

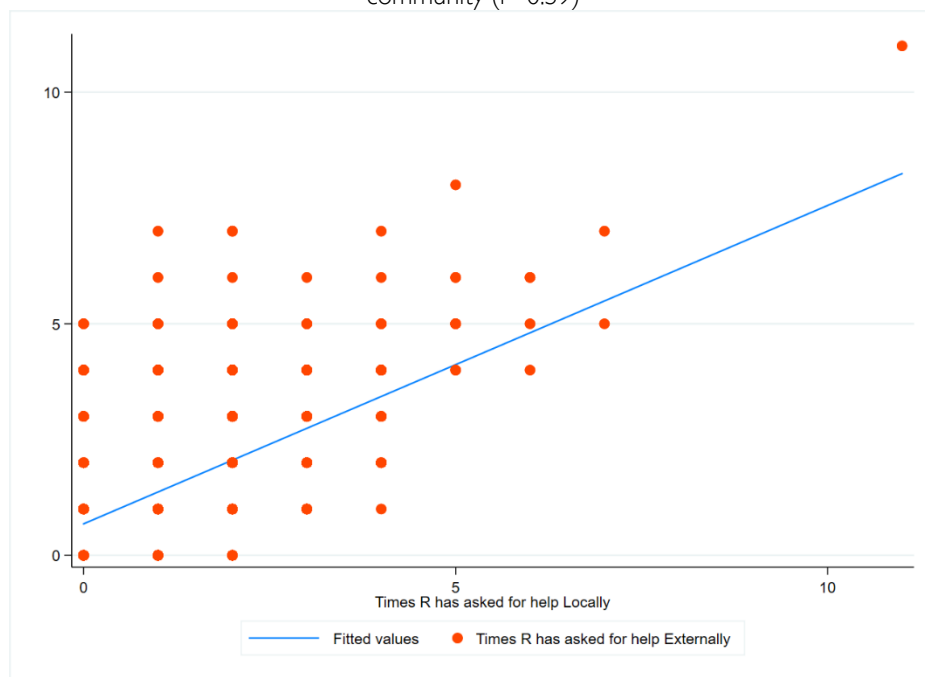
translation—both locally and to people outside their community. Nearly 50 percent of respondents noted they had provided food locally and elsewhere.

### Bridging and Bonding

Survey data provide an important insight about social capital in this sample. While the USAID REAL framework and CRI conceptualize “bonding” and “bridging” social capital as distinct constructs, the data suggest that these two types of social capital are very closely related in this context. That is, individuals who appear to have high bridging social capital (i.e. those who can call on many individuals/organizations in *other communities* for assistance) also tend to have high bonding social capital (i.e. they also can call on many individuals/organizations for assistance inside *their own community*).

Among T&T nationals, for instance, asking for assistance *inside* the community and asking for assistance *outside* the community are significantly correlated at  $r = 0.59$  (see Figure 1). Similarly, providing assistance inside the community and providing assistance outside the community show a Pearson’s correlation of 0.64. For Venezuelans in the sample, those same correlations are  $r = 0.77$  and  $r = 0.82$ , respectively. Both sets of correlations are very strong for social and behavioral data (perfect positive correlation is 1.0 and perfect negative correlation is -1.0) and suggest a sincere commonality. The correlations among those who have requested help locally and externally ( $r = 0.59$ ,  $N = 2,095$ ) are graphed in Figure 1.<sup>7</sup>

Figure 1- Correlation between number of times respondents asked for help within and outside their own community ( $r=0.59$ )



Thus, it may make sense to classify two types of social resilience actors who we may think of as “**social capital entrepreneurs**” in Trinidad and Tobago: those who tend to *ask for assistance* from others and those who tend to *provide assistance* to others, both inside and beyond their community boundaries. CRI may be able to work with these actor types to support our objectives; those actors who frequently ask for assistance may help to build empathy for Venezuelans who need to rely on basic services in T&T, and those who frequently provide

<sup>7</sup> Note: removing the outliers at the uppermost right-hand corner reduces the correlation negligibly, to  $r = 0.57$ .

assistance may help outreach efforts such as to lead Venezuelans who need assistance to locations where they can obtain it.

## **What resources would T&T and Venezuelan populations need or like access to?**

FGD participants were asked what resources existed in their communities, whether they accessed them and why some were more accessible than others, and what was missing in their communities that would benefit them and their families. Respondents in communities other than Rio Claro noted a number of services available in their communities including recreational facilities, community centers, health facilities, places of worship, police station, educational facilities and support services, and counseling services. Rio Claro members noted that there are some services available but many people do not know about them and often seek services outside of the community. Response findings from FGDs are grouped below according to CRI areas of interest and possible intervention; summary survey data are provided at the end.

### **Health**

T&T national respondents in Couva, Chaguanas, and Mayaro cited health centers as a resource when asked about what was available in their communities. Venezuelan respondents in Port of Spain, Arima, and Chaguanas cited positive experiences in community health centers, especially because of the availability of Spanish-speaking doctors. One respondent in Chaguanas said he or she had heard of negative experiences in Chaguanas Health Centre, especially for pregnant women, but other respondents in this group reported positive impressions of the same health facilities. Other T&T respondents in Port of Spain and Rio Claro described private health care as being more accessible and having higher quality customer service. One T&T national from Chaguanas expressed a concern that Venezuelans would take limited health resources away from T&T nationals, while a Venezuelan respondent, also in Chaguanas, described trying to access healthcare and being made to wait until all the T&T national patients had been attended before he was. In general, Venezuelan respondents cited needing more and better access to healthcare.

### **Education**

T&T national respondents in Couva cited schools as a resource. Respondents in Mayaro highlighted psychosocial support available through the school system there, but this is only available for students. Private organization YTEPP in Mayaro is also providing literacy and job skill development support. Venezuelan migrants in Chaguanas, Rio Claro, Port of Spain, and Mayaro expressed a desire for better, more accessible (in terms of distance and permission) education options for them and their children. Those migrants whose children were able to access education said the program was not accredited (it is possible these children were taught in informal settings) and that they faced difficulty dealing with school administration because of a language barrier. Venezuelan migrants in all locations responded that they would like access to education and to English language classes, especially.

### **Resources for Children**

Respondents in Chaguanas and Mayaro described several community resources for children, both related to and separate from school, including a village council-led initiative in Chaguanas to entertain children during school breaks, and Mr. Weekes' football camp in Mayaro. Several respondents in these locations reported working with children directly, however it should be noted some of these respondents were familiar with and had been recruited to participate by



Ryu Dan Dojo, local partner organization working with children and youth. Migrant respondents in Chaguanas said they felt safe taking their children to parks and cited sports as possible means for community integration for youth of both nationalities, though migrants and T&T nationals across locations also responded that parks, recreational public spaces, and sports activities would be beneficial for both themselves and their children. T&T national respondents in Port of Spain and Arima, however, described the parks, basketball courts, and other public recreation areas as unsafe, however.

### **Transport**

Migrants in Chaguanas and Mayaro reported feeling safe using public transportation, TT Ride Share, and taxis, and one person in Mayaro reported observing taxis giving migrants free rides around the area. However, both migrants and locals in Port of Spain reported feeling unsafe using public transport, described lack of transport options as a factor limiting accessibility to community resources, and described public transport as a site of xenophobia. Women, in particular, reported feeling unsafe using public transport in several locations, even those where men felt safe. Transport was cited as a key issue for consideration in planning community events and resources.

### **Organizations**

FGD participants were not specifically asked to cite organizations they were familiar with, but both Venezuelan and T&T national participants named specific organizations as community resources, in the lists of groups they were a part of, and as entities they could reach out to for assistance with specific problems. Male Venezuelan participants listed IOM, UNHCR, and FPATT as possible resources. Living Water Community was mentioned in FGDs with Venezuelans in Chaguanas, Arima, Port of Spain, and Mayaro, and in the T&T national FGD in Mayaro. While most mentions of organizations were positive, Venezuelan respondents also referred to some negative experiences (both personal and of their acquaintances).

In T&T national FGDs, respondents across communities noted involvement in an array of community organizations, including youth-focused groups, faith-based groups, government-supported community development or social services programs, and sports clubs. Respondents mentioned churches and temples, as well as the following specific organizations or programs:

Guides and Scouts Association, GORTT ministries and public resources, the Single Fathers Association with Rondell Feeles, Dass Trace Empowerment Centre, Ryu Dan Dojo, Freely Give Foundation, Habitat for Humanity, One Mayaro, National Commission for Humanity, BPTT's Brighter Prospects Programme, and others.

Venezuelans reported involvement in church, WhatsApp, and Facebook groups. Some Arima men formed a music group together. In Arima, church was described as bringing Venezuelans together, but this was not mentioned in other locations, despite the repeated mention of churches and religious organizations as being a primary source of support for migrants, according to Venezuelan and T&T national respondents.

In general, T&T national and Venezuelan respondents both shared that there were likely resources available that they did not know about, either because of lack of information or because these did not exist in their communities.

### **Venezuelan Beliefs about Local Services**

The 85 Venezuelans who completed our preliminary survey are doubtful that the services that are most important to them are, in fact, available in their areas and easy to access. Table 1

provides summary response statistics for three critical questions in our Venezuelan survey: (1) whether respondents believe basic services they rely on exist and are available where they actually live; (2) whether they are able to access those services that do exist; and (3) just how important those services are to respondents.

Table 1 - Venezuelan perceptions of the importance, availability, and accessibility of social services

	Important	Available	Accessible
Language classes	95	34	22
Job search support	94	7	8
Vocational skills	85	12	6
Parks & Rec	81	41	36
Legal advice	81	4	2
Healthcare	75	65	51
Social activities	74	8	7
Community Centers	72	18	5
Counseling	69	4	2
Education courses	68	9	2
Childcare	65	29	19
Banking	62	5	36
Housing support	--	1	1
Social services support	--	1	1

*Values are percentages; N = 85*

It is clear that services that are perceived to be the most important—language classes, employment support, and locations for developing vocational skills—are among those perceived as least likely to exist nearby and least accessible to the respondent. While 94 percent of Venezuelan respondents believe job search support is important to them, only seven percent believe that service exists near where they live and only eight percent believe they are able to access those services when they do exist. More worrisome still is that this same pattern characterizes our respondents' beliefs about the scarce availability and accessibility of legal advice, counseling services for psychosocial support, education, housing support, and other social services. These are critical needs in the refugee and migrant population, many of which UN agencies and other actors already provide and some of which CRI will address.

Although the baseline survey also inquired as to *why* respondents believe these services are inaccessible—whether they are too far away, too expensive, etc.—very few respondents took the time to answer. The handful who did cited distance from home, inability to afford the expense, and, “I am not legally able” to access the service as answers. CRI will be able to unpack these reasons more fully as programming continues.

### **T&T Migration and Asylum Policy and Service Delivery**

T&T national FGD respondents in Port of Spain, Mayaro, and Chaguanas reported seeing more migrants out and about in their communities since the registration process, and in several groups, stated that the migrants in their communities seemed more at ease since the registration. Venezuelan respondents in Couva, Arima, and Chaguanas reported a difference in experience and attitude since the registration period (CRI did not ask respondents about their registration status or experience; this information was offered up in response to other questions). One Venezuelan respondent cited a confusion about what would happen after the

one-year grace period ended, and another respondent described feeling more secure and willing to go to the police with issues since the amnesty had been granted.

Migrants in Chaguanas responded that the Catholic schools had been more receptive of children in their education and care programs before the registration than after. Also in Chaguanas, some migrants reported having been turned away for health services and told to return once they had obtained government registration documentation. Female migrants in Port of Spain (a group that included people residing in Penal) described feeling like they were treated like “animals” and that they viewed the practice of immigration holding onto migrants’ passports as “inhumane;” it is unclear whether any of these individuals had had their passports detained by immigration or whether this was something they had heard of happening. A dual T&T-Venezuelan citizen interviewee working in the legal sector said there is not an established system for legal aid to Venezuelans who are detained in T&T.

## How do T&T nationals perceive Venezuelans and vice versa?

Our baseline survey and focus group discussions reveal at least three lenses through which T&T nationals and Venezuelans view one another. The first is through certain **shared perspectives** on the problems each community faces: language as a barrier to trust, their cultural history, and lived experience with crime and insecurity. The second is through **competition for resources** that are perceived to be scarce, such as public services, employment, and overall national economic well-being. The third is through the lens of **stereotypes and social distance**, in which negative views of “the other” (the “out-group” in social identity theory) relate to perceived threats to a host society community (i.e. the “in-group”) and way of life.

### Shared Perspectives

Before highlighting “perceptions of the other;” it is worth flagging some of the views that Venezuelans and T&T nationals share in common. These include beliefs about language as a barrier to mutual trust, their shared cultural history, and some common challenges around everyday issues like public safety.

All focus groups cited **language** as a key barrier keeping Venezuelan and T&T national populations from being able to communicate, get to know each other, and share community resources. All groups of Venezuelans expressed a desire for English classes and opportunities to learn and practice English with locals (language classes are the most important service flagged by Venezuelan survey respondents, in Table 1). Some T&T nationals similarly expressed interest in learning Spanish. Both T&T and Venezuelan FGD participants in multiple locations said they had used, or seen others use, cell phone apps or the internet to assist in translation to communicate with people in their communities who did not speak the same language. Venezuelan participants in Chaguanas reported an increase in storefront staff speaking Spanish to attract Venezuelan customers, and that some companies seemed to be demonstrating an interest in supporting community activities for migrants and locals.

T&T national and Venezuelan FGD and KII respondents mentioned the **shared history and culture** of T&T and Venezuela, and cited the geographic closeness and similarity of the two countries as positive stories that had been forgotten or minimized in the context of the current migration situation. Some T&T nationals reflected that the economic and political crises in Venezuela could happen in a place like T&T, too, and that this fact should inspire empathy towards migrants. Finally, besides expressing a desire to learn each other’s languages, T&T nationals in every FGD described wanting to learn about and understand each other’s cultures through increased interaction and cultural exchange events.

In the focus group with Venezuelan women in Port of Spain, one woman mentioned a point that did not come up in other focus groups: that the Venezuelan migrants to Trinidad and Tobago do not always share a homogeneous culture or background, e.g. they come from different parts of the country and have different customs, language and slang, and experiences. “Venezuelan culture” is not a monolith.

Venezuelans and T&T nationals share much in common in terms of daily challenges, such as those surrounding **public safety**. Respondents in FGDs from both nationality groups in all locations reported feeling unsafe at times or constantly, depending on the location, time of day, and whether respondents were male or female. T&T national FGD respondents in Arima, Couva, and Port of Spain in general said they do not feel safe walking the streets, though the feeling of safety depends on time of day, with night being worse. Respondents in Chaguanas feel safe within their own community but some said not always. Chaguanas and Mayaro respondents noted feeling less secure with the increase of Venezuelans in their community, though said this was because they are strangers to the community (and not because of a sense that they are contributing to danger). Both Venezuelan and T&T national residents of Mayaro reported feeling the safest of all locations. T&T local respondents in Port of Spain talked specifically about incidents of crime and neglect that made them feel unsafe in public spaces like parks and basketball courts. Venezuelan women in Port of Spain echoed that the parks and savannahs did not seem safe enough for their children to go to them. T&T national respondents in Rio Claro said they felt safe within their community, though they may not feel safe elsewhere, and noted migrants may not feel safe in Rio Claro.

Table 2 - Victimization History and Perceptions of Safety

	Venezuelans	T&T Nationals
Victim of crime	15	47
Knows victim of crime	35	87
Feels safe in T&T	68	43

*\*Values are percentages; Venezuelans N = 85; T&T Nationals N = 2,095*

Overall, T&T nationals are far more likely to report that they have been a victim of a crime and to know someone else who has been victimized than Venezuelans. Still, over one third of our survey sample of Venezuelans knows someone who has been a victim of a crime in T&T. It is important to recall here that the data in Table 2 only reflect the experiences of the survey sample and are not generalizable to the population of T&T nationals or Venezuelans who have immigrated.

When asked about safety, Venezuelan men in FGDs responded that they feel safe in T&T as compared to Venezuela. Women, however, reported experiencing a lot more harassment in the street, being grabbed, and being solicited for sex, among other experiences. Women reported not wanting to use public transportation over safety concerns, though issues were reported with taxis and ride services as well. According to our survey results, nearly a quarter of Venezuelan women in our sample have been victims of sexual harassment. Nearly a quarter of female Venezuelan survey respondents reported having been harassed (see Table 3, below). A male respondent in Chaguanas described this kind of scenario: Venezuelan women using social media as a resource for public safety, citing a specific example of a migrant woman sending her location to the WhatsApp group so that someone (anyone) would come to her aid because she feared sexual violence while taking a taxi. Fourteen percent of female Venezuelan survey respondents reported having been sexually assaulted. Broadly speaking, discrimination and harassment are common abuses that the 85 Venezuelans who responded to our survey have suffered. A third report verbal abuse and nearly 50 percent claim to have experienced discrimination based on the fact that they are Venezuelan.

Table 3 - Venezuelan experiences with discrimination, harassment, and abuse

	Women	Men	Total
Labor discrimination, age	14%	0%	9%
Labor discrimination, gender	9%	3%	7%
Discrimination based on nationality	50%	48%	49%
Discrimination based on language	52%	66%	56%
Denied health services	9%	21%	13%
Verbally abused	29%	41%	33%
Physically abused	5%	3%	5%
Sexually assaulted	14%	0%	9%
Other	21%	21%	21%
Harassed	23%	24%	24%

Although a review of media influence on cross-community opinion is beyond the scope of this report, it is important, still, to mention that migrants and T&T locals get their **information from different sources**, and this can shape information and misinformation in circulation. In Arima, Venezuelan respondents went so far as to say all migrants are members of social media groups, and this was borne out in each FGD with migrants, where respondents said they shared information about T&T, stayed in touch with loved ones in T&T, in Venezuela, and abroad, and kept up with current events using social media, especially WhatsApp, Facebook (groups), and Instagram. In Arima, a respondent said migrants were members of WhatsApp groups for their respective towns of residence in T&T. Social media were cited as being crucial for communicating and staying informed, however, both Venezuelan and T&T national respondents said that information, especially from friends and social media, is often unreliable. In addition to social media, T&T nationals get information about current events and about Venezuela and the migrant situation from traditional media sources, which were also cited as being potentially unreliable and/or biased. In two FGDs with Venezuelans, at least one participant cited the Spanish version of the T&T Guardian as a source of information in T&T.

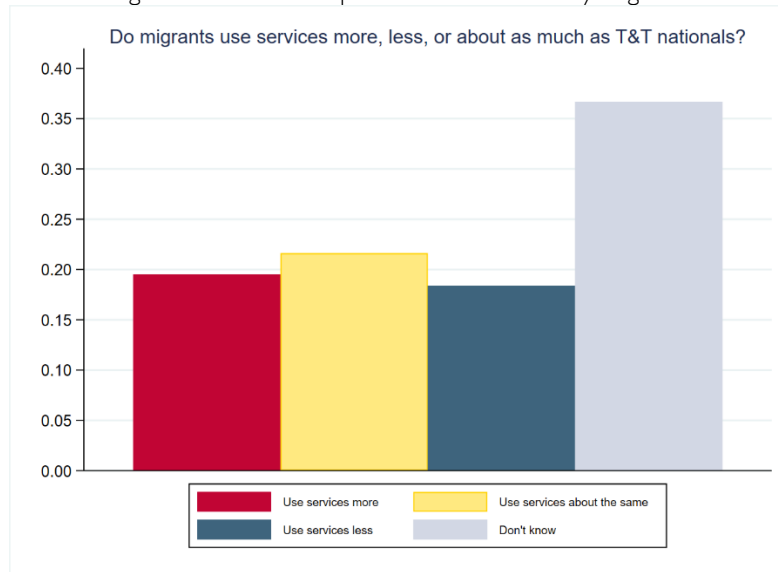
Consensus among Venezuelans who participated in FGDs is that there is misinformation about Venezuela and migrants circulating around T&T, and that in general, T&T nationals do not know what is really going on in Venezuela nor about migrants themselves and their experiences in getting to and living in T&T. On the other hand, T&T nationals in each FGD could generally cite some reasons Venezuelans would want to leave their country. However, a few individuals expressed opinions that demonstrated inconsistent views, for example that the situation in Venezuela “was improving” and that migrants were still coming to T&T anyway because they could improve their lives. T&T participants expressed a general acknowledgement that there has been turmoil in Venezuela, but their statements often lacked detail. Respondents demonstrated knowledge of the economic strain in Venezuela, but less information about the political aspects of the crisis, though one respondent in Port of Spain cited “persecution for free speech” as a reason for emigration. The general interpretation of T&T nationals is that Venezuelans are coming to T&T for survival and livelihoods.

### Competition for Resources

Table 1, above, showed that Venezuelans in our survey often believe that the services that they deem most essential are entirely out of their reach. In contrast, in Figure 2 below, over a third of T&T nationals who responded to the baseline survey do not quite know what to believe, while the remainder are fairly evenly divided between believing that Venezuelans use services

more often than T&T nationals (20 percent), less often than locals (18 percent), and about as often as locals (22 percent).

Figure 2 - Local Perceptions of Service Use by Migrants



Uncertainty also characterized opinions about fairness: 32 percent of local survey respondents agreed or agreed strongly that “the T&T government treats Venezuelans better than it treats locals,” which was about the same as the proportion who neither agreed nor disagreed (37 percent) and those who disagreed or disagreed strongly (31 percent).

T&T nationals hold stronger, perhaps more emotionally charged views on employment and economic competition. Views expressed in FGDs by T&T nationals about Venezuelans related to employment were generally presented without evidence and echoed some of the stereotypes and generalizations that CRI has heard elsewhere. The general consensus among T&T national respondents in FGDs is that Venezuelans *do* work hard, and according to some, harder than T&T nationals or other residents, that they will accept less pay than T&T workers in the same position, and that for this and other reasons, they are displacing locals from jobs. Similarly, 51 percent of online survey respondents indicated they either agreed or strongly agreed with the statement that Venezuelans are harder workers than T&T nationals. FGD respondents did not provide specific examples of areas of employment or companies from which locals had been displaced to hire Venezuelans. One respondent in Mayaro cited a positive impact for the agricultural sector, which in his or her view, is benefiting from increased availability of labor. Only one respondent, from Chaguanas, had firsthand experience of a group of Venezuelans having been hired by his or her employer; the rest of T&T respondents seemed to be speaking about examples they had heard from others or from the news.

FGD respondents in Port of Spain remarked that many Venezuelans with professional experience and qualifications in Venezuela were working in lower-skill and lower-paying jobs in T&T to make ends meet. Venezuelans in Rio Claro, Chaguanas, and Mayaro echoed this sentiment, saying they took whatever work they could get. An interviewee said that although this is true, it is also difficult to establish migrants’ credentials if they do not have documentation of their education or experience, which likely affects their employment options. Venezuelan respondents in Port of Spain said they and those they knew had experienced exploitation from employers in T&T who did not pay them, or did not pay the agreed wage, for their work. Venezuelans in Couva and Chaguanas referenced a friend or group they knew of who helped other migrants find work. A Venezuelan man in Port of Spain reported the “common issue” of “...conmen attempting to charge for finding employment and assistance with UN Refugee

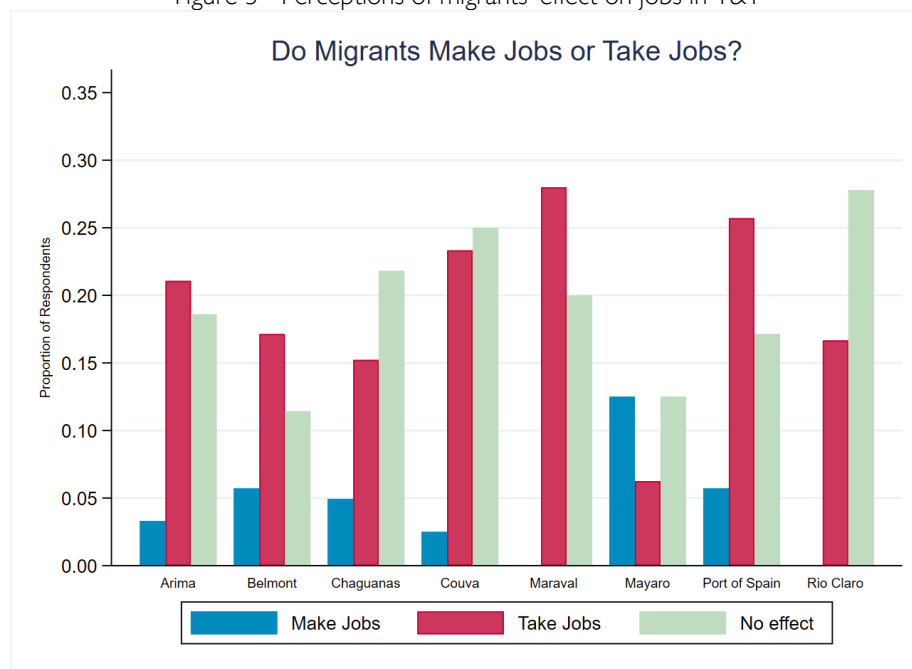
cards.” He also reported that the alleged conmen were T&T nationals and Venezuelans alike. In general, Venezuelans expressed desire for better employment, better pay, and more opportunities to provide for themselves and their families.

Because economic issues were brought up by respondents in all of the FGDs, DI asked T&T national survey respondents several questions about economic competition with Venezuelans:

1. How do you think Venezuelan migrants generally affect jobs in Trinidad and Tobago? Do they take jobs from others, create new jobs, or have no effect on jobs?
2. Do you think Trinidad and Tobago is benefitted or harmed by **professional skilled** workers from Venezuela coming to live in the country?
3. Do you think Trinidad and Tobago is benefitted or harmed by **unskilled** workers from Venezuela coming to live in the country?
4. What effect do you think migration has on Trinidad and Tobago’s economy overall? Does it strengthen the economy, weaken the economy, or have no effect at all?

T&T nationals in our sample reject the idea that Venezuelans create new jobs for the economy—only eight percent agree that they do. Instead, T&T nationals either believe that Venezuelans damage the economic prospects of locals by taking jobs away from them or have no effect at all, with opinion split at about 46 percent of respondents for each answer. There are variations within CRI intervention areas, however, as shown in **Figure 3**, below. They range from a rather favorable view of Venezuelans’ effect on jobs in Mayaro to stronger beliefs that migrants are an economic threat, in Maraval.

Figure 3 - Perceptions of migrants’ effect on jobs in T&T



Since FGDs drew out the distinction between professional and unskilled workers, our survey also drilled down into T&T beliefs about the effects of these worker categories on the country’s well-being. Attitudes toward professional/skilled and unskilled workers from Venezuela differ considerably across and within CRI areas. Looking first at the distribution of responses across CRI areas, the blue bar in Figure 4 shows that respondents generally believe that professional workers benefit Trinidad and Tobago; no more than 20 percent of respondents—in Couva and

Maraval—ever claim that professional migrants harm the country, as can be seen by comparing the red portion of the stacked bars across CRI intervention areas.

Figure 4 - Do **professional** migrants help or harm Trinidad and Tobago?

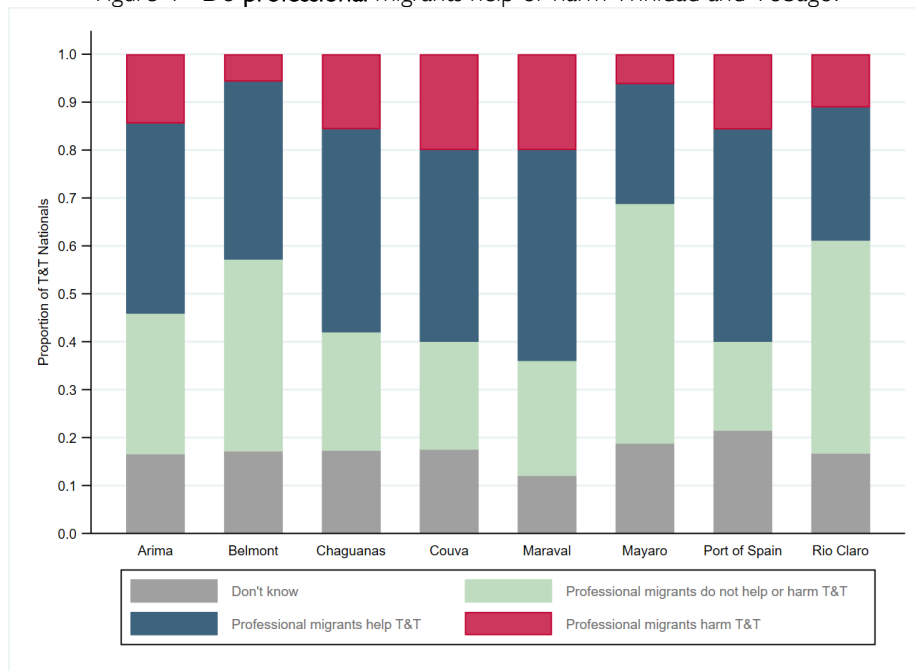
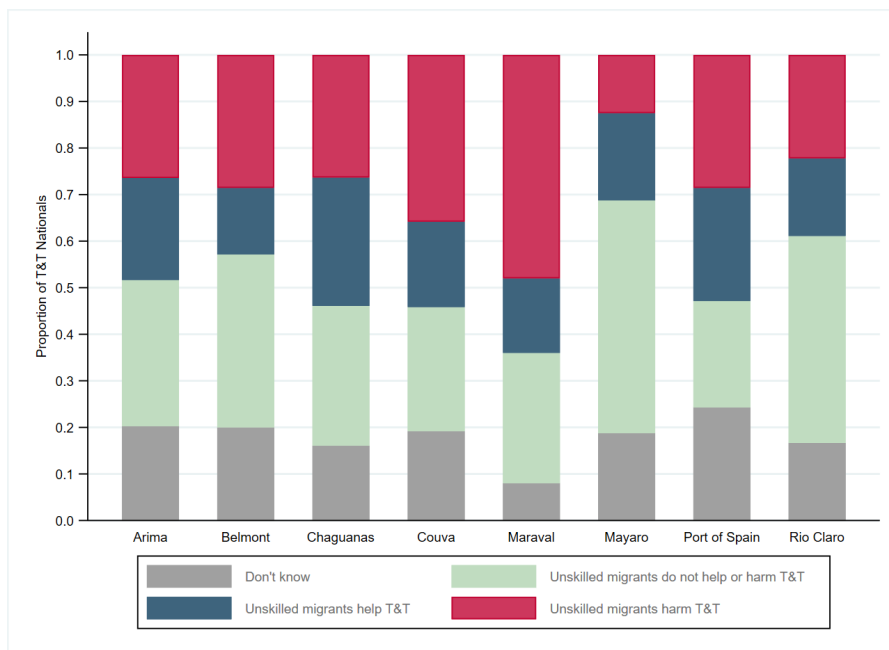


Figure 5 - Do **unskilled** migrants help or harm Trinidad and Tobago?



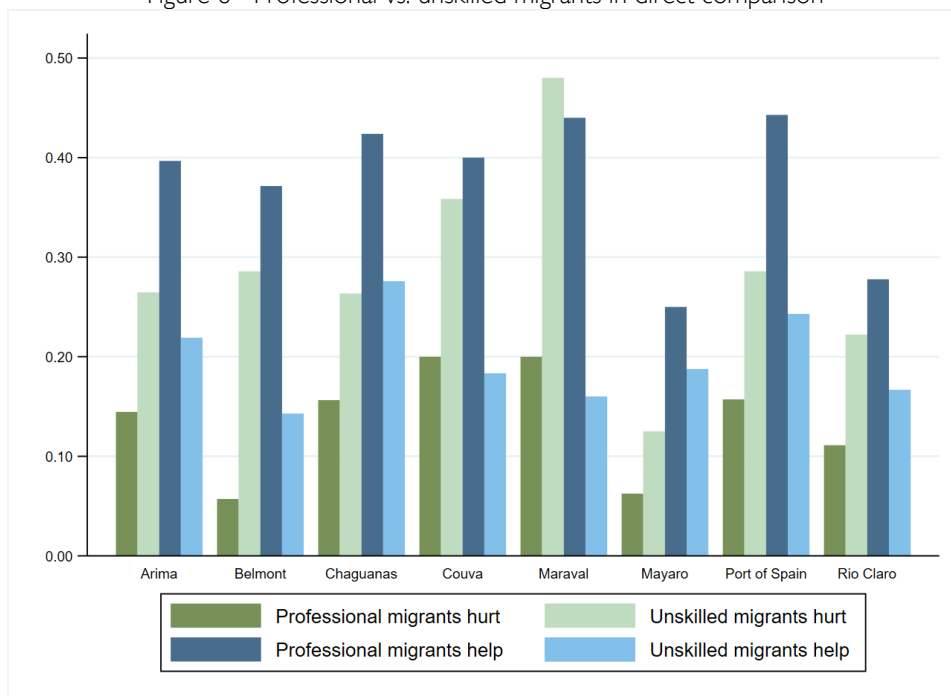
The opposite pattern characterizes attitudes toward unskilled laborers coming to T&T. In every CRI location in Figure 5, respondents believe to some degree that unskilled Venezuelans mostly harm the country. There is generally lower agreement that unskilled Venezuelans help the country across the board. The highest proportion of respondents in agreement come from Chaguanas (27.5 percent) and Port of Spain (24 percent), where respondents believed that professional workers helped the country at rates of 44 percent and 42 percent, respectively. Respondents also show considerably more uncertainty around the question of unskilled migrants' effects on the country. In Mayaro, attitudes toward unskilled migrants are least hostile



(only 12.5 percent believe they do harm), but 50 percent of respondents said they don't know whether unskilled migrants help or harm T&T. Findings from FGDs in Mayaro are presented in more detail below, but it is notable that this area, which is generally poorer and whose residents tend to be less educated than in some larger metropolises, animosity towards unskilled laborers migrating from Venezuela is relatively low, despite the fact that residents there might be most threatened by additional labor competition.

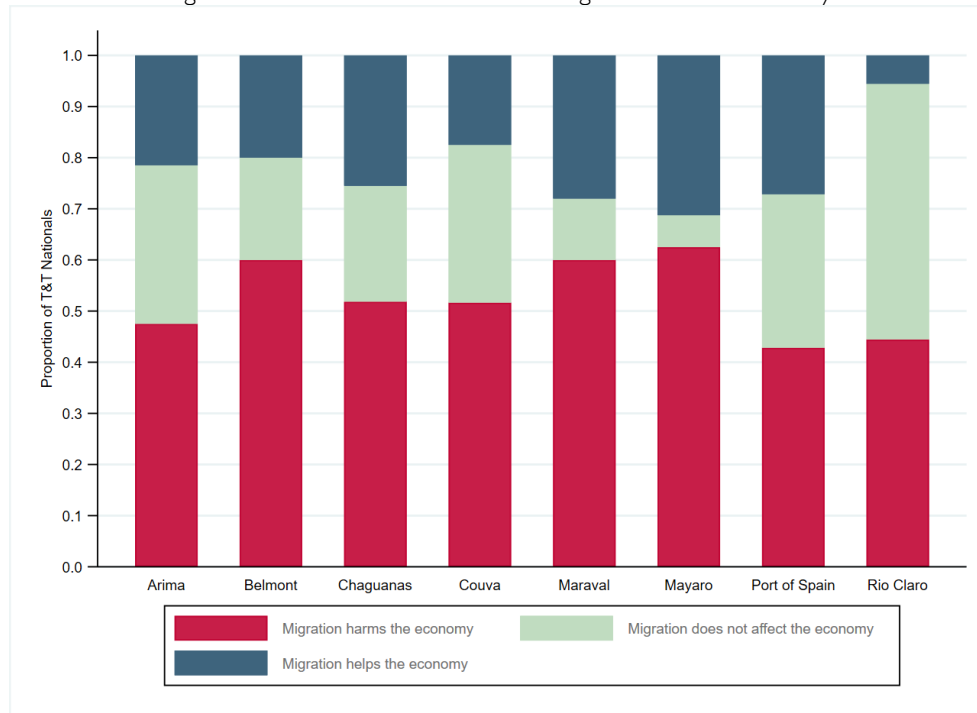
Across all CRI intervention areas, our sample shows greater animosity toward unskilled laborers than professional workers from Venezuela. The dark bars in Figure 6 show beliefs about professional workers and the light bars show beliefs about unskilled laborers; green denotes harm to the country, blue denotes benefit. The first bar in each location shows that respondents believe that professional migrants harm the country *far less* than unskilled migrants (the second bar). And without exception, the second two bars in each location show that T&T nationals in our sample unequivocally believe that professional migrants are far more likely to be a benefit than unskilled migrants. These attitudes stand out in places like Maraval, where the belief that unskilled laborers hurt the country is more widespread than the idea that professional migrants help. Maraval is one of the wealthier areas of T&T and is also part of Port of Spain's metropolitan region; this animosity towards unskilled laborers stands out.

Figure 6 - Professional vs. unskilled migrants in direct comparison



Given the patterns described above, it is perhaps not surprising that T&T nationals in our sample tend to think that migration harms the economy as a whole. This is shown in Figure 7, below:

Figure 7 - Perceived overall effect of migration on the economy



### Stereotypes and Xenophobia

A fact of human nature is that people categorize and stereotype one another, often along group lines. The categories create social 'in-groups' and 'out-groups' whose boundaries form a key component of social identity—the sense of who we are based on our membership in a social group and a vague definition of what our group is and what it is not, often in reference to an explicit out-group.

Social identity is therefore very closely related to xenophobia—an aversion to foreigners that can manifest in several ways. In terms of social relationships, xenophobia includes “social intolerance”—dislike of a person by virtue of his or her membership in a social group—and “social distance”—the perceived or desired remoteness between members of two different social groups. Xenophobia is also strongly connected to value orientations, another component of social identities; xenophobes believe that foreigners will threaten local values and erode their way of life. This is called “normative threat” in the social science literature.

Stereotypes emerged clearly in FGDs with T&T nationals when participants were asked about the dynamics of their communities, whether migrants were residing there, and what effects, positive or negative, migrants had had on their communities. In each FGD, participants brought up common stereotypes about Venezuelans; in some cases, participants expressed these as their own opinions, and in others, participants referenced that such sentiments were common among T&T nationals. Stereotypes about Venezuelans included:

- Venezuelan women are breaking up T&T families by “stealing” local men;
  - Many, or all, Venezuelan women are prostitutes;
  - T&T men are specifically frequenting bars where Venezuelan women are working and local bars are recruiting Venezuelan female employees to attract male customers;
  - Per respondents in Couva, T&T women may not want to participate in activities designed for interaction between Venezuelans and T&T nationals because of this perception of Venezuelan women;

- Per one respondent in Chaguanas, Latin Americans are a lot more “aggressive” than T&T nationals;
- Some migrants could be criminals that pose a threat to national security;
  - Per respondents in Port of Spain, migrants contribute to the crime situation in T&T;
- T&T nationals should have priority access to resources and are concerned that migrants are taking resources away from them;
  - There is not enough to go around already, even without the strain of migrants on T&T resources;
- Per one respondent in Port of Spain, Venezuelans are not “making an effort to learn more about how we live and our lifestyle”;
  - Venezuelans “don’t seem to be making an effort to assimilate” (both statements could be from the same respondent);
- Migrants are exacerbating a (primarily negative) shift in community dynamics, whether consciously or not.

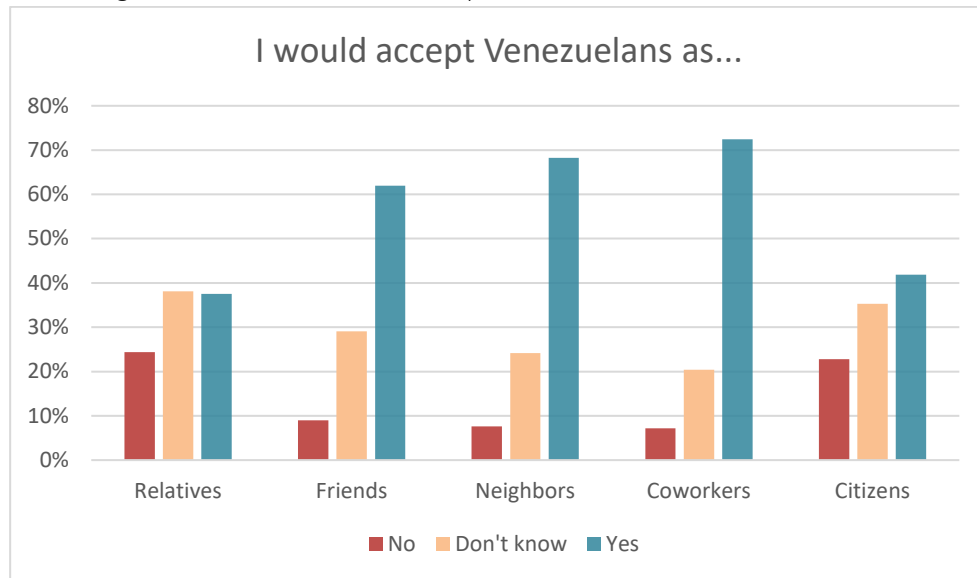
By the same token, Venezuelans in FGDs espoused generalized views of T&T nationals, including, for example, the opinion of respondents in Chaguanas that T&T nationals do not understand or do not want to understand Venezuelans and their situation, do not care, and do not want to try their food (this last opinion does not appear to be shared by those T&T nationals who frequent several Venezuelan restaurants and street food vendors). Nevertheless, Venezuelans in several FGDs stated that T&T rejects migrants, and migrants in every FGD except Mayaro reported experiencing discrimination in accessing services, in businesses, from police (in all locations outside Arima), and described harassment and exclusion in T&T. Female Venezuelan FGD participants repeatedly shared that they had experienced significant gender-based harassment and threats in T&T. T&T respondents in Mayaro reported the fewest stereotyped views of migrants, and Venezuelans in this location also reported the least negative experiences of any migrant group participating in FGDs.

Our survey data allows us to explore social distance and xenophobia more systematically. We asked T&T nationals to reflect on how strongly they agreed or disagreed with the following statements:

1. I would be willing to accept Venezuelans as close relatives through marriage.
2. I would be willing to accept Venezuelan as close friends.
3. I would be willing to accept Venezuelans as neighbors on the same street.
4. I would be willing to accept Venezuelans as co-workers.
5. I would be willing to accept Venezuelans as citizens.

We collapsed the scale and present the results of whether T&T nationals agree, disagree, or are uncertain about each question in Figure 8:

Figure 8 - T&T Nationals' self-reported tolerance toward Venezuelans



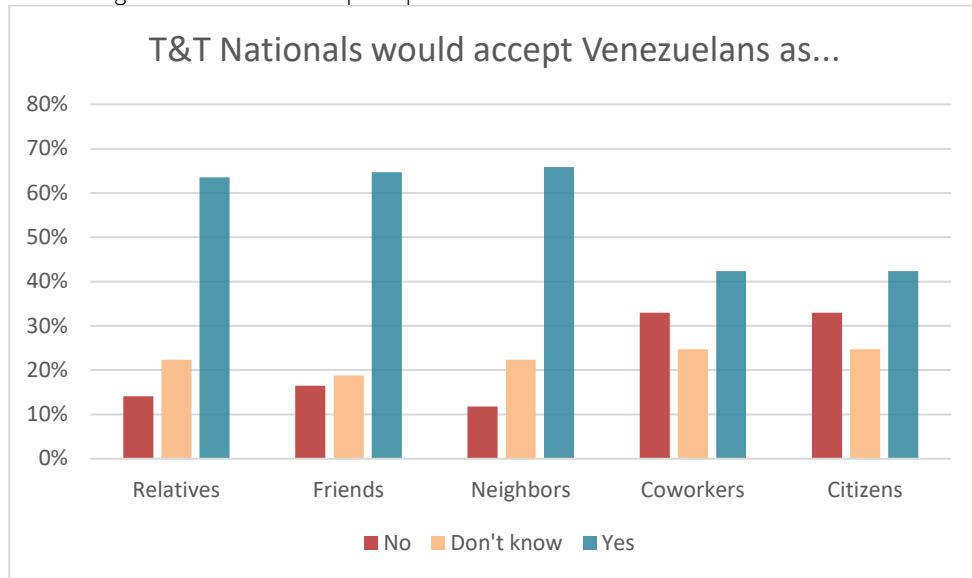
Responses to these items—whose formulation is standard in major surveys on intolerance around the world—are often influenced by “social desirability bias.” That is, respondents know that it is generally socially unacceptable to reject another person by virtue of their nationality; therefore, the high degree of positive “acceptance” and expressions of uncertainty are to be expected. By the same token, social desirability bias means it is quite remarkable that nearly 25 percent of respondents across all of T&T would *not agree to accept* Venezuelans as relatives through marriage.

We asked the same questions to our Venezuelan survey respondents with a slight variation: They were asked to indicate how strongly they agree or disagree that:

1. *T&T nationals* would be willing to accept Venezuelans as close relatives through marriage.
2. *T&T nationals* would be willing to accept Venezuelans as close friends.
3. *T&T nationals* would be willing to accept Venezuelans as neighbors on the same street.
4. *T&T nationals* would be willing to accept Venezuelans as co-workers.
5. *T&T nationals* would be willing for accept Venezuelans as citizens.

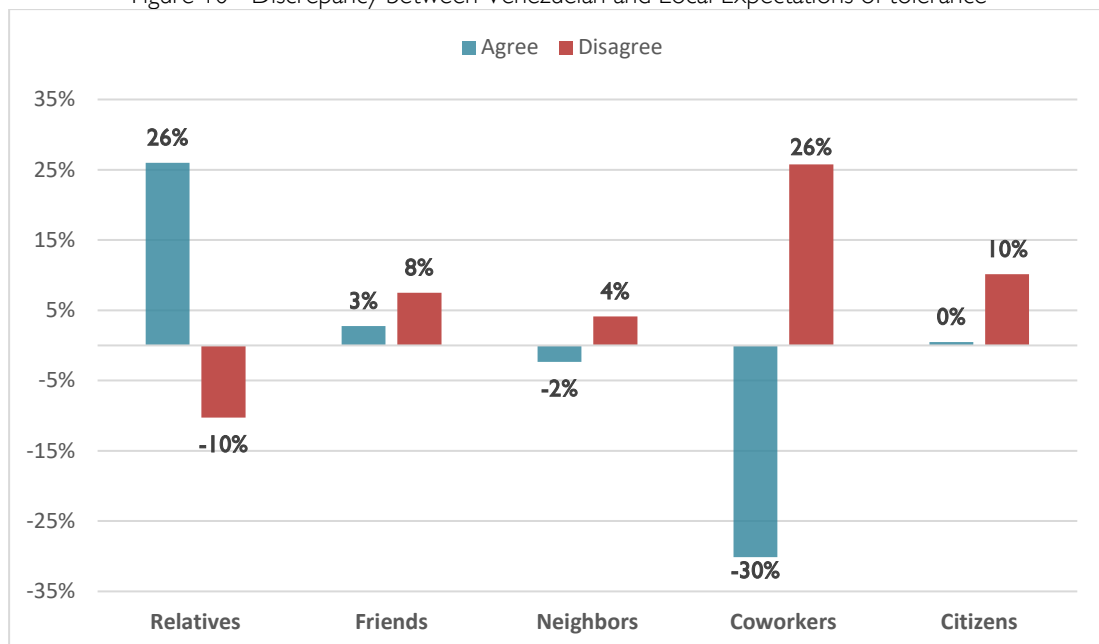
We collapsed the scale again and present the results in Figure 9:

Figure 9 - Venezuelans' perceptions about T&T nationals' levels of tolerance



There are very interesting discrepancies between T&T nationals' self-reported levels of tolerance toward Venezuelans and the level of tolerance that migrants expect locals hold toward them. We map them in Figure 10, below, where the values are calculated by subtracting the level of tolerance reported by T&T nationals from the level of tolerance expected by Venezuelans. Thus, positive values show the degree to which Venezuelans *overestimate* T&T nationals' willingness to accept or reject them as relatives, friends, neighbors, coworkers, or classmates of their children; and negative values show the degree to which Venezuelans *underestimate* T&T nationals' willingness to accept or reject them.

Figure 10 - Discrepancy between Venezuelan and Local Expectations of tolerance



Venezuelan migrants who answered our survey tended to poorly guess to what extent and in what domains T&T nationals who answered our survey would be willing to tolerate them. Venezuelans vastly overestimated T&T nationals' willingness to accept Venezuelans as close relatives by marriage—they expected 26 percent more willingness than nationals allowed. Similarly, Venezuelans underestimated nationals' outright opposition to integrate migrants into

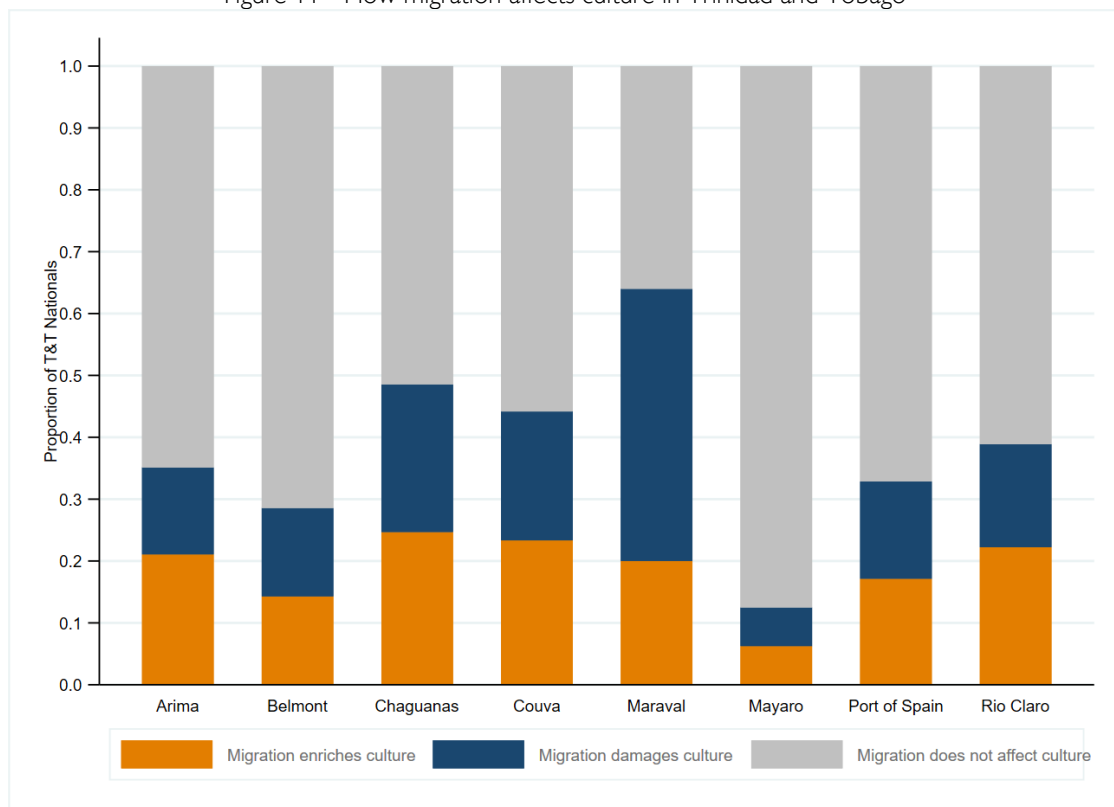
their families by 10 percent. T&T nationals largely met Venezuelans' expectations with respect to tolerance of friendships, residence, and citizenship. Venezuelans were most pessimistic about nationals' willingness to accept them as coworkers. Trinbagonians expressed 30 percent greater tolerance of, and 26 percent less opposition to, collegiality than Venezuelans expected they would.

While it is important not to conclude too much from a direct comparison across two very (statistically and substantively) different samples of respondents, the discrepancies suggest that different cultures of "family" may exist between migrants and locals, and that the workplace maybe one important area for trust-building activities. Further, given that the absolute majority of T&T national survey respondents are women, and the existing stereotype of Venezuelan women as "stealing T&T men", perhaps it is logical that T&T survey respondents reject the notion of a Venezuelan (woman) joining their family, if the scenario they envision is one of family expansion by seduction and "home-wrecking".

In addition to these questions about social intolerance, CRI measured T&T nationals' beliefs about the normative threat of migration from Venezuela, asking the following questions:

1. How would you say that Trinidad and Tobago's cultural life is generally affected by migrants? Is it enriched, worsened, or has it not changed?
2. How strongly do you agree or disagree with this statement: "Venezuelan migrants share the same values as the Trinidad and Tobago nationals in my community?"

Figure 11 - How migration affects culture in Trinidad and Tobago

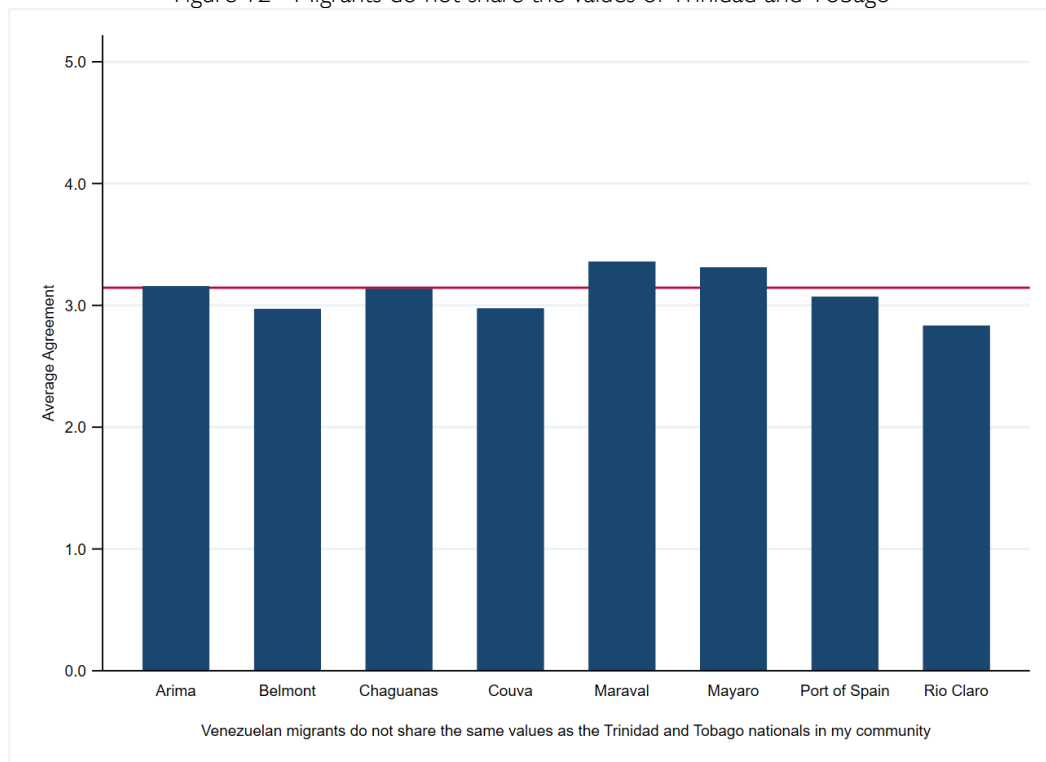


About a quarter of respondents in Chaguanas found migration to be damaging to T&T cultural life, while fewer than 10 percent of respondents agreed with this sentiment in Mayaro. A full 43 percent of respondents in Maraval agreed with the statement that migration damages cultural life in T&T. In each location, more than half of respondents selected the neutral answer, that migration has no effect on culture in T&T. While some of these responses are likely to be attributable to the social desirability of the "neutral" answer option on surveys for many survey-

takers, this finding does not necessarily reveal that respondents have mostly neutral feelings about the perception of migration as a cultural threat. Indeed, as we will show in the next section using a regression model, perceived cultural threat does play an important part of xenophobic beliefs of T&T national respondents.

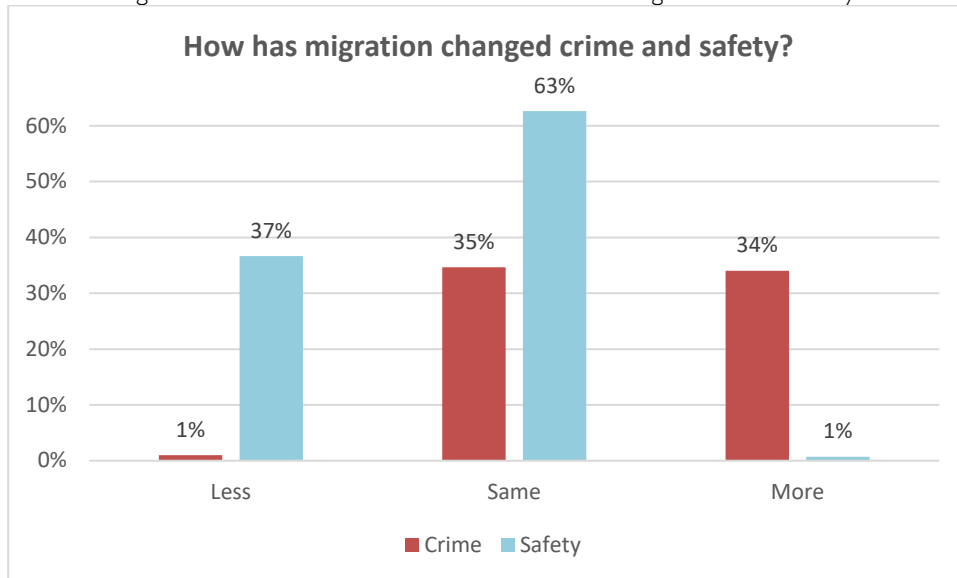
Indeed, even in Mayaro—where respondents did not feel confident (or comfortable) enough to weigh in on how migration affects culture—respondents are *more likely* to believe that migrants from Venezuela do not share the values people hold dear in Trinidad and Tobago. In Figure 12, below, Mayaro is more likely than the national average to believe this, along with Maraval, where respondents show consistently higher animosity toward Venezuelans than they do elsewhere. In general, and with the exception of Belmont and Rio Claro, CRI operates in those areas that approximate or exceed the national average in perceived cultural congruity between Venezuelans and Trinbagonians.

Figure 12 - Migrants do not share the values of Trinidad and Tobago



An important concept that is often related to beliefs about migrants' incapacity for or disinterest in cultural integration is that migrants are less honest and are more likely to engage in criminal behavior and to increase the overall crime rates as a result. To be sure, nontrivial proportions of T&T nationals in our survey associate migration from Venezuela with *less* public security and *greater* crime, as shown in Figure 13, below:

Figure 13 - T&T nationals' associations between migration and security



The next section turns to explaining the correlates of these attitudes and how CRI may intervene to influence them for the better.

## WHAT EXPLAINS INTOLERANCE IN T&T?

Our analysis of survey responses suggests that T&T nationals in our sample are somewhat intolerant towards Venezuelans—and they are certainly less tolerant in ways that Venezuelan respondents expect them to be. From a programming perspective, an important question to examine is *what explains* this intolerance, and what, if anything, can we learn from CRI baseline data about how to address it?

By intolerance, we refer to social intolerance: the dislike of a person due to his or her membership in a specific social group. Similarly, xenophobia refers to a general aversion to foreigners by virtue of their membership in another national group. Because the social groups in question are local nationals and Venezuelan migrants and refugees, we will use “intolerance” and “xenophobia” interchangeably in this section.

### Main Hypotheses

We have already identified four potential explanations for intolerance in our descriptive analysis. First, intolerance is often connected to value orientations. Xenophobes, for instance, are more likely to believe that foreigners will threaten host country values and erode their way of life. This is called “**normative threat**” in the social science literature. A corollary to normative threat is the perception that migrants are less honest and are more likely to engage in criminal behavior and to increase the overall crime rates.

A second explanation for intolerance is competition for scarce resources, such as jobs and social services. By this argument, intolerance is not some deeply held aversion to a group because they “do not belong,” but rather a calculated attitude that would change if the economy were able to support everyone. But it is important to recognize that “**resource competition**” does not produce a harmless or rational intolerance. It is instead closely tied to views about what is fair for migrants to receive relative to local nationals, and hence is difficult to separate from social identity and values-driven sources of intolerance.



A third explanation for intolerance relates directly to CRI's work in bringing migrant and local communities together. That is the so-called "**contact hypothesis**" which formalizes the old adage that people fear what they do not understand. In brief, the more people encounter diversity, the less they are averse to it. T&T nationals who have more regular interactions with Venezuelans should be less intolerant of them. One potentially important caveat, however, is that it may not be enough merely to encounter difference; one may also need a positive interaction with another person in order to reduce intolerance. Hence, people who are more embedded in their communities or who can act as hubs for cross-cultural exchanges may be more likely to facilitate positive interactions. We dubbed these individuals "**social capital entrepreneurs**" in the descriptive analysis above.

We can formalize these observations as four hypotheses about what explains intolerance toward Venezuelans in Trinidad and Tobago:

1. The **normative threat hypothesis**: Individuals who believe Venezuelans do not share local values are *more* intolerant of Venezuelans than individuals who perceive shared values.
2. The **resource competition hypothesis**: Individuals who believe migrants create an economic burden for Trinidad and Tobago are *more* intolerant toward Venezuelans than individuals who do not.
3. The **contact hypothesis**: Intolerance toward Venezuelans *decreases* as the number of positive interactions T&T nationals have with migrants increases.
4. The **social entrepreneur hypothesis**: Individuals with greater bonding and bridging social capital are *less* intolerant than individuals with less social capital.

### Demographic Factors

In addition to these main explanations, several demographic factors should be considered. First, our FGDs revealed that T&T nationals commonly stereotype Venezuelans, and our Venezuelan respondents believe—and our objective analysis confirms—that many T&T nationals lack awareness of Venezuelans' situation at home and in T&T. CRI operates under the assumption that misinformation gives way to xenophobia. To the extent that **education** increases the sophistication with which individuals are able to evaluate current events and to form more objective judgments about others, we should expect lower levels of intolerance among more educated Trinbagonians in our sample.

Contrarily, individuals tend to become more conservative with respect to change and traditional values as they **age**. We therefore expect that older T&T nationals are more intolerant of Venezuelans than younger T&T nationals in our survey sample.

Next, while there is no reason to expect that **gender** influences levels of tolerance as a matter of general principle in T&T, our focus groups unveiled a concern that is exclusive to women: competition with Venezuelan women could cause rifts in families. In our survey sample, this concern may be reflected in the relatively low level of willingness "to accept a Venezuelan as a close relative through marriage." We therefore hypothesize higher intolerance among women than among men *in this sample*.

Finally, our descriptive analysis showed that respondents in our sample of T&T nationals were exposed to crime or violence, both directly as **victims of crime** and indirectly insofar as they knew someone else who had been a victim. Moreover, over one third of our respondents associated migration with increased crime and insecurity in T&T. To the extent that past victims

of crime may be more likely to perceive the world as a dangerous place, they may also be more likely to associate increased crime risks with Venezuelans and, hence, view them with greater intolerance than people who had not been victims.

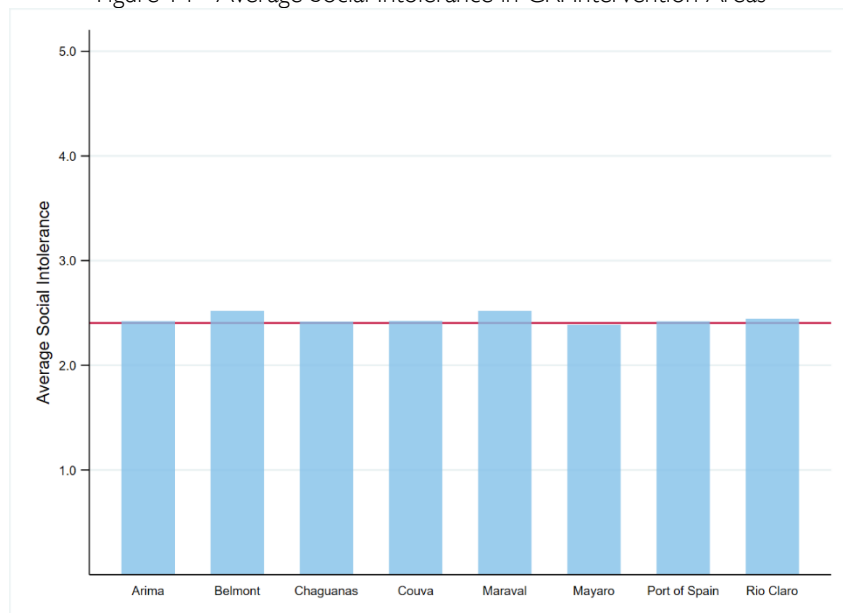
### The Social Intolerance Index

To minimize measurement error in our dependent variable and to understand the social dimensions of xenophobic attitudes, we operationalized *social intolerance* as an index of T&T respondents' level of *disagreement* with the following statements:

1. I would be willing to accept Venezuelans as close relatives through marriage.
2. I would be willing to accept Venezuelan as close friends.
3. I would be willing to accept Venezuelans as neighbors on the same street.
4. I would be willing to accept Venezuelans as co-workers.
5. I would be willing for my child's school to accept Venezuelans.

Note that this fifth item was not included in the descriptive analysis because we did not ask it of our Venezuelan respondents. Moreover, we exclude the question of acceptance of Venezuelans as citizens because it represents a different underlying construct that is distinct from what we wish to measure. Factor analysis shows that these five items reflect a single underlying construct for T&T respondents, which we call “social intolerance.” The index we create by combining responses to these five questions has a Cronbach alpha<sup>8</sup> value of 0.88. This means we can be confident that combining them enhances rather than damages measurement of xenophobia; that is, with each additional question incorporated in the index, the index becomes a stronger representation of social intolerance.

Figure 14 - Average Social Intolerance in CRI Intervention Areas



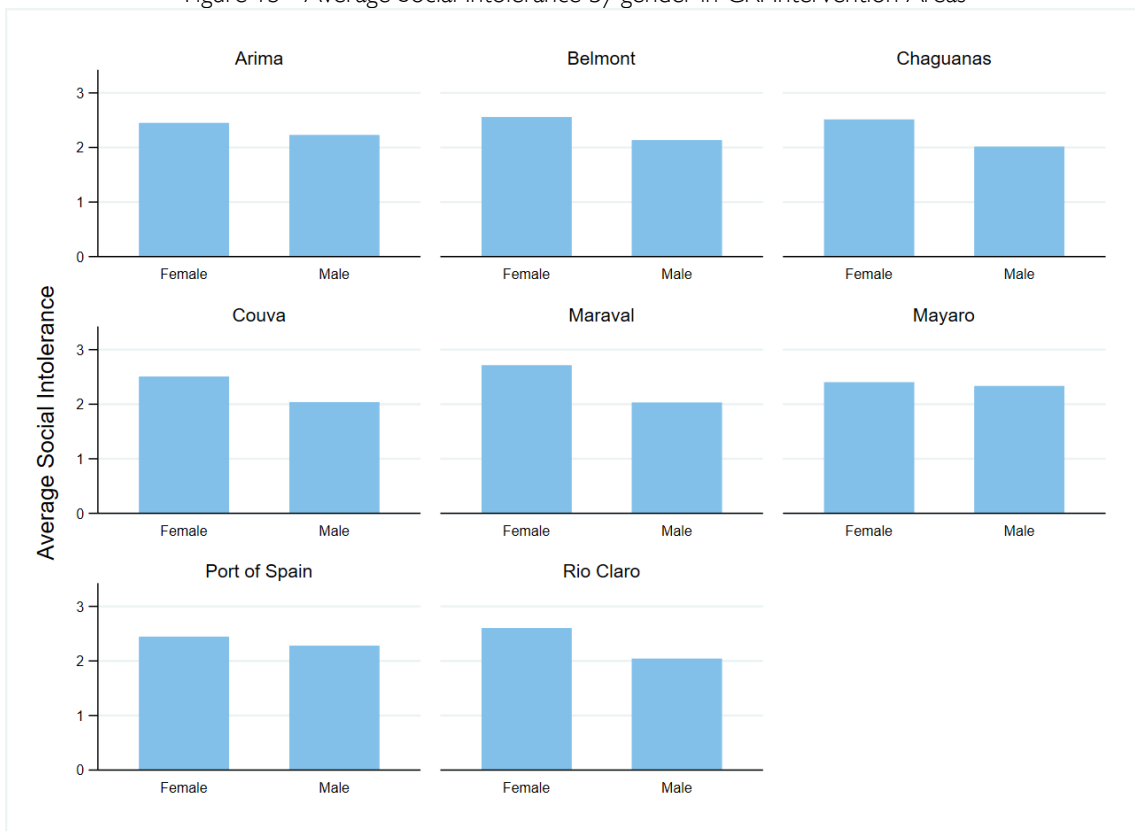
<sup>8</sup> Cronbach's alpha is a measure of internal consistency, that is, how closely related a set of items are as a group, and is considered to be a measure of scale reliability. A reliability coefficient, or Cronbach's alpha, of .70 or higher is considered acceptable—that is, statistically valid—in most social science research.

The resulting index ranges from 1 to 5, where 1 represents maximum tolerance and 5 represents maximum intolerance on the scale. In Figure 14, average levels of social intolerance across T&T communities hover around 2.4 out of 5.<sup>9</sup> The numbers themselves cannot be interpreted substantively as “agreement” or “disagreement” with the original statements that comprise the scale; in our analysis, we are instead interested in what correlates with a change upward (more intolerant) or downward (less intolerant) on the scale. Any change in the scale can be represented as a percentage in relation to the total. For instance, in Maraval, where levels of intolerance reported were highest, around 2.52, this means that intolerance is approximately 2.4 percent higher than average.<sup>10</sup>

### Correlates of Social Intolerance

Differences by gender are apparent within each CRI location, as shown in Figure 15.

Figure 15 - Average Social Intolerance by gender in CRI Intervention Areas



Intolerance is invariably higher among women in CRI intervention areas in our sample than among men in those same locations. Detailed average values across CRI intervention areas, show in Table 4, below, show that on average, women are eight percent more socially intolerant than men. The underlying difference in means is statistically significant ( $F_{1,737} = 0.39$ ,  $p < 0.001$ ). The difference is largest in Maraval and smallest in Mayaro.

Table 4 - Average Social Intolerance by gender in CRI Intervention Areas

	Women	Men	Difference	Scaled difference in intolerance
Arima	2.45	2.23	0.22	+4%
Belmont	2.56	2.13	0.42	+8%
Chaguanas	2.51	2.01	0.50	+10%

<sup>9</sup> 2.4 is the national average, not the average across CRI communities, which is slightly higher: 2.43

<sup>10</sup> We calculate this as the difference between scores (0.12) divided by the scale maximum (5), which yields 2.4.

Couva	2.51	2.04	0.47	+9%
Maraval	2.71	2.03	0.68	+14%
Mayaro	2.40	2.33	0.07	+1%
Port of Spain	2.44	2.28	0.16	+3%
Rio Claro	2.60	2.04	0.56	+11%
<b>Total</b>	<b>2.49</b>	<b>2.10</b>	<b>0.39</b>	<b>+8%</b>

This bivariate correlation supports our supposition that women express greater intolerance than men in our sample and validates our need to include it in more sophisticated models, below. Intolerance by age—which we do not depict by location, to preserve readability—are less clearly differentiated. While an overall difference does exist by category ( $F_{4,764} = 3.29$ ,  $p < 0.05$ ), close inspection of intercategory means differences in Table 5 suggests that the effect is driven primarily by differences between 16-25 year olds, who express the least intolerance (mean = 2.24) and 26-35 year olds (mean = 2.48) on the one hand, and 36-45 year olds (mean = 2.49), on the other. In other words, the eldest T&T nationals in our sample are *not* the most intolerant. Intolerance is concentrated among 26-45 year olds in our sample.

Table 5 - Bonferroni test of means comparison in social Intolerance by age (Row-Column)

<u>Age group (Row)</u>	<u>Age group (Column)</u>			
	16-25	26-35	36-45	46-55
26-35	<b>0.243</b> (0.012)			
36-45	<b>0.254</b> (0.013)	0.011 (1.000)		
46-55	0.144 (1.000)	-0.099 (1.000)	-0.111 (1.000)	
56+	0.186 (1.000)	-0.057 (1.000)	-0.068 (1.000)	0.043 (1.000)

*Entries are row means – column means; bonferroni test of significance in parentheses; grayed out entries are insignificant.*

Differences in education defy our expectations, with intolerance *rising* toward the top end of the scale as shown in Figure 16. Our assumption about victims of crime was also incorrect (Figure 17), according to bivariate tests, which show that individuals who either have been a victim or know a victim of crime are far less intolerant—about 5.8 percent—of Venezuelans than individuals who report never being or knowing a victim. This is worth testing again in multivariate models.

Figure 16 - Average Social Intolerance by education in CRI Intervention Areas

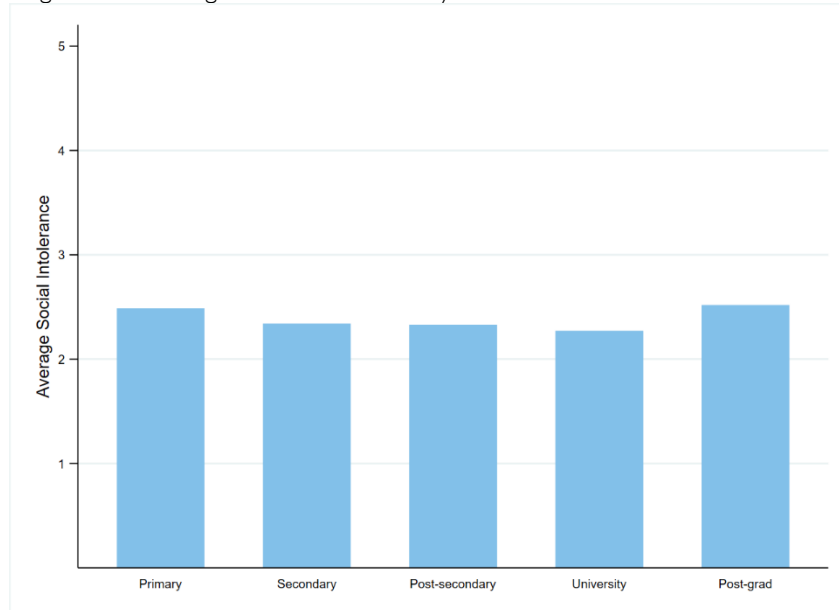
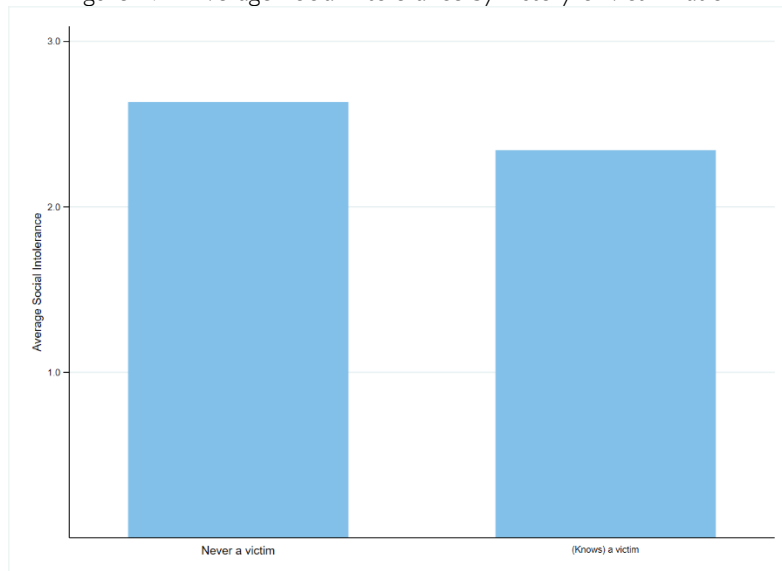


Figure 17 - Average Social Intolerance by history of victimization



### Explaining Intolerance

As a preliminary test of our main hypotheses, we ran an ordinary least squares regression with the social intolerance index as a dependent variable (i.e. the outcome to be explained) and several predictor variables measured in the following manner. The variable is coded such that higher values on the scale indicate *greater intolerance*.

We measure “normative threat” through the degree to which T&T respondents *disagree* that “Venezuelan migrants share the same values as the Trinidad and Tobago nationals in my community” and whether they believe that “Trinidad and Tobago’s cultural life is generally worsened by migrants.” **Value difference** is a three-category variable, where 1 denotes agreement that migrants share local values, 2 denotes uncertainty, and 3 denotes disagreement that migrants share local values. **Cultural damage** is a dichotomous variable where 1 indicates that respondents believe cultural life in T&T is worsened by migrants, and 0 indicates they do not.

Resource competition is operationalized using two survey items: “What effect do you think migration has on Trinidad and Tobago’s economy overall?” and “How do you think Venezuelan migrants generally affect jobs in Trinidad and Tobago?” The first variable, which we label **Weak economy**, is coded 3 for respondents who believe Venezuelans weaken the economy somewhat or a great deal, 2 for uncertainty, and 1 for respondents who believe they help the economy. **Job loss** is measured as 1 for individuals who believe that “Venezuelans take jobs for others” and 0 if they are uncertain or believe that Venezuelans help to create new jobs.

We test the contact hypothesis with an indicator of T&T nationals’ *frequency* of interactions with migrants and their average *rating* of the quality of these interactions. For **Meeting frequency**, we rely on responses to the question “How often do you interact with Venezuelan migrants when you are out and about?” The variable has 6 categories, ranging from “never” to “every day.” For **Meeting rating**, we employ the question “Thinking about your interactions with migrants, in general how positive or negative is it?” The rating is provided on an 11-point scale, which we collapse into thirds for simplicity of presentation. The variable is coded 1 for low ratings (0-4) 2 for completely neutral ratings (5) and 3 for high ratings (6-10).

Social entrepreneurship is broken into two empirically defined categories of people we identified in the descriptive analysis: **askers** are people who are comfortable requesting assistance both within and outside of their communities, and **givers** are people who commonly provide assistance both within their communities and elsewhere. Both groups have high bridging and bonding social capital, but the nature of their relationship with others differs. Each variable is continuous, (**Askers** ranges from 0-22; **Givers** ranges from 0-16), and the values reflect the number of different organizations, groups, or people that a respondent mentioned in response to the questions:

- Askers: In the last 12 months, when you have needed help or assistance with a personal problem, which of the following people or organizations [*in/outside*] your local community have you reached out to for assistance? (Read the list, select all that apply)
- Givers: In the last 12 months, have you provided any help to someone else [*in/outside*] your local community? If so, what kind? (Select all that apply)

For each hypothesis, we estimate the following regression model:  $Y_i = \alpha + \beta X_i + \gamma Z_i + \varepsilon_i$  where  $Y_i$  is the outcome, social intolerance,  $X_i$  is our key explanatory variable, and  $Z_i$  is a vector of relevant control variables.

We present each model sequentially, including the full combined model, in Table 6, below.

Table 6 - Testing Four Explanations for Social Intolerance in Trinidad and Tobago

	Normative Threat	Resource Competition	Contact Hypothesis	Social Entrepreneurs	Combined model
Value difference	0.273 (0.020)				0.171 (0.019)
Cultural damage	0.541 (0.060)				0.405 (0.059)
Weak economy		0.224 (0.023)			0.106 (0.023)
Job loss		0.147 (0.019)			0.063 (0.019)
Meeting frequency			-0.037 (0.015)		-0.044 (0.013)
Meeting rating			-0.436 (0.020)		-0.286 (0.017)

Askers							<b>-0.032</b>	(0.008)	<b>-0.021</b>	(0.008)
Givers							<b>-0.045</b>	(0.006)	<b>-0.025</b>	(0.005)
Women	<b>0.248</b>	(0.044)	<b>0.232</b>	(0.043)	<b>0.216</b>	(0.047)	<b>0.263</b>	(0.039)	<b>0.164</b>	(0.045)
Education level	<b>0.029</b>	(0.008)	0.018	(0.011)	0.014	(0.011)	0.018	(0.011)	0.013	(0.008)
Age	<b>0.061</b>	(0.009)	<b>0.058</b>	(0.012)	<b>0.030</b>	(0.011)	<b>0.043</b>	(0.011)	<b>0.049</b>	(0.009)
Victimized	<b>-0.105</b>	(0.024)	<b>-0.099</b>	(0.028)	<b>-0.065</b>	(0.029)	<b>-0.058</b>	(0.025)	<b>-0.065</b>	(0.027)
Constant	<b>1.329</b>	(0.064)	<b>1.236</b>	(0.082)	<b>3.179</b>	(0.073)	2.267	(0.053)	<b>2.194</b>	(0.080)
Observations (N)	2095		2095		1963		2095		1963	
R2	0.233		0.136		0.225		0.078		0.369	

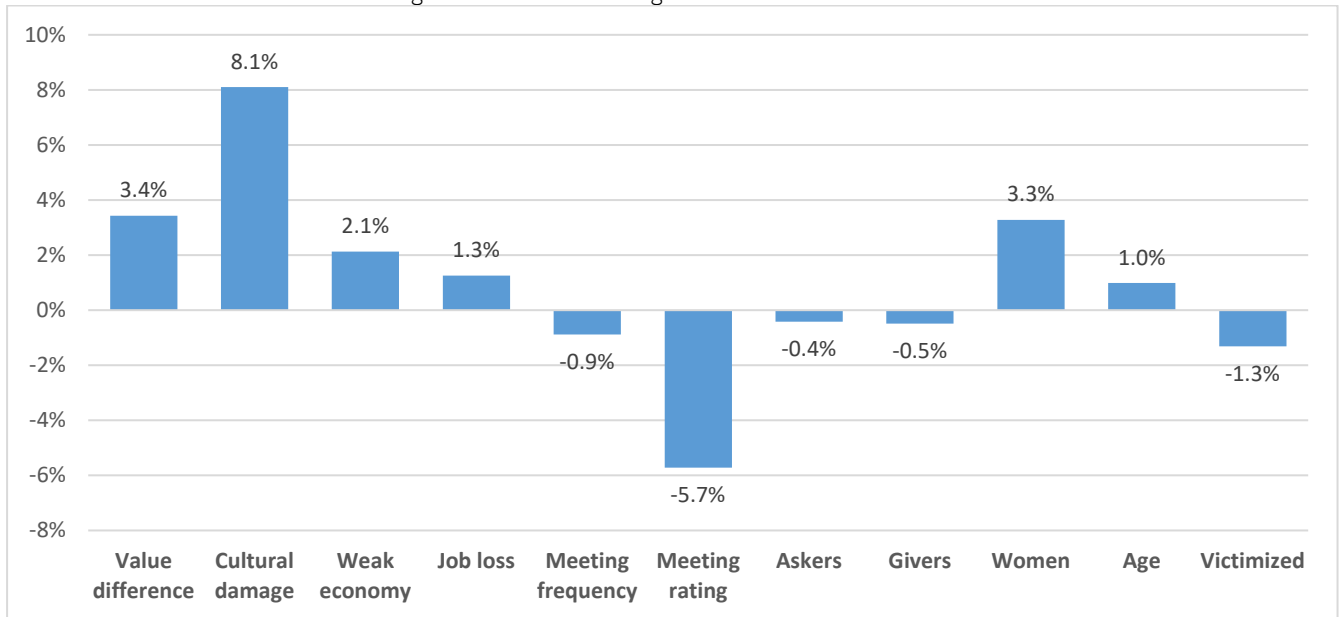
*Bold coefficients significant at  $p < 0.05$ . Standard errors, clustered for 24 locations, in parentheses*

The regression results demonstrate the complexity of the problem of xenophobia in Trinidad and Tobago. Looking at the combined model in the far right column, the results show that all major predictors of intolerance are statistically significant. That is, when people perceived cultural threats, they are more intolerant of Venezuelans; when they believe the economy suffers and that jobs are lost, they are more intolerant; when T&T nationals have very few or negative interactions with migrants, they are more intolerant; and people with less social capital are more intolerant.

Each coefficient is meant to be understood as an effect that holds with every other value held to 0. Another way to think about this is that the regression shows us how people who see normative threats are more intolerant even when they do *not see economic threats, have average impressions of migrants, and who have average social capital*. In each coefficient, there is evidence of a real association with levels of social intolerance. In reality, these elements are connected in myriad ways that we cannot explore in this data and which, almost certainly, contribute to a more vigorous and nuanced intolerance than we can measure in a survey.

The bold coefficients in Table 6 can be read as the marginal change in the social intolerance scale that results from a single-unit increase in each predictor variable. So, a one unit increase in the variable “Meeting Frequency”—which corresponds to a leap from, say, never, to once a month or from once per month to several times per month—generates a 0.044 point decrease on the intolerance scale. Dividing that change by the base five (the scale maximum) shows the percent change is substantively very small: less than a one percent reduction in intolerance. We map all of these “marginal effects” below:

Figure 18 - Percent change in intolerance



## CONCLUSIONS

Per the CRI AMEP, baseline data collection was guided by a few preliminary learning questions:

- What are the existing resilience capacities in the target locations among host and Venezuelan populations?
- What resources would T&T and Venezuelan populations need or like access to?
- How do T&T nationals perceive Venezuelans and vice versa?
- How have community dynamics changed with the influx of migrants?

Data collected through this assessment enable CRI to begin to answer these questions and inform activities as a result. Conclusions are outlined below in response to these questions.

### Existing Resilience Capacities

Respondents in each of the locations and nationality groups were able to cite at least one person or group they could turn to for assistance with a personal problem, though many migrants described relying principally on other migrants for assistance, which, while an indication of the strength of this community and the ties between its members, represents a small pool of resources shared between many people with great needs. This network of migrants is an asset, though. Venezuelans are using social media to communicate with loved ones, but also with a broader “community” of strangers online, through which they help each other with information about resources, give, and receive support. Migrants in T&T use WhatsApp as a virtual community for social resilience; as one migrant put it, “The great thing about WhatsApp is that you do not need to be in the same geographical space” for support or information. This refers to support within a local community, between Venezuelans across T&T, and between emigrants and their loved ones in Venezuela. This social network facilitates adaptation in a new place, allows for continued support among an often transient population, and can strengthen Venezuelans’ personal resilience, though it may also contribute to isolation from the host community.



T&T nationals, as citizens and longer-standing residents of T&T, have access to a broader range of social and public services and support networks than Venezuelans, though in several communities, feelings of insecurity and lack of trust limit their willingness or comfort to offer assistance in their communities and beyond. In each location, participants said they were part of at least one formal or informal group, though in several locations, some participants said they were not. T&T national survey respondents generally cited the same three major categories of person they sought for assistance: family, friends, and churches. In each location except Rio Claro, T&T national FGD participants came up with organizations or resources for support in each of the major categories (health, education, children, and transport), though in Rio Claro, the conversation centered around what was missing in the community. Like the migrants, locals in T&T also face resource constraints, especially in the more remote and/or rural areas, and although support exists for several facets of community needs, a lack of social cohesion contributes to feelings of deprivation or isolation for some. The presence of migrants seems to exacerbate these feelings among some T&T nationals.

Finally, FGD participant statements reveal limited social links between Venezuelans and T&T nationals, even within small communities and geographic spaces. They lack trust, common language, constructive opportunities for interaction and socializing, and free time outside of work, and combinations of these factors result in a near absence of social cohesion between nationality groups. The relative insularity of the migrant community, perpetuated by language barrier and real and perceived exclusion by T&T nationals, as well as the need for some migrants to maintain a “low profile” due to immigration or registration status, means that migrants do not turn to the T&T nationals around them, apart from some individuals and organizations, for assistance or social interaction. The same factors are limiting willingness for T&T nationals to extend assistance or personally connect with Venezuelans in their communities. However, examples like the relatively positive scenario described in Mayaro warrant further exploration (because the sample size for the FGDs in this area was small, more data are needed to determine whether the impression of Mayaro provided by respondents would be recognizable to a broader group of residents). Further, respondents cited a shift taking place since the government registration period ended, with both T&T national and Venezuelan participants observing an increase in interaction, use of social services, and in some respects, confidence, of the migrants in relation to T&T nationals.

There are **three important conclusions** that emerge from the FGD and survey data when examined together. The first is the classic notion of the social capital construct—as defined by Robert Putnam in two key books<sup>11</sup>—as the degree of “embeddedness” in a community as measured by an individual’s associational memberships. The logic underlying this concept is that a person who is connected to more groups is more likely to be connected to more people, to have a greater probability of meaningful relationships with friends, and is more likely to have some sense of purpose in the community. Based on the available data, respondents have at least some connectedness to groups in their communities, which is significant because CRI works through these kinds of groups and organizations. This is a meaningful indicator of social resilience in T&T.

Second, per the REAL methodology, “bonding” and “bridging” social capital are understood to be distinct constructs looking at the difference between social capital individuals or households have within a given community (bonding) and with other communities outside their own (bridging). Although the survey data have some clear limitations, as discussed earlier, one contribution that CRI can offer to the body of evidence around these dimensions of resilience is the strength of the relationship between these two concepts when applied in the context of

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<sup>11</sup> *Making Democracy Work* (1993) and *Bowling Alone* (2000)

T&T. In fact, the empirical relationship between them is so strong that we cannot justify a theoretical distinction in this context. Instead, it makes more sense to classify two kinds of “community engagers”: those who tend to ask for assistance from others and those who tend to provide assistance to others. Among T&T national survey respondents, asking for assistance *inside* the community and asking for assistance *outside* the community are significantly correlated ( $r = .59$ ).<sup>12</sup> Similarly, *providing* assistance inside the community and *providing* assistance outside the community are correlated ( $r = .64$ ). These are very high correlations for behavioral data, and suggest a sincere commonality. Meanwhile, classic social capital (i.e. number of associational memberships) is largely uncorrelated with bridging ( $r = 0.18$ ) and bonding ( $r = 0.22$ ).

The third, and overall, takeaway is this: when we work with T&T nationals, we can identify **three core community actors** who are likely to contribute to social resilience in their communities:

1. Embedded citizens with high social capital connections,
2. Frequent requesters of assistance, and
3. Frequent providers of assistance.

CRI can think about shaping interventions with these community “types” in mind. For example, we can leverage individuals’ identity as “requesters” to build empathy for Venezuelans who rely on basic services in T&T. We might recruit “providers” as central actors in outreach efforts, or we could rely on the most “embedded locals” to create new groups or activities to engage migrants and their T&T national peers.

## Needed Resources

Given that CRI activities center around community spaces and organizations, stated needs of T&T nationals and Venezuelans in each of the communities are presented geographically below.

Table 7 - Needed community resources

Location	Trinidad & Tobago Nationals	Venezuelans
Arima	<ul style="list-style-type: none"> <li>• sports/recreation</li> <li>• parenting classes</li> <li>• spaces for teens and families and positive youth support</li> <li>• more secure spaces</li> <li>• government/NGO projects with actual consultation of community needs and wants</li> </ul>	<ul style="list-style-type: none"> <li>• access to health services</li> <li>• education for children</li> <li>• job opportunities</li> </ul>
Chaguanas	<ul style="list-style-type: none"> <li>• more confidential counseling for victims working with police</li> <li>• safe spaces for services</li> </ul>	<ul style="list-style-type: none"> <li>• access to health services</li> <li>• education for children</li> <li>• job opportunities (improved availability and information about it)</li> </ul>

<sup>12</sup> R coefficients show the strength and direction of correlation. R values of .59 and .68, respectively, which are greater than zero, demonstrate positive linear correlation of the two factors and values greater than +/- .50 tell us this correlation is strong.

Couva	<ul style="list-style-type: none"> <li>• sports/recreation</li> <li>• spaces for youth</li> <li>• education</li> <li>• farmer's market</li> <li>• community center</li> </ul>	<ul style="list-style-type: none"> <li>• fumigation</li> <li>• sports/recreation</li> <li>• English classes</li> <li>• parks</li> </ul>
Mayaro	<ul style="list-style-type: none"> <li>• higher education</li> <li>• access to government officials whose offices are outside Mayaro</li> <li>• affordable transport,</li> <li>• sports/recreation (besides football)</li> <li>• resources to mobilize community members to access services (transport and communications)</li> </ul>	<ul style="list-style-type: none"> <li>• education for children</li> <li>• sports/recreation</li> <li>• job opportunities</li> <li>• access to health services</li> </ul>
Port of Spain	<ul style="list-style-type: none"> <li>• sports/recreation</li> <li>• exercise equipment</li> <li>• more community police</li> <li>• transport</li> <li>• waste management</li> </ul>	<ul style="list-style-type: none"> <li>• education for children</li> <li>• access to banking</li> <li>• English classes</li> </ul>
Rio Claro	<ul style="list-style-type: none"> <li>• higher education</li> <li>• quality/more advanced healthcare</li> <li>• counseling</li> <li>• information about available resources</li> </ul>	<ul style="list-style-type: none"> <li>• access to health services</li> <li>• education for children</li> <li>• legal aid</li> <li>• business advice</li> </ul>

In general, Venezuelans' most immediate needs throughout T&T are access to healthcare and education for their children. Per the online survey, they also value access to language classes and employment support. Survey data demonstrated that Venezuelans feel their most urgently needed services and areas of assistance are not available to them. Given that health services are legally available to all individuals in T&T regardless of nationality or immigration status, the prevalence of this need indicates a lack of information about available services and how to access them, and/or a failure of health centers to adequately address the needs of migrants, either due to language barriers, discrimination of individual health workers, a misunderstanding of the eligibility of migrants to access services, or a combination of these factors. Under current law, migrant non-resident children do not have the right to access public education in T&T, indicating a need for alternative and private schooling and childcare options in CRI focus communities. Survey data corroborates CRI's provision of language classes as a valued intervention by the target population.

T&T nationals' requests centered on safety in public spaces and options for sports, recreation, and positive youth development. While CRI is limited in its capacity to address substantial public safety issues, providing safe spaces for recreation, childcare, classes, and information on community resources is a core function of the project.

## Perceptions and Interactions

Survey findings and qualitative contextualization from FGDs demonstrate conclusively that xenophobia, or social intolerance of migrants, is expressed by respondents across the country, and that it correlates in notable ways with respondents' ages, genders, amount of interaction with migrants, and other perceptions of social norms and culture. From a programming perspective, we are interested in exploring, and potentially influencing, negative shifts in intolerance toward Venezuelans. The baseline assessment results offer a good sense of where

to focus. Looking first to factors that decrease intolerance in our sample, two are within CRI's manageable interest: increasing the number of meetings between locals and migrants and, more importantly, **creating opportunities for meaningful, positive exchanges**. As T&T nationals' impressions of their encounters with migrants improves even just marginally, their intolerance drops a significant degree. Creating new opportunities to broaden and deepen social capital, such that people feel more comfortable networking within and outside of their communities may be a useful path forward. However, the substantive relationship between intolerance and social capital, at least in this sample, is very small.

One of the most robust empirical results of this baseline report is that women in our sample are more intolerant of Venezuelans than men. Even controlling for strong social, economic, and cultural correlates of intolerance, women in our combined model are 3.3 percent more intolerant than men. We may not be able to explain precisely why this is the case, but it suggests another layer of action that CRI should emphasize going forward. The program should not only increase the number and quality of encounters between nationals and migrants, but it should do so especially among women.

Migrants who expressed the most positive overall experience in T&T in FGDs are residing in Mayaro; they described socializing (to the extent possible with limited English skills) with locals, described the area as a nice place to live, described locals as kind and accommodating, and said they were making the best of their time in the community. The limited sample size is notable here, however, as there were just four migrant participants in this FGD. T&T nationals in Mayaro in FGDs similarly had positive perceptions of migrants. T&T national respondents showed higher than average agreement with the statement that Venezuelan migrants do not share the same values, showed the least agreement with the statement that migration enriches T&T culture, yet also reported among the lowest average levels of social intolerance of CRI intervention areas. Analyzed comprehensively, it is important to remember that sample sizes and the non-representativeness of this group are likely responsible for seemingly contradictory results; while we cannot conclude anything generalizable about Mayaro as a community from this assessment, we do see that depending on the type of data collection and the strength of the respondent sample, we may uncover both bright spots and pockets of xenophobia in any community, and knowing more about these helps CRI program activities in this area.

Outside of Mayaro, and in a general sense, perceptions between the two nationalities as expressed in FGDs are significantly more negative. In each of the locations, T&T national FGD participants mentioned at least one stereotype of Venezuelans (though not necessarily limited to those Venezuelans in their own communities, so much as generalized impressions, seemingly based more on broad stereotypes than on personal experience). Even respondents who held more positive views of Venezuelans and migrants generally also espoused stereotypes, at times positive (e.g. Venezuelans work harder than T&T nationals). Survey data from T&T nationals show an existing level of xenophobic attitudes among respondents—as shown using our social intolerance scale—in every community in T&T. While the social intolerance values CRI has developed cannot be taken out of the context of this assessment, the valuable learning is that xenophobic attitudes conclusively exist in T&T, they are present in each of the CRI intervention areas, and they can be measured effectively using a series of statistically valid, related questions that can be replicated for CRI and other programs in T&T. While FGD data revealed that there is negative sentiment towards Venezuelans in T&T, survey data confirmed this and enabled us to establish a baseline value against which to measure in the future.

Venezuelans outside of Mayaro had generally experienced negative interactions with T&T nationals when asked in FGDs, and held negative views of them, despite some migrants reporting having received assistance and having had some positive interactions with T&T

nationals. Even so, Venezuelan survey respondents significantly underestimated the negative sentiment held by T&T nationals about them, especially regarding their willingness to include Venezuelans in their families by marriage, and a willingness to work with them. Migrants in FGDs reported feeling unsafe and unwelcome in the majority of locations, and perceived the community dynamics in T&T as difficult both for the specific conditions of their lives there and for the treatment of Venezuelans by T&T nationals. Discrimination, harassment, and exploitation are common experiences for Venezuelans throughout T&T. Venezuelan women face the worst of this harassment and violence in a vicious cycle. The stereotype of the Venezuelan woman as a prostitute, paired with generalized misogyny and disdain for migrants, results in T&T men propositioning and harassing Venezuelan women regularly. The focus on Venezuelan women by T&T men fuels jealousy and the perception of Venezuelans as homewreckers, and this “reputation” precipitates more gender-based harassment, violence, and discrimination.

In general, T&T nationals and Venezuelans need to move beyond stereotypes and generalizations that fuel distrust between groups and limit social cohesion. T&T nationals lack awareness of Venezuelans' situation, both in Venezuela and as residents of T&T, and ignorance and misinformation give way to xenophobia. Venezuelans who have had significant negative experiences in T&T have material and perceptual reasons to be distrustful and resentful toward T&T nationals, even as they make T&T their home (whether temporarily or not). Both groups have work to do to dismantle stereotypes, improve mutual understanding, and engage productively within their communities and on a national level. Leveraging positive interactions may be one way to counter xenophobia in CRI communities.

## Change in Community Dynamics

Regression modeling of survey results revealed that when T&T nationals perceive cultural threats, or believe the economy suffers due to migration, or when, despite the presence of migrants, T&T locals have few or negative interactions with them, there is likely to be an increase in social intolerance. The range and complexity of these elements of intolerant beliefs show us that migration from Venezuela inspires negative attitudes even among those we might surmise to be least affected by it, given other demographic factors. If FGD data collected from Venezuelans is any indication, it is likely that T&T nationals' social intolerance is manifesting as discriminatory or abusive words and actions towards migrants, as well. As long as migration continues to represent a threat to T&T nationals in terms of one or more of the dimensions explored in our regression, Venezuelans are likely to be excluded and relations between the two groups will negatively affect community dynamics in CRI intervention areas and beyond.

Despite significant tension and discontent between groups, however, T&T nationals were able to highlight in FGDs some positive qualitative effects of migration from Venezuela, including: Venezuelans are hard workers who are focused on their work; they are filling some needed labor gaps and are willing to do jobs others are not; their good work ethic can be a role model for the T&T population and create some positive competition; T&T can benefit from opportunities for bilingual development; grocery stores and other businesses benefit from increased sale; businesses benefit from employing Venezuelans (though often for lower wages); they bring well-liked foods. In these same areas, survey data from T&T nationals showed high levels of fear of cultural damage from migration in Chaguanas and Couva, and relatively high levels of positive or neutral sentiment about the effects of migration on culture in Arima, Mayaro, Port of Spain, and Rio Claro.

T&T nationals in FGDs perceived the negative impacts as: a perception migrants are taking jobs from T&T community members; they are draining foreign currency and not investing in the

local economy because they send money home; Venezuelans are not paying taxes, but accessing resources; straining resources that may already be limited like health and education; bringing down wages; driving up prices; posing a risk to the security of communities by exacerbating crime; stealing T&T men and breaking up families. More than 50 percent of T&T survey respondents perceived negative effects of migration on the economy in each CRI intervention area except Arima, though results were inconsistent when disaggregated by gender. More than 50 percent of respondents espoused negative views of migration on the economy in Chaguanas (female) Couva (male and female), Mayaro (female), Port of Spain (male), and Rio Claro (male).

While some of these positive and negative impacts are stereotypes and some are likely false (respondents did not provide evidence on the number of T&T men who had been seduced by Venezuelan women, for example), these perceptions are just as important, and at times more so, than facts in terms of T&T nationals' lived experiences. Experiences of T&T respondents were not uniform across focus groups or across locations, but existing levels of xenophobia and animosity between groups will affect CRI activities, participation, and messaging.

## CRI Assumptions

During project start-up, CRI identified critical assumptions underpinning the project theory of change. One of the tasks of the baseline assessment was to explore and substantiate or negate a sub-set of these assumptions, listed below, to inform activity design and implementation. The findings discussed above support and contextualize CRI's assumptions:

- Venezuelans in T&T lack sufficient information about and/or means to access essential services;

Venezuelan FGD participants' description of the services they access revealed gaps in services and information about these in several communities. Survey responses confirmed perceived barriers to accessing essential services. Both Venezuelan and T&T nationals cited specific factors limiting their ability to access community services.

- T&T communities possess resilience capacities that are identifiable, can be strengthened through community-focused programming, and are relevant to their willingness and ability to absorb refugee and migrant populations;

The baseline assessment served to identify resilience capacities in both T&T and Venezuelan communities within T&T, such as the social networking and connections between migrants, and the range of organizations to draw from for personal and community issues. The latter part of this assumption remains to be borne out by CRI programming.

- Some T&T individuals and communities harbor some level of resentment and/or negative attitudes toward migrants that result in negative discourse about and/or treatment of these populations;

The findings present evidence, from the individuals surveyed and in FGDs, of both negative discourse about and treatment of migrants in T&T, and levels of resentment, xenophobia, and discrimination are present in varying degrees throughout the focus communities and T&T.

- Participants will be willing and able to access services and participate in formal/structured activities.

Based on participant responses and identified needs, it is likely that community members will be willing to access services and activities, as long as they are designed and implemented taking into account operational considerations, discussed below.

## RECOMMENDATIONS

### Considerations for CRI Programming

Focus group participants were asked what CRI should keep in mind when designing and implementing programs, specifically events, for both T&T national community members and migrants. In general, respondents cited transportation, scheduling, safety, and location as their most important factors in determining their ability to participate. When it came to their interest, the consensus among participants was that there would likely be interest in a range of activities based on community members' specific preferences, for example related to sports, cultural exchange, the arts and drama, music, food, children, and sharing information about job opportunities. T&T national and Venezuelan participants in most focus groups communicated that they would feel comfortable participating in “mixed” activities if they had some way to interact with and get to know the participants of other nationalities ahead of time; that is, if there were an attempt at intercultural exchange and communication before delving into extensive community programming. The People-to-People approach, which DI used to inform the design of CRI activities, is pertinent here. Focus group participant responses reinforced that CRI activities designed to first lay a psychological and social foundation for cross-group exchange through separate activities are likely to create opportunities for more constructive direct, face-to-face activities involving both groups as CRI implementation continues.

When developing interventions aimed at facilitating cultural exchange, the CRI team should remember that just as Trinidad and Tobago has a diverse population—including a range of religions and people with roots in India, throughout Africa, Syria, to name a few—Venezuela, too, is a large and diverse country and people emigrating from the country come from a range of cities, cultural and economic backgrounds, and experiences. A celebration of the diversity of cultures should be developed with an eye to the heterogeneous cultures of both Venezuela and Trinidad and Tobago to avoid perpetuating generalizations or stereotypes about either country or its peoples.

CRI activities are designed to develop bonding and linking social capital within physical communities comprising Venezuelan and T&T national residents.<sup>13</sup> To a lesser degree, CRI will also work with communities on bridging social capital (between communities) in the form of its network of community centers and nation-wide awareness raising campaigns. Strengthening ties between members of communities can contribute to their social resilience, as a form of adaptation to the current strain of Venezuelan migration, and to develop transformative resilience in the face of future migration and other shocks. Based on this assessment, there is evidence of bonding social capital within nationality groups, but not across them, and CRI will work to continue to identify and capitalize on sources of strength within communities: existing resources, community members with high social capital, and organizations that facilitate strengthening these. Further, this assessment demonstrates that, among individuals surveyed, the empirical relationship between “bonding” and “bridging” social capital are so strong that it

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<sup>13</sup> Bonding social capital is measured using questions about participants' ability to call on others in their communities (villages, in a rural setting) for assistance when they need it, and their ability and willingness to assist others in their communities. Linking social capital uses similar questions, but about participants' connections to individuals in positions of power, such as public office or within community organizations.

makes more sense to examine these as a unit to leverage the actor types of frequent requesters and providers of assistance in target communities in order to build social capital across nationality groups. Further data collection under CRI should continue to contribute to the body of evidence around resilience programming, particularly as USAID's and other donors' analytical tools have primarily been applied in rural, less developed rather than largely urban, more developed, settings like T&T.

The evidence collected for this assessment demonstrated that xenophobic attitudes exist and Venezuelans are facing discrimination in T&T. Though the scope of the data collection for this effort does not allow CRI to infer the degree and nature of xenophobia on a population-wide level, the project has gleaned important information about major stereotypes, interactions, and phenomena that can contribute to conflict between nationality groups, and the impact of discrimination and harassment on migrants, especially women, in their daily lives. Further, CRI learned valuable lessons about levels of xenophobia from our online survey, namely that it is possible to develop an index of social intolerance that reliably demonstrates anti-migrant sentiment applied in this context, and that the baseline value for xenophobic attitudes in T&T, and its geographic range, should be monitored and explored during the lifetime of CRI. This information should inform the content and delivery of awareness campaigns to encourage tolerance and reduce xenophobia, taking into consideration findings related to the economic and cultural manifestations of xenophobia. Further, DI's Director of Research, Evidence, and Data can support CRI to develop messaging approaches and language that capitalize on behavioral insights for this purpose. These messages will aim to leverage positive social norms and evidence of shared culture and history to encourage positive changes in behavior and perceptions.

Specific recommendations from respondents for CRI events and programming include, in no particular order:

- Special considerations for women (safety, psychosocial support, specific programming);
- Sensitization to eradicate stereotypes;
- Provide amenities, refreshment;
- Security for events, including transportation;
- Reporting back to the community on the outcome of events (stakeholder feedback);
- Directory of resources (website or handbook), and/or:
  - Open house with info about services/resources
  - Asset mapping in each community (of NGOs, faith-based orgs, community centers, police stations, schools, etc.)
  - Media campaign to publicize resources and events;
- Free Wi-Fi zones (especially for migrants);
- Confidentiality, especially in psychosocial support activities;
- Involve mediators to mitigate conflict between migrants and locals who feel aggrieved
  - Make sure messaging is smart – don't exacerbate tensions;
- Tap into personal networks, key for knowing about and accessing resources;
- Scheduling
  - Time constraints- events and accessing resources can't take the place of work; community members, especially migrants, work long hours
  - Programming during evenings and weekends.



## Unintended Consequences

CRI needs to be careful about managing expectations and mitigating unintended negative consequences. For example, FGD participants cited a perceived, and lived, experience of shortages of supplies and attention in health centers. By providing information to Venezuelan migrants about their ability to access health services as residents (whether legally or not) of T&T, CRI could drive increased numbers of Venezuelans to seek medical attention. On one hand this would be positive; CRI seeks to connect individuals with the resources and services they need. However, if more Venezuelans were to contribute to what is seen as an already overburdened environment in public health, this could exacerbate animosity and even lead to conflict over constrained resources.

## ANNEX I: FGD AND KII METADATA

Date	Activity Type	Location	Population	Organization Lead	Language	Female	Male	Total Participants
8/12/2019	FGD	Chaguanas	TT Nationals	Ryu Dan Dojo (RDD)	English	6	4	10
8/15/2019	FGD	Arima	TT Nationals	Families in Action (FIA)	English	8	3	11
8/15/2019	FGD	Mayaro	TT Nationals	Ryu Dan Dojo (RDD)	English	9	3	12
8/15/2019	FGD	Chaguanas	Venezuelan	Living Water Community (LWC)	Spanish	15	5	20
8/15/2019	FGD	Port of Spain	Venezuelan	Living Water Community (LWC)	Spanish	0	9	9
8/15/2019	FGD	Port of Spain	Venezuelan	Living Water Community (LWC)	Spanish	19	0	19
8/16/2019	FGD	Chaguanas	Venezuelan	Ryu Dan Dojo (RDD)	Spanish	0	4	4
8/18/2019	FGD	Arima	Venezuelan	Living Water Community (LWC)	Spanish	0	13	13
8/18/2019	FGD	Arima	Venezuelan	Living Water Community (LWC)	Spanish	12	0	12
8/20/2019	FGD	Couva	TT Nationals	Families in Action (FIA)	English	4	2	6
8/20/2019	FGD	Couva	Venezuelan	Families in Action (FIA)	Spanish	1	1	2
8/20/2019	FGD	Mayaro	Venezuelan	Ryu Dan Dojo (RDD)	Spanish	2	5	7
8/22/2019	FGD	Port of Spain	TT Nationals	Families in Action (FIA)	English	6	2	8
8/22/2019	FGD	Rio Claro	TT Nationals	Living Water Community (LWC)	English	7	0	7
8/22/2019	FGD	Rio Claro	Venezuelan	Living Water Community (LWC)	Spanish	6	7	13
8/23/2019	KII	Port of Spain	Venezuelan	CRI Staff	English	0	1	1
8/27/2019	KII	Port of Spain	TT Nationals	CRI Staff	English	1	0	1
8/28/2019	KII	Port of Spain	TT Nationals	CRI Staff	English	1	0	1
8/30/2019	KII	Port of Spain	Venezuelan	Drama Making A Difference (DMAD)	English	0	1	1
<b>Total</b>	<b>97</b>	<b>60</b>	<b>157</b>					

# ANNEX II: DATA COLLECTION INSTRUMENTS

## BASELINE ASSESSMENT - FOCUS GROUP: DISCUSSION GUIDE – VENEZUELAN (English Version)

[Participants will receive printed copies of documents requesting 1. informed consent and 2. demographic details of participants.]

**Participant Type:** Residing in a CRI focus community, Venezuelan national/migrant, has interacted with one or more of the partner orgs

### Facilitator's welcome, introduction and instructions to participants

Welcome and thank you for volunteering to take part in this focus group. You have been asked to participate as your point of view is important. I realize you are busy and I appreciate your time.

*Introduction:* This focus group discussion is designed to understand the factors that make your community strong, factors that challenge the community and its members, and your experiences as migrants in Trinidad and Tobago. We are conducting this focus group discussion as part of the Community Resilience Initiative (CRI) funded by the United States Agency for International Development (USAID). The objective of the CRI program is to support strengthened, more resilient communities able to provide coordinated services to community members and absorb refugees and migrants. This focus group will provide us with important information to inform our activities to help address and gaps or challenges the community is experiencing. As members of the community where CRI will operate, we value your input and thank you for taking the time to share your experiences with us. This conversation is anonymous and no one's identity will be shared or reported, regardless of immigration status.

*Anonymity:* If you all agree, I will record the conversation to ensure we create an accurate transcript. Despite being recorded, I would like to assure you that the discussion will be anonymous. The audio files will be stored securely until they are transcribed word for word, then they will be destroyed. The transcribed notes of the focus group will contain no information that would allow individual subjects to be linked to specific statements. You should try to answer and comment as accurately and truthfully as possible. I and the other focus group participants will not discuss the comments of other group members outside the focus group. If there are any questions or discussions that you do not wish to answer or participate in, you do not have to do so; however please try to answer and be as involved as possible.

The focus group discussion will take no more than two hours. May I record the discussion to facilitate its recollection? *(If yes, switch on the recorder)*

### Ground rules

- The most important rule is that only one person speaks at a time. There may be a temptation to jump in when someone is talking but please wait until he or she has finished.
- There are no right or wrong answers and no judgement of anyone's answers.
- Many of the questions are open-ended, to allow you to share anything you think might be relevant
- You do not have to speak in any particular order
- When you do have something to say, please do so. There are many of you in the group and it is important that I obtain the views of each of you
- You do not have to agree with the views of other people in the group

- Are we missing any? Does anyone have any questions or comments about these? (*Answers, discussion*)
- OK, let's begin

### Warm up

First, I'd like everyone to introduce themselves. Can you tell us your name?

### Introductory Question

Today when we talk about community, we are interested in participants' interpretation of what this means, and we're generally talking about the people, places, and institutions you interact with most in your daily life. Whether that's in your city, town, neighborhood, etc.

I'd like to give you a few minutes to think about your experiences accessing the services you need and support networks in Trinidad and Tobago.

Is anyone willing to share his or her experience?

### FGD Guiding Questions

Code	Question
RS	What are some social resources that you rely on near where you live (in your town, city)? <i>For example counseling support, private/informal childcare, public parks and recreation facilities/activities, etc.</i> <i>Probe:</i> What about these resources makes them accessible to you? What makes them trusted/comfortable?
RS	What are some resources or services you would benefit from, that you don't find in the community or can't easily access? <i>Probe:</i> If you can't access them, why not? What would make them easier to reach or more convenient or valuable to you? <i>Probe:</i> (if respondents mention resources/services that do, in fact, exist, mention these and offer to provide information after the session)
FSS	Are you members of any formal or informal groups, and/or groups representing persons from your country? (If needed offer examples – church group savings group, mothers support group, sports team, etc.) (if not evident from responses) <i>Probe:</i> Who is in those groups with you (nationalities)?
BOSC	When you need help with a personal problem, who can you reach out to in your community for assistance? ( <i>If needed:</i> I am not looking for names, rather more for types of people or organizations and their relationship to you) <i>Probe:</i> Why these people? Why not others?
BRSC	<i>Probe:</i> What about outside of your community? <i>Probe:</i> What makes you feel comfortable approaching these persons or organizations specifically?
BOSC	Are there people you reach out to, to <u>offer</u> your assistance in the community?
BRSC	<i>Probe:</i> What about outside of your community?
RN	What are some words you would use to describe the dynamics in this community? How do you know/how do you see this in your daily life? <i>Probe:</i> Dynamics of Venezuelans within the community, and of the broader community including T&T nationals <i>Probe:</i> If participants use words like “conflict” or “close-knit” etc. – dig into how this is borne out, what sub-groups they see as involved in those types of dynamics, and whether participants feel this has always been true or if this has changed over time.
XPO	Is it difficult for you to adapt to living in Trinidad and Tobago? Why or why not?
XPO	Do you think T&T nationals understand the culture of your country? Why or why not?

IN	What information would you give to T&T nationals to help them understand you and this community better?
SN	Do you, or do people you know, socialize or interact with T&T nationals? <i>Probe: Why? Why not? And If so, in what situations/settings?</i>
XPO	<i>If language is a barrier, Probe: If language barrier weren't an issue, would you be comfortable socializing with T&amp;T nationals?</i>
XPO	Do you feel safe in Trinidad and Tobago? Do you feel safe walking and/or taking public transportation (taxis, ride shares, maxis, water taxi etc.)? <i>If needed, Probe: Has anyone experienced any discrimination or harassment? What was that like?</i>
RS	Would you be willing or interested to attend community activities like support groups, sports matches, craft/dance/fitness classes, formal classes, etc.? Can you suggest any others? Why are you or why are you not interested in these?
IN	Where do you get information to stay informed socially and about current events? (Newspapers, Facebook, WhatsApp, friends, family, organizations, etc.)?
IN	Where do you think T&T nationals get information about migrants? <i>Probe: Do you think the information is reliable? Why or why not?</i>
IN	Where do you think Venezuelans get information about Trinidad and Tobago? <i>Probe: Do you think the information is reliable? Why or why not?</i>
RS	If we were to design an event or resource that was supposed to serve both Venezuelans and T&T communities, what should we keep in mind?
RS	What do you need English for most in T&T? Would you be interested in taking English classes – why or why not?

### Concluding Question

Of everything we have discussed today, what is the most important? Is there anything else I should know when considering how to organize a program for community support for the next six months?

Thank you to each of you for participating and sharing. Please let me know if you have any questions, and my contact information is provided in case you think of anything else you'd like to add or ask.

## BASELINE ASSESSMENT - FOCUS GROUP DISCUSSION GUIDE – T&T NATIONALS

[Participants will receive printed copies of documents requesting 1. informed consent and 2. Fill out sign in sheet with demographic information.]

**Participant Type:** Member of CRI focus community, T&T national, has interacted with one or more of the partner orgs

### Facilitator's welcome, introduction and instructions to participants

Welcome and thank you for volunteering to take part in this focus group. You have been asked to participate, as your point of view is important. I realize you are busy and I appreciate your time.

*Introduction:* We are conducting this focus group discussion as part of the Community Resilience Initiative (CRI) funded by the United States Agency for International Development (USAID). The objective of this discussion is to understand the factors that make Trinidad and Tobago (T&T) communities strong, the factors that challenge the community and its members, and the impacts of international migration—particularly from Venezuela—on communities and resources. The objective of the CRI program is to support strengthened, more resilient communities able to provide coordinated services to community members and absorb refugees and migrants. This focus group will provide us with important information to inform our activities to help address and gaps or challenges the community is experiencing. As members of the community where CRI will operate, we value your input and thank you for taking the time to share your experiences with us.

*Anonymity:* If you all agree, I will record the conversation to ensure we create an accurate transcript. Despite being taped, I would like to assure you that the discussion will be anonymous. The audio files will be stored securely until they are transcribed word for word, then they will be destroyed. The transcribed notes of the focus group will contain no information that would allow individual subjects to be linked to specific statements. You should try to answer and comment as accurately and truthfully as possible. I and the other focus group participants will not discuss the comments of other group members outside the focus group. If there are any questions or discussions that you do not wish to answer or participate in, you do not have to do so; however please try to answer and be as involved as possible.

The focus group discussion will take no more than two hours. May I tape the discussion to facilitate its recollection? *(If yes, switch on the recorder)*

### Ground rules

- The most important rule is that only one person speaks at a time. There may be a temptation to jump in when someone is talking but please wait until he or she has finished.
- There are no right or wrong answers and no judgement of anyone's answers.
- Many of the questions are open-ended, to allow you to share anything you think might be relevant
- You do not have to speak in any particular order
- When you do have something to say, please do so. There are many of you in the group and it is important that I obtain the views of each of you
- You do not have to agree with the views of other people in the group
- Are we missing any? Does anyone have any questions or comments about these? *(Answers, discussion)*
- OK, let's begin

### Warm up

First, I'd like everyone to introduce themselves. Can you tell us your name?

### Introductory Question

Today when we talk about community, we are interested in participants' interpretation of what this means, and we're generally talking about the people, places, and institutions you interact with most in your daily life. Whether that's in your city, town, neighborhood, etc.

I'd like to give you a few minutes to think about your experiences accessing the services you need and support networks where you live.

Is anyone willing to share his or her experience?

### FGD Guiding Questions

Code	Question
FSS	Are you members of any formal or informal groups? (If needed offer examples – church group savings group, mothers support group, sports team, etc.)
RS	What are some social resources that you rely on near where you live (in your town, city)? <i>(If needed – examples include counseling support, private/informal childcare, public parks and recreation facilities/activities, etc.)</i> <i>Probe:</i> What about these resources makes them accessible to you? What makes them trusted/comfortable?
RS	What are some resources you would benefit from, that you don't find in the community or can't easily access? <i>Probe:</i> If you can't access them, why not? What would make them easier to reach or more convenient or valuable to you? <i>Probe:</i> (if respondents mention resources/services that do, in fact, exist, mention these and offer to provide information after the session)
BOSC	When you need help with a personal problem, who can you reach out to in your community for assistance? <i>(If needed: I am not looking for names, rather more for types of people or organizations and their relationship to you)</i> <i>Probe:</i> Why these people? Why not others?
BRSC	<i>Probe:</i> What about outside of your community? <i>Probe:</i> What makes you feel comfortable approaching these persons or organizations specifically?
BOSC	Are there people you reach out to, to <u>offer</u> your assistance in the community?
BRSC	<i>Probe:</i> What about outside of your community?
RN	What are some words you would use to describe the dynamics in this community? How do you know/how do you see this in your daily life? <i>Probe:</i> If participants use words like “conflict” or “close-knit” etc. – dig into how this is borne out and whether participants feel this has always been true.
XPO	Are there any individuals or families from Venezuela in your community?
XPO	<i>(If yes)</i> Do you have a sense for how long they have been here? If so, how long and how do you know?
XPO	What impact do you think they have on the community? <i>Probe:</i> prompt with request for more positive and/or negative effects, explore different ways that they have seen an impact – short-term vs long-term, subtle changes vs. obvious ones, broad impacts vs. specific, localized ones.
XPO	Are you familiar with the current situation in Venezuela? OR: Are you familiar with any of the reasons someone might want to leave Venezuela and come to T&T?
SN	Do you, or do people you know, socialize or interact with Venezuelans? <i>Probe:</i> Why? Why not?
XPO	<i>If language is a barrier, Probe:</i> If language barrier weren't an issue, would you be comfortable socializing with Venezuelans?

	<i>Probe:</i> In what settings (e.g. parties, community classes, religious/cultural events, sports etc.)
XPO	Do you feel safe in your community? Do you feel safe walking and/or taking public transportation (taxis, ride shares, maxis, water taxi etc.)?
RS	Would you be willing or interested to attend community activities like support groups, sports matches, craft/dance/fitness classes, formal classes etc.? Can you suggest any others? Why are you or why are you not interested in these?
IN	Where do you get information to stay informed socially and about current events? (Newspapers, Facebook, WhatsApp, friends, family, organizations, etc.)?
IN	Where do you think T&T nationals get information about migrants? And about Venezuela? <i>Probe:</i> Do you think the information is reliable? Why or why not?
IN	What information would you give to Venezuelans to help them understand you and this community better?
RS	If we were to design an event or resource that was supposed to serve both Venezuelans and T&T communities, what should we keep in mind?

### Concluding Question

Of everything we have discussed today, what is the most important? Is there anything else I should know when considering how to organize a program for community support for the next six months?

Thank you to each of you for participating and sharing. Please let me know if you have any questions, and my contact information is provided in case you think of anything else you'd like to add or ask.



## BASELINE ASSESSMENT - KEY INFORMANT INTERVIEW DISCUSSION GUIDE – VENEZUELANS (English Version)

Interviewer:	Interpreter:
Date:	Location:
Note-taker [if different from interviewer]:	

Info for each respondent [can attach a sign-in sheet]: Respondent Name: Title: Organization (if any): Respondent Type: Sex: Religion: Age: Location of work/residence: Others attending interview:
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### Interviewer's welcome, introduction and informed consent guiding points:

Welcome and thank you for making time to take part in this interview. [Introduce team members.]

You have been asked to participate, as your point of view is important. I realize you are busy and I appreciate your time.

#### *Informed Consent:*

We are a research team studying community-building and resilience in T&T and how migration issues, specifically those related to migration from Venezuela, affect T&T communities. We are conducting this interview as part of the Community Resilience Initiative (CRI) funded by the United States Agency for International Development (USAID). The objective of the CRI program is to support strengthened, more resilient communities able to provide coordinated services to community members and absorb refugees and migrants. CRI works with local civil society organizations to strengthen and coordinate social services delivery to both migrant and host communities, primarily through a network of resource centers that afford local communities access to information, language classes, and psychosocial support among other critical services. These resource centers also provide a safe space for activities conducive to building connections and trust between members of the two populations. This interview will provide us with important information to inform our activities to help address and gaps or challenges the community is experiencing, and we greatly appreciate you taking the time to speak with us and share your experiences.

The discussion will take no more than ninety minutes. Your participation is voluntary and you can end this interview at any time. If you choose not to participate or to end your participation before the end of the interview, your decision will not affect your ability to participate in the project or to access funding or other services from USAID.

- This interview is designed to understand the factors that make your community strong, factors that challenge the community and its members, and the impact of international migration, particularly from Venezuela, on your community.
- The purpose of key informant interviews is to collect information from a wide range of people – including community leaders, professionals, and residents – who have firsthand knowledge about the

community. These community leaders and members can provide unique insights on the issues and give recommendations accordingly.

- The goal of this interview is to deepen our knowledge of the subject matter by speaking with people who know what is going on in the community.
- The research will be used to help develop solutions to the challenges faced by T&T and Venezuelan communities.
- Any information shared here will be used exclusively for CRI analysis and will be kept completely anonymous. The audio files will be stored securely until they are transcribed word for word, then they will be destroyed.
- There are no right or wrong answers, and many of the questions are open-ended, to allow you to share anything you think might be relevant.

(Obtain informed consent form)

May I tape the discussion to facilitate recollection? *(If yes, switch on the recorder).*

### **KII Questions:**

#### **ROLE IN COMMUNITY**

1. What role do you play in your community?
  - a. Are you a member of any formal or informal groups? (If needed offer examples – church group savings group, mothers support group, sports team, etc.)
  - b. How long have you been in this role?
2. How long have you lived in Trinidad and Tobago?
  - a. Have you lived in the same city or community since you arrived? If not, where else have you lived in T&T?

#### **SERVICES**

3. What services have been available to you since you arrived in T&T? (Social services – e.g. counseling support, private/informal childcare, public parks and recreation facilities/activities, etc.)
  - a. Who has provided those services to you?
4. Are there any gaps in service availability/resource provisions that you have experienced?
  - a. (if gaps) What is missing? What would make them easier to reach or more convenient or valuable to you or others?

#### **SOCIAL CAPITAL**

5. Who are the leaders in your community? (How do you define that community)
  - a. Who do people/you turn to in the community for advice when they are experiencing personal issues?
  - b. How about outside of your community?
  - c. What makes you feel comfortable turning to these people or organizations?
6. Are there people you reach out to, to offer your assistance in the community?
  - a. Outside of your community?
7. What are some words you would use to describe the dynamics in this community?
  - a. How do you know/how do you see this in daily life?

#### **INCLUSION OF VENEZUELANAS IN TT COMMUNITIES**

8. Do you think T&T nationals understand the culture of your country? Why or why not?
  - a. Do you think they know much about what is going on in Venezuela? Why or why not?
9. To what degree do you, or do people you know, socialize or interact with T&T nationals?
  - a. If so, in what settings and what brings you together?
  - b. If not, why not?

10. What is it like living in T&T?
  - a. Is it difficult to adapt to living here? How so?
  - b. Is safety a concern?
11. If we were to design an event or resource that was supposed to serve both Venezuelans and T&T communities, what should we keep in mind?

#### NEWS/SOCIAL MEDIA

12. Where do you think T&T nationals get information about migrants and Venezuela?
  - a. Do you think the information is reliable? Why or why not?
13. What information would you give to T&T nationals to help them understand you and the community of Venezuelans better?

#### Closing

14. Of everything we have discussed today, what is the most important? Is there anything else I should know when considering how to organize a program for community support for the next six months?

## BASELINE ASSESSMENT - KEY INFORMANT INTERVIEW DISCUSSION GUIDE – T&T NATIONALS

Interviewer:	Interpreter:
Date:	Location:
Note-taker [if different from interviewer]:	

Info for each respondent [can attach a sign-in sheet]: Respondent Name: Title: Organization: Respondent Type: Sex: Religion: Age: Location of work/residence: Others attending interview:
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### Interviewer's welcome, introduction, and informed consent guiding points:

Welcome and thank you for making time to take part in this interview. [Introduce team members.]

You have been asked to participate, as your point of view is important. I realize you are busy and I appreciate your time.

#### *Informed Consent:*

We are conducting this interview as part of the Community Resilience Initiative (CRI) funded by the United States Agency for International Development (USAID). The objective of this discussion is to understand the factors that make Trinidad and Tobago (T&T) communities strong, the factors that challenge the community and its members, and the impacts of international migration—particularly from Venezuela—on communities and resources. The objective of the CRI program is to support strengthened, more resilient communities able to provide coordinated services to community members and absorb refugees and migrants. CRI works with local civil society organizations to strengthen and coordinate social services delivery to both migrant and host communities, primarily through a network of resource centers that afford local communities access to information, language classes, and psychosocial support among other critical services. These resource centers also provide a safe space for activities conducive to building connections and trust between members of the two populations. This interview will provide us with important information to inform our activities to help address and gaps or challenges the community is experiencing, and we greatly appreciate you taking the time to speak with us and share your experiences.

The discussion will take no more than ninety minutes. Your participation is voluntary and you can end this interview at any time. If you choose not to participate or to end your participation before the end of the interview, your decision will not affect your ability to participate in the project or to access funding or other services from USAID.

- This interview is designed to understand the factors that make your community strong, factors that challenge the community and its members, and the impact of international migration, particularly from Venezuela, on your community.

- The purpose of key informant interviews is to collect information from a wide range of people – including community leaders, professionals, and residents – who have firsthand knowledge about the community. These community leaders can provide unique insights on the issues and give recommendations accordingly.
  - The goal of this interview is to deepen our knowledge of the subject matter by speaking with people who know what is going on in the community.
  - The research will be used to help develop solutions to the challenges faced by T&T and Venezuelan communities.
  - Any information shared here will be used exclusively for CRI analysis and will be kept completely anonymous. The audio files will be stored securely until they are transcribed word for word, then they will be destroyed.
  - There are no right or wrong answers, and many of the questions are open-ended, to allow you to share anything you think might be relevant.
- (Obtain informed consent form)

May I tape the discussion to facilitate recollection? *(If yes, switch on the recorder).*

### **KII Questions:**

#### **ROLE IN COMMUNITY**

15. What is your role in your community?
  - a. Are you a member of any formal or informal groups? (If needed offer examples – church group savings group, mothers support group, sports team, etc.)
16. How long have you been in this role?
  - a. How long have you lived in [LOCATION]?

#### **SERVICES**

17. What is the range and quality of services available in your community? (social services – non-government)
18. Are there any gaps in service availability/resource provisions that you see in your community?
  - a. (if gaps) What is missing? What would make them easier to reach or more convenient or valuable to you or others?
19. What do you think is most needed in your community to make it stronger? Why?

#### **SOCIAL CAPITAL**

20. Who are the most influential people in the community? Who do people turn to for advice when they are experiencing personal issues?
  - a. Outside of your community?
21. Are there people you reach out to, to offer your assistance in the community?
  - a. Outside of your community?
22. What are some words you would use to describe the dynamics in this community? How do you know/how do you see this in daily life?

#### **INCLUSION OF VENEZUELAN IN T&T COMMUNITIES**

23. Are you familiar with the current situation in Venezuela? Please explain.
24. Are there Venezuelans in your community? How do you know?
  - a. *(If yes)* Do you have a sense for how long they have been here? If so, how long?
25. To what extent do you, or do people you know, socialize or interact with Venezuelans?
  - a. If yes, in what settings (e.g. parties, community classes, religious/cultural events, sports etc.)?
  - b. What prevents people from socializing or interacting with Venezuelans?

26. What has been the impact of Venezuelan migrants on the community?
  - a. *(Prompt with request for more positive and/or negative effects, explore different ways that they have seen an impact – short-term vs long-term, subtle changes vs. obvious ones, broad impacts vs. specific, localized ones, cultural, economic, and/or social impact)*
27. Do you think Venezuelans understand the culture of Trinidad and Tobago? Why or why not?
28. If we were to design an event or resource that was supposed to serve both Venezuelans and T&T communities, what should we keep in mind?

#### NEWS/SOCIAL MEDIA

29. Where do you think Trinbagonians get information about migrants?
  - a. Do you think the information is reliable? Why or why not?
30. What information would you give to Venezuelans to help them understand you and this community better?

#### Closing

31. Of everything we have discussed today, what is the most important? Is there anything else I should know when considering how to organize a program for community support for the next six months?

## Community Resilience Initiative Baseline Assessment – Online Survey for Venezuelans (English Version)

**Target Group:** Venezuelan Migrants and Refugees in Trinidad & Tobago

### Consent to Participate:

You are invited to participate in a survey to contribute to research by Democracy International, Inc. We would like to learn how to serve individuals and families in Trinidad and Tobago and to support migrants. The survey answers will provide us with important information to inform our activities to help address any gaps or challenges the community is experiencing.

Democracy International requests your consent for participation in this survey. Your responses will be confidential. They will not be individually attributable to you and your identity will not be shared or reported. Participation in this survey is voluntary. If you decide to participate, you may stop participating at any time.

At the end of the survey, you can choose to be enter for a chance to win one of five prizes of 350 TTD vouchers to Massy by providing your contact information. Limited to one entry per person.

Please note that you can change the language of this form to Spanish at any time using the selection box above. Are you interested in participating in the survey?

P1: I agree to participate in the survey. I understand the purpose of this study and I am participating voluntarily. I understand that I can stop participating in the survey at any time, without any penalty or consequences.

- a. YES
- b. NO

P2: *Question 1 – determines what survey you take* – What is your nationality?

- a. Trinidad and Tobago
- b. Venezuela
- c. Other: \_\_\_\_\_

### Section I – Demographics

2. What is your gender?

- a. Male
- b. Female

3. How old are you?

(Open question-Logical check Numbers only)

4. What is your highest level of education completed?

- a. None
- b. Primary
- c. Some secondary
- d. Secondary
- e. Some post-secondary
- f. University degree

- g. Some post-graduate
  - h. Post-graduate degree
5. In what month did you arrive in Trinidad and Tobago?
- a. Date selection box
6. Where in Trinidad and Tobago do you currently live?
- a. Dropdown of cities/municipalities

## Section 2 – Community and Social Networks

1. Here is a list of groups that might be available in your local community. Please select any group/s that you are a member of (select all that apply).
- a. Religious group
  - b. Sports team
  - c. Savings group
  - d. Support group (for example for women, men, parents, etc.)
  - e. Youth group
  - f. Your hometown solidarity group
  - g. Other \_\_\_\_\_
  - h. None
2. In the last 12 months, when you have needed help or assistance with a personal problem, which of the following people or organizations within your local community have you reached out to for assistance? (Read the list, select all that apply.)
- a. Church, Mosque or other religious entity
  - b. School
  - c. Sports team
  - d. Neighbour
  - e. International NGO
  - f. T&T NGO
  - g. T&T Government agency
  - h. Non-relatives (Venezuelan)
  - i. Non-relatives (Trinbagonian)
  - j. Family (Trinbagonian)
  - k. Family (Venezuelan)
  - l. Charities
  - m. Other \_\_\_\_\_
  - n. None
3. In the last 12 months, when you have needed help or assistance with a personal problem, which of the following people or organizations outside of your community have you reached out to for assistance? Read the list, select all that apply.
- a. Church, Mosque or other religious entity
  - b. School
  - c. Sports team
  - d. International NGO



- e. T&T NGO
  - f. T&T Government agency
  - g. Non-relatives (Venezuelan)
  - h. Non-relatives (Trinbagonian)
  - i. Family (Trinbagonian)
  - j. Family (Venezuelan)
  - k. People/family in your country of origin
  - l. Charities
  - m. Other \_\_\_\_\_
  - n. None, have not received any assistance.
4. In the past 12 months, which of the following **assistance** has anyone in your household **received** from someone in T&T? (Select all that apply)
- a. Labor sharing (childcare, construction, transport, cooking, etc.)
  - b. Donation/gift (cash, materials/ supplies, food, etc.)
  - c. Loan (cash, materials/supplies, etc.)
  - d. Legal aid on immigration status
  - e. Assistance (referral to resources, legal aid, explanation of rights/legal processes, etc.)
  - f. Food
  - g. Shelter
  - h. Health and medications
  - i. Other \_\_\_\_\_
  - j. None, have not received any assistance.
5. Who in T&T provided you with assistance over the last 12 months? (Select all that apply)
- a. Relatives (Venezuelan)
  - b. Non-relatives (Venezuelan)
  - c. Non-relatives in T&T
  - d. Government of T&T
  - e. Aid organization (local)
  - f. Aid organization (international)
  - g. Church
  - h. Other \_\_\_\_\_
  - i. No one, have not received assistance
6. In the last 12 months, have you provided any help to someone else **in** the community? If so, what kind? (Select all that apply)
- a. Food
  - b. Shelter
  - c. Clothing
  - d. Money
  - e. Childcare
  - f. Language help (translation/interpretation)
  - g. NGO volunteering
  - h. Other: \_\_\_\_\_
  - i. No

7. In the last 12 months, have you provided any help to someone else **outside** the community? If so, what kind? (Select all that apply)
- Food
  - Shelter
  - Clothing
  - Money
  - Childcare
  - Language help (translation/interpretation)
  - NGO volunteering
  - Other: \_\_\_\_\_
  - No
8. Are you currently working?
- Yes
  - Yes, but I am seeking additional/different work
  - No, and I am not seeking work
  - No, but I am seeking work
9. How would you rate your relationship with T&T locals in your community?
- Very weak
  - Weak
  - Strong
  - Very strong
10. What is the greatest challenge to building relationships in Trinidad and Tobago? (select one)
- Language
  - Culture
  - Mistrust
  - Lack of opportunity to interact
  - Other: \_\_\_\_\_
  - I've not had any challenges

### Section 3 – Access to Resources

Here is a list of social services. Please think about which of these services are present/exist near where you currently live in Trinidad and Tobago. Check all that exist within 30 minutes of where you currently live.

Childcare	
Health services	
Banking	
Counselling support	
Public parks/recreation facilities	
Social activities/community centres	
Legal advice	

English language classes	
Job search support	
Vocational skills classes/courses	
Educational courses	
Housing advice and support	
Advice regarding benefits and social services	

Here is the same list of services. Please think about whether you think you can access these services. Check all services that you think you can easily access.

Childcare	
Health services	
Banking	
Counselling support	
Public parks/recreation facilities	
Social activities/community centres	
Legal advice	
English language classes	
Job search support	
Vocational skills classes/courses	
Educational courses	
Housing advice and support	
Advice regarding benefits and social services	

One final question on the same list, this time please tell us how important or unimportant these services are for you or members of your family:

Service	Level of Importance 1 – Not important 2 – Somewhat important 3 – important 4 – very important
Childcare	

Health services	
Banking	
Counselling support	
Public parks/recreation facilities	
Social activities/community centres	
Legal advice	
English language classes	
Job search support	
Vocational skills classes/courses	
Educational courses	
Housing advice and support	
Advice regarding benefits and social services	

#### Section 4 – Vulnerabilities

1. How strongly do you agree or disagree with this statement: “I feel safe in Trinidad and Tobago”?
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  
2. How strongly do you agree or disagree with this statement, “T&T nationals are tolerant of Venezuelans in their country.”
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  
3. How strongly do you agree or disagree with this statement, “T&T nationals are willing to have Venezuelans as friends.”
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly

4. How strongly do you agree or disagree with this statement, "T&T nationals are willing to have Venezuelans as work colleagues."
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  
5. How strongly do you agree or disagree with this statement, "T&T nationals are willing to have Venezuelans as neighbors."
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  
6. How strongly do you agree or disagree with this statement, "T&T nationals are willing to have Venezuelans as citizens of Trinidad and Tobago."
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  
7. How strongly do you agree or disagree with this statement, "T&T nationals are willing to have Venezuelans marry into their family."
  - a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  
8. Have you been a victim of crime since you have been in Trinidad and Tobago?
  - a. Yes
  - b. No
  - c. Do not know
  
9. Do you know anyone who has been a victim of a crime since arriving in Trinidad and Tobago?
  - a. Yes
  - b. No
  - c. Don't know
  
10. Have you been harassed since you have been in Trinidad and Tobago?
  - a. Yes
  - b. No

- c. Don't know

11. Have you experienced any of the following forms of discrimination or harassment since you have been in Trinidad and Tobago? If yes, please select all those you have experienced.

- a. Age discrimination in workplace
- b. Gender discrimination in workplace
- c. Discrimination in hiring based on nationality
- d. Discrimination based on language spoken
- e. Denial of health services
- f. Verbal harassment
- g. Physical harassment/assault
- h. Sexual harassment
- i. Other \_\_\_\_\_
- j. No, have not experienced any discrimination or harassment.

### Section 5 – Migration Details –

*Remember - absolutely none of this information will be reported or shared, it is only for internal statistics*

1. Do you have identification documents from Venezuela?
  - a. Yes
  - b. No
  - c. Rather not answer
  
2. Did you register with the Government of Trinidad & Tobago during the Venezuelan Registration exercise in June 2019?
  - a. Yes
  - b. No
  - c. Tried, but was not successful
  - d. Rather not answer
  
3. Are you registered with UN Refugee Agency (UNHCR)?
  - a. Yes
  - b. No
  - c. Rather not answer

Thank you for completing this survey. If you would like to be entered in a lottery to win a 350 TTD voucher to Massy, please provide your phone number and email address. This information will not be used to identify your responses and will not be shared with anyone, just used to contact you if you win the lottery.

Phone number:

Email address:

## Community Resilience Initiative Baseline Assessment – Online Survey for T&T Nationals

**Target Group:** Trinidad & Tobago Nationals

### Consent to Participate:

You are invited to participate in a survey to contribute to research by Democracy International, Inc. We would like to learn how to serve individuals and families in Trinidad and Tobago and to support migrants. The survey answers will provide us with important information to inform our activities to help address any gaps or challenges the community is experiencing.

Democracy International requests your consent for participation in this survey. Your responses will be confidential. They will not be individually attributable to you and your identity will not be shared or reported. Participation in this survey is voluntary. If you decide to participate, you may stop participating at any time.

At the end of the survey, you can choose to be enter for a chance to win one of five prizes of 350 TTD vouchers to Massy by providing your contact information. Limited to one entry per person.

Please note that you can change the language of this form to Spanish at any time using the selection box above. Are you interested in participating in the survey?

P1: I agree to participate in the survey. I understand the purpose of this study and I am participating voluntarily. I understand that I can stop participating in the survey at any time, without any penalty or consequences.

- a. YES
- b. NO

P2: *Question 1 – determines what survey you take –*What is your nationality?

- a. Trinidad and Tobago
- b. Venezuela
- a. Other: \_\_\_\_\_

### Section I – Demographics

1. What is your identified gender?
  - a. Male
  - b. Female
  
2. How old are you?  
(open question – Logical check Numbers only)
  
3. What is your highest level of education completed?
  - a. None
  - b. Primary
  - c. Some secondary
  - d. Secondary
  - e. Some post-secondary
  - f. University degree
  - g. Some post-graduate
  - h. Post-graduate degree
  
4. Where in Trinidad and Tobago do you currently live?

Dropdown of cities/municipalities

## Section 2 – Community and Social Networks

5. Here is a list of associations or groups that might be available in your local community. Please select any group/s of which you are a member.
  - a. Religious group
  - b. Sports team
  - c. Savings group
  - d. Support group (for example for women, men, parents, etc.)
  - e. Youth group
  - f. Other \_\_\_\_\_
  - g. None
  
6. In the last 12 months, when you have needed help or assistance with a personal problem, which of the following people or organizations **inside** your local community have you reached out to for assistance? (select all that apply)
  - a. Church, Mosque or other religious entity
  - b. School
  - c. Sports team
  - d. Neighbour
  - e. International NGO
  - f. T&T NGO
  - g. T&T Government agency
  - h. Family
  - i. Friends (Venezuelan)
  - j. Friends (Trinbagonian)
  - k. Charities
  - l. Other \_\_\_\_\_
  - m. None
  
7. In the last 12 months, when you have needed help or assistance with a personal problem, which of the following people or organizations **outside** of your local community have you reached out to for assistance? (select all that apply)
  - a. Church, Mosque or other religious entity
  - b. School
  - c. Sports team
  - d. International NGO
  - e. T&T NGO
  - f. T&T Government agency
  - g. Family
  - h. Friends (Venezuelan)
  - i. Friends (Trinbagonian)
  - j. Charities
  - k. Other \_\_\_\_\_
  - l. None
  
8. In the last 12 months, have you provided any help to someone else **inside** your local community? If so, what kind? (Select all that apply)
  - a. Food
  - b. Shelter
  - c. Clothing
  - d. Money



- e. Childcare
  - f. Language help (translation/interpretation)
  - g. NGO volunteering
  - h. Other: \_\_\_\_\_
  - i. No
9. In the last 12 months, have you provided any help to someone else outside your local community? If so, what kind? (Select all that apply)
- j. Food
  - k. Shelter
  - l. Clothing
  - m. Money
  - n. Childcare
  - o. Language help (translation/interpretation)
  - p. NGO volunteering
  - q. Other: \_\_\_\_\_
  - r. No
10. Do you believe Venezuelan migrants are using Trinidad and Tobago social services in your community?
- a. Yes, they are using more services than Trinidad and Tobago nationals and other residents
  - b. Yes, they are using the same amount of services as Trinidad and Tobago nationals and other residents
  - c. Yes, but they are using services less than Trinidad and Tobago nationals and other residents
  - d. No, they are not using services in Trinidad and Tobago
  - e. Don't know

#### Section 4 – Interaction with Migrants

11. How many Venezuelan migrants are present in the community where you currently live?
- a. Almost no Venezuelan migrants
  - b. Some Venezuelan migrants
  - c. A lot of Venezuelan migrants
  - d. Too many Venezuelan migrants
  - e. Don't know
12. How many Venezuelan migrants are currently residing in Trinidad and Tobago?
- a. 8,000 – 12,000
  - b. 12,001 – 16,000
  - c. 16,001 – 25,000
  - d. 25,001 – 40,000
  - e. 40,001 – 60,000
  - f. 60,001 – 80,000
  - g. 80,001 – 100,000
  - h. 100,001 – 120,000
  - i. More than 120,000
13. How often do you interact with Venezuelan migrants when you are out and about? This could be on public transport, in the street, in shops, in the neighbourhood, etc.
- a. Never
  - b. Less than once a month
  - c. Once a month
  - d. Once a week

- e. Several times a week
  - f. Every day
  - a. Don't know
14. Thinking about your interactions with Venezuelan migrants, in general how positive or negative are they?
- a. Select option from scale from 0 – 10, 0 indicating extremely negative and 10 indicating extremely positive
15. Do you have any friends who are recent migrants from Venezuela?
- a. Yes, more than 10 friends who have migrated from Venezuela
  - b. Yes, 5-9 friends who have migrated from Venezuela
  - c. Yes, 1-4 friends who have migrated from Venezuela
  - b. No, none.
16. How strongly do you agree or disagree with the following statement, "Venezuelan migrants share the same values as Trinidad and Tobago nationals."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
17. How strongly do you agree or disagree with the following statement, "The government of Trinidad and Tobago treats recent arrivals from Venezuela better than it treats nationals of Trinidad and Tobago."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
18. How strongly do you agree or disagree with the following statement, "Venezuelans are harder workers than Trinidad and Tobago nationals are."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
19. How strongly do you agree or disagree with the following statement, "I would be willing to accept a Venezuelan as a close relative by marriage."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
20. How strongly do you agree or disagree with the following statement, "I would be willing to accept a Venezuelan as a close friend."

- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
21. How strongly do you agree or disagree with the following statement, "I would be willing to accept Venezuelans as neighbours on the same street."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
22. How strongly do you agree or disagree with the following statement, "I would be willing to accept Venezuelans as co-workers."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
23. How strongly do you agree or disagree with the following statement, "I would be willing for my child's school to accept Venezuelans."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
24. How strongly do you agree or disagree with the following statement, "I would be willing to accept a Venezuelan as a citizen of Trinidad and Tobago."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
25. How strongly do you agree or disagree with the following statement, "I would be willing to accept a Venezuelan as a visitor in Trinidad and Tobago."
- a. Agree strongly
  - b. Agree
  - c. Neither agree nor disagree
  - d. Disagree
  - e. Disagree strongly
  - f. Do not know
26. How strongly do you agree or disagree with the following statement, "I would not exclude a Venezuelan from Trinidad and Tobago."

- a. Agree strongly
- b. Agree
- c. Neither agree nor disagree
- d. Disagree
- e. Disagree strongly
- f. Do not know

### Section 5 – Safety and Security in Trinidad and Tobago

27. How safe do you feel in Trinidad and Tobago?
- a. Very safe
  - b. Somewhat safe
  - c. Neutral
  - d. Somewhat unsafe
  - e. Very unsafe
28. Have you been a victim of crime in Trinidad and Tobago?
- a. Yes
  - b. No
  - c. Don't know
29. Has anyone you know been a victim of a crime in Trinidad and Tobago?
- a. Yes
  - b. No
  - c. Don't know
30. How does migration from Venezuela make you feel in Trinidad and Tobago?
- a. More safe
  - b. Less safe
  - c. The same
31. Has the arrival of Venezuelan migrants in Trinidad and Tobago affected levels of crime?
- a. Yes, there is more crime
  - b. Yes, there is less crime
  - c. No, crime levels are the same
  - d. Don't know

### Section 6 – Effects of Migration on Trinidad and Tobago

32. In general, how tolerant are T&T locals towards Venezuelans in the country?
- a. Scale from 0-10, 0 being intolerant and 10 very tolerant
33. How many Venezuelan migrants do you believe the Trinidad and Tobago government should allow to come to live in Trinidad and Tobago?
- a. Allow as many as need to
  - b. Allow up to 100,000
  - c. Allow up to 40,000
  - d. Allow up to 25,000
  - e. Allow up to 15,000
  - f. Allow up to 5,000
  - g. Allow no more, but allow those already here to stay temporarily
  - h. Allow no more, and deport all those who are already here
  - i. Do not know
34. How do you think Venezuelan migrants generally affect jobs in Trinidad and Tobago?

- a. Venezuelans take jobs from others
  - b. The presence of Venezuelans helps to create new jobs
  - c. Venezuelans do not affect the jobs available for others
  - d. Venezuelans perform jobs that are not wanted by other Trinidad and Tobago workers
35. How would you say that Trinidad and Tobago's cultural life is generally worsened or enriched by migrants?
- a. Enriched
  - b. Worsened
  - c. No change
36. Registered Venezuelan migrants who live and work in Trinidad and Tobago will pay taxes. They also use health and welfare services. On balance, do you think that:
- a. Venezuelan migrants take more from the country than they put in
  - b. Venezuelan migrants put more into the country than they take out
  - c. Venezuelan migrants take equal amounts from the country as they put in
37. Do you think Trinidad and Tobago is benefited or hurt by professional skilled workers from Venezuela coming to live in Trinidad and Tobago?
- a. Benefited a lot
  - b. Benefited a little
  - c. No change
  - d. Hurt a little
  - e. Hurt a lot
  - f. Do not know
38. Do you think Trinidad and Tobago is benefited or hurt by unskilled labourers from Venezuela coming to live in Trinidad and Tobago?
- a. Benefited a lot
  - b. Benefited a little
  - c. No change
  - d. Hurt a little
  - e. Hurt a lot
  - f. Do not know
39. What effect do you think migration has on Trinidad and Tobago's economy overall?
- a. Strengthens the economy a great deal
  - b. Strengthens the economy somewhat
  - c. Weakens the economy somewhat
  - d. Has no effect on the economy
  - e. I don't know

Thank you for completing this survey. If you would like to be entered in a lottery to win a 350 TTD voucher to Massy, please provide your phone number and email address. This information will not be used to identify your responses and will not be shared with anyone, just used to contact you if you win the lottery.

Phone number:

Email address: